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SOCIOLOGICAL SERIES No. II.

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THEORY

OF

SOCIAL ORGANIZATION

BY

CHARLES FOURIER.

WITH AN INTRODUCTION

BY

ALBERT BRISBANE.

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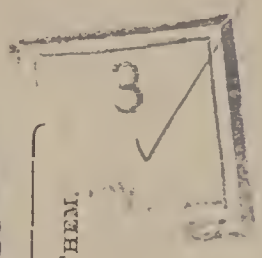
1876.

THE INTEGRAL METHOD OF STUDY;

Organon of investigation in realms of the Abstract and Universal, which lie beyond the reach of Observation and unaided Analysis.



THE LAWS OF UNIVERSAL ORDER AND HARMONY

The Basis of Authority and Guide of the Mind.

MODE OF USING THEM.

DEDUCTION.

1ST AUXILIARY AID.

AN EXACT SCIENCE OF ANALOGY.

2D AUXILIARY AID.

A BODY OF UNIVERSAL AXIOMS.

ALBERT BRISBANE

Up to the present time we have been able to admire in the works of man the Material Beautiful only. For the first time we shall see the Spiritual Beautiful—see God in person and in all His Wisdom; for what is the spirit, the wisdom of God, but the Harmony of the twelve Passions, their complete development without any conflict, and in accord as perfect as that of an excellent orchestra? This beautiful work is the only one that can give to mortals an idea of the wisdom and glory of God. We now behold his material wisdom bursting forth in the harmonies of the celestial spheres, and in the organizations of animated Nature, but we have no idea of His political and social wisdom. In these spheres we recognize only the demoniacal spirit, of which our Societies, with their falseness, fraud and oppression, are the manifestation. The spirit of God will only be revealed in the Harmony of the passional Series; in their unity, their virtues, and the charm of perpetual Attraction to useful Industry.

CHARLES FOURIER.

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INTRODUCTION

TO

FOURIER'S THEORY OF SOCIAL ORGANIZATION.

CHARLES FOURIER was born on the 7th of April, 1772, in Besançon, a city in the eastern part of France near the Swiss frontier. His father, a merchant in easy circumstances, gave him all the educational advantages which the times afforded, of which, from the honorable record of his career in the college of his native town, it appears young FOURIER made excellent use. A Register of that city for 1786, containing a list of the college prizes for the previous year, shows that two were won by CHARLES FOURIER; one for composition, and the other for Latin poetry. But the study above all others for which he early showed a marked inclination was geography. He seemed never to weary of the maps and atlases over which he would pore day and night, often spending whole nights absorbed in some special work, purchased with money given him for personal pleasures. Another of his strong tastes, manifested early, was the cultivation of flowers—a peculiarity of which was that he delighted in cultivating all the varieties he could obtain of a single species, evincing thus, as it were by instinct, the controlling idea of his riper years. Even in the undeveloped mind of the child, the passion for completeness and classification, which distinguished the future genius, was pronounced.

FOURIER loved music. He was indeed passionately fond of it, and almost without the aid of instruction learned to play upon, not one only, but several instruments, studying their various relations and effects. He became after this manner a master of the theory of music and also a composer. In order that the reader may fully appreciate the value attached to music by FOURIER, and the assistance which it rendered him in his great work of elaborating the theory of social organization, we will state just here what we conceive to be the definition of that art, and its function as a guide in the study of organization. Music is the distribution,

classification, coördination and combination of sounds in a measured order, resulting in the production of melody and harmony. It may then be called the *harmonious Organization of Sounds*, for organization is in reality but the synthesis of classification and combination. Music is the only art that has been developed to a state of exactness. Architecture, painting and all the sister arts are still in a purely empirical stage of development. Forms, colors, perfumes, flavors, etc., await the discovery by science of the theory of their harmonious combination. Vibrations or sounds are the sole elements in Nature the means of harmonizing which man has discovered, and therefore it is that this art serves as a model of the harmonious organization of elements in other branches of creation. As such, FOURIER prized it highly, and made use of it as an analogical guide in the study of the art of organization in general.

FOURIER attached great importance to the study of the positive sciences which were then making rapid progress and real conquests. Whereas, for the speculative sciences—metaphysics, political economy, ethics, etc.—which seemed to move without progress in a circle of error, he felt only aversion. As far as he was able, he studied anatomy, natural history, physics and astronomy ; and in the latter, the most advanced, he discovered valuable examples of the laws and principles of universal Order and Harmony.

A few traits of character manifested by FOURIER in childhood are worthy of mention as showing the disposition of the man. Courage and firmness were conspicuous in all his relations with his associates. In those petty battles in which boys generally engage, he was always ready to defend the smaller boys against the larger, and though worsted would never give up or acknowledge defeat. On the other hand he was sympathetic and specially kind toward the poor. Instances are cited in which he gave away the luncheon prepared for him for school, and even went so far as to reserve a part of his own breakfast to carry to a poor favorite for whom his sympathies had become aroused. Another very remarkable trait in this boy was his tendency to mental analysis. One example will illustrate his peculiarity in this respect. He frequently accompanied his mother to the Confessional, and becoming thus initiated into the character of this rite, he began, then at the age of seven or eight, to ponder over the subject very seriously. The result was that he drew up a list of all the sins

known to the Church, so far as he could collect them, and thus provided repaired alone to the Confessional, where he began a recitation of the whole list. The priest listened attentively for a few moments, and then, with a jocose reprimand, asked him what he was thinking of. FOURIER answered that he wished to make a confession in which no sin should be overlooked. His idea being, that if he took in the whole category, he would secure an integral absolution. This list of sins is now a relic of curiosity. It is written in a clear, firm hand, and the regularity and completeness of the analysis are very remarkable. In it we see a foreshadowing of the future analytic tables, distributed through the works of the great thinker.

On leaving college, FOURIER's tastes led him to become an engineer, and he sought to enter the school of Mezieres, but not possessing the necessary conditions of birth, he was debarred admittance there. His family wished him to engage in commercial pursuits, and the influences brought to bear upon this point were strong enough to induce him to do so. He was sent to Lyons about 1790 as a clerk in a commercial house, but his desire to travel being very great, he obtained the position of traveling clerk, at that time a special mark of confidence on the part of employers, in which capacity, facilitated by means received from his family, he visited the principal cities of France, Germany, Belgium and Holland.

Early in his career, FOURIER imbibed a strong antipathy for commerce, an abhorrence of it even. He saw the complication and waste, the falsehood and knavery, the monopoly, adulteration and other forms of fraud which are essential characteristics of our competitive and anarchical system of trade. To him it appeared the spoliator of productive industry—a parasite absorbing the wealth the latter created. He characterizes it in his strong language as "the blood sucker of productive industry—a vulture preying upon its vitals." Among the many incidents in his experience which showed him the extent to which the license and abuses of commerce could be carried, was one which occurred at a time of famine in Marseilles. He was connected with a firm which had monopolized all the rice arriving at that port, and while holding it for a rise in the market allowed it to rot on their hands. To FOURIER, as confidential clerk, was delegated the task of destroying all traces of this hazardous undertaking by secretly throwing the rice into the sea at night. It was an operation which required

great caution, since, had a knowledge of it reached the populace, the House would have been mobbed. In this monopoly, FOURIER saw an odious license, which, tolerated by society, permitted individuals to speculate on the starvation of the people. It appeared to him an indirect, collective assassination, perpetrated under legal forms; and under these impressions, FOURIER was led to make a careful study of the whole system of commerce. He analyzed its mechanism and elaborated a regular theory of its function and influence in the industrial world—a work which should have been executed by the Political Economists, but which, strange to say, has as yet been entirely neglected by them. The experience of FOURIER in commercial life was an important factor in his intellectual career. It was one of the prompting causes which led him to the study of social Science, as will be seen presently. FOURIER's father died leaving a patrimony of about 200,000 francs, two-fifths of which he gave to his son, who, in the early part of 1793, went to Lyons, invested his money in colonial produce and embarked in business. Scarcely had he become established, when the city of Lyons rose in insurrection against the revolutionary government at Paris. Indignant at the excesses of the Revolution, Lyons undertook to resist the powers of the Convention. In this struggle, FOURIER lost all his merchandise, which was confiscated for the use of the hospitals and the besieged. In addition to this, he was obliged to bear arms and do the duty of a soldier. He was engaged in some severe conflicts, and on one occasion the column of which he formed a part was almost entirely destroyed by the besiegers' cavalry. He escaped, and with a few companions reentered the city. When Lyons fell—October, 1793—the most sweeping and terrible massacres took place. FOURIER was imprisoned for the part he had involuntarily taken in the strife, and came near being executed, barely escaping the scaffold three times, almost by miracle. He remained some weeks in constant danger of death, succeeding finally in escaping to the country, where he remained concealed, till at length he returned to his native city. He was there imprisoned anew, and on obtaining his release through the intervention of an influential friend, was obliged to enter the regular service. He entered the cavalry where he remained two years. After his discharge, he spent a few months in Paris, when in 1797, he resumed the occupation of a commercial traveler.

Thus FOURIER was a witness of, and personally involved in, the French Revolution, the most terrible political drama ever

enacted before the eyes of men. With its agitation of new ideas and their bold application, its destructions and reconstructions, it was an experience well calculated to awaken in the human mind the deepest emotions and trains of thought. It was a lesson in political and social questions on a gigantic scale, and produced on FOURIER a profound impression. This was the second factor in impelling him to the study of the vast problem of social reconstruction.

Before proceeding to speak of the influence which the commercial career, together with the experience of the French Revolution, exercised upon FOURIER, we will give a brief sketch of the personality of this man, which was one of marked peculiarities. At the time we knew him, in 1832, he was sixty years old. His general appearance was that of a country gentleman, with manners wholly unaffected, simple and polite, but distant and reserved. The impression he produced was that of a cast-steel soul, firm and inflexible, and although not melancholy or misanthropic, he always wore an air of great mental preoccupation and absorption. During the two years of our acquaintance with him we do not remember ever to have seen him smile. FOURIER was of medium height, compactly built and rather broad across the shoulders, stooping slightly. His head was remarkably spherical. It was nearly as thick through as it was long, and high above the ears. His forehead was without any marked protuberances or "bumps," and retreated gently, the brow being broad and massive, the eyebrows delicate. His eyes, of a bluish grey, were very large, with the pupils so contracted that they appeared mere points on the large corneas, and gave great intensity and penetration to his look. Under the strong brow, the expression was one of great power. His nose was very prominent, ridged at the top and sharply pointed. His lips were thin and drawn down at the corners, the latter feature giving him what is called the lion-mouth; below which was a chin, large, strong and finely moulded. The general aspect of the face called to our mind that of Dante, except that it was heavier and more massive.*

* A journalist speaking of Fourier at the time of his death describes him thus: Fourier was a small, thin man, with the brow of Socrates; all the superior faculties of the mind and soul were portrayed in the lines of his physiognomy by the irreproachable contour of his head. If Gigoux's potrait is a bold, proud and irresistible picture, before which, at the last exhibition, the most sneering stopped with enthusiasm, what would they have done at the aspect of the model, a singular and strong type, a reproduction of what is wanting in the work of Leopold Robert? In the eyes

Of FOURIER's intellectual personality little needs to be said, since that speaks for itself in the immortal works he has left behind him, but we may state a few facts relating to his early experience which strongly exhibit his peculiar mental tendencies. The originality of his genius is shown by several minor inventions and discoveries which he made before undertaking his great work. While studying music, he made an innovation in musical notation, which, if adopted, would facilitate greatly the reading of music by abolishing the complications of the clefs. Musicians who have examined this innovation say that its adoption would be a great improvement.

At nineteen, observing a cabriolet roll rapidly upon a hard, smooth Park-road with scarcely any friction, he conceived the idea of a mode of locomotion since realized by our railroads. "The engineer to whom I spoke of the idea," says FOURIER, "laughed at me." While in the Army, he proposed to Carnot, then Minister of War, a plan for the rapid movement of troops and munitions. Carnot wrote him, "Acknowledging with gratitude the important observations contained in your communication," adding that the observations had received the particular attention of the ministry. In 1803 he published an article in a Lyons paper, in which he pointed out to Napoleon a plan of future policy to be pursued; at the same time prophesying what changes must inevitably take place in European politics. Napoleon was so much struck with the article that he sent to Lyons to ascertain the name of its author; but on learning that he was only a young clerk in a commercial house, pursued the subject no further. This article was indeed remarkable—almost prophetic.

In 1805 or '6, amid the preoccupation of war and military politics, he foresaw and described with accuracy the future formation of vast joint-stock Companies, destined to monopolize and control all branches of industry, commerce and finance, and establish what he termed "an industrial or commercial Feudalism,"—a Feudalism that would control society by the power of Capital, as did the old Baronial or Military Feudalism by the power of the sword, and as despotically. Under the dominion of the great Barons, who leagued together to control the social world, there was a

of Fourier, in which burned incessantly a fixed and abstracted fire, in which the despair of the unknown thinker pierced through the continual engrossments of the economist, you read so much unhappiness, so much perseverance, so much elevation, that you had a presentiment of his genius even before becoming acquainted with him.

monopoly of the then existing wealth, namely, the land and the laboring classes. Now, Society, having passed out of the military regime, and entered the industrial and commercial, is threatened with another vast system of monopoly, the advent of which FOURIER prophesis as follows:

"Among the influences tending to restrict man's industrial rights, I will mention the formation of privileged Corporations which, monopolizing a given branch of Industry, arbitrarily close the doors of labor against whomsoever they please. These Corporations will become dangerous, and lead to new convulsions on being extended to the whole industrial and commercial system. This event is not far distant, and it will be brought about all the more easily as it is not apprehended. The greatest evils have often sprung from impereeptible germs, as for instance, Jacobinism; and if our Civilization has engendered this and so many other calamities, may it not engender others which we do not now foresee? The most imminent of these is the birth of a commercial Feudalism, or the Monopoly of Commerce and Industry by large joint-stock Companies, leagued together for the purpose of usurping and controlling all branches of industrial operations. Extremes meet, and the greater the extent to which anarchical competition is carried, the nearer is the approach to *universal monopoly*, which is the opposite excess. Circumstances are tending toward the organization of the commercial and industrial classes into federal Companies or affiliated Monopolies, which operating in conjunction with the great landed interest will reduce the middle and laboring classes to a state of commercial vassalage, and by the influence of combined action become the masters of the productive industry of entire nations. The small operators will be reduced to the position of mere agents, working for the mercantile coalition. We shall then see the reappearance of Feudalism in an inverse order, founded on mercantile Leagues, and answering to the Baronial Leagues of the middle ages."

"Everything is concurring to produce this result. The spirit of commercial speculation and financial monopoly has extended to all classes. Public opinion prostrates itself before the bankers and financiers, who share authority with the Governments, and devise every day new means for the monopoly and control of Industry."

"We are marching with rapid strides toward a Commercial

Feudalism, and to the fourth phase of our Civilization. The Economists, accustomed to reverence everything which comes in the name and under the sanction of Commerce, will see this new Order spring up without alarm, and will consecrate their servile pens to the celebration of its praises. Its debut will be one of brilliant promise, but the result will be an Industrial Inquisition, subordinating the whole People to the interests of the affiliated monopolists."

This was written seventy years ago, when public attention was absorbed in military conquests and glory. To-day, advanced thinkers on social questions are beginning to see the conquest of the industrial and commercial worlds by the power of associated Capital. To-day the New Feudalism has more than half entangled Society in its meshes, and its complete establishment stares us in the face. What perspicuity on the part of FOURIER, to have foreseen so clearly what is now being realized! If prescience is a test of science—if the foretelling of future events is a test of a knowledge of the laws which govern them, and from which they are deducible, then FOURIER must have discovered at least some of the laws which govern social evolution.

These examples are sufficient to indicate the original and innovating character of FOURIER's mind. We will now point out the influence of his commercial experience in directing his attention to social problems.

When he had recognized the true character of the present commercial system—the incoherence, complication and waste, the fraud and falsity that reign therein—he began investigating the means of a commercial reform, of introducing veracity, economy and order in the system of exchange of products, and in the industrial world. As he studied the question, he saw that Commerce as now prosecuted is an *effect* of the industrial system as a whole—of the individualism, incoherence and disorder that reign in it; or, in other words, of Industry prosecuted by isolated families without association, concert of action, and mutual understanding. In this state of what may be termed *industrial anarchy*, a class assumes and monopolizes the *exchange of products*, and manages this exchange in its own exclusive interest, taking advantage of and spoliating the producing classes in a thousand ways. FOURIER saw that to effect a Commercial reform, ASSOCIATION AND COÖPERATION must be established among the agricultural classes. So long as the isolated families of a community continue to make

their purchases and sales separately, the basis of the present commercial system will be preserved. It is only by removing the primary cause, which is industrial incoherenee and want of concerted action, that a radical change can be effected.

When FOURIER found himself face to face with this vast problem of Association—the Association of human beings in their industrial labors and social relations—he saw that to solve it he must discover the means of associating the Passions of men, their characters, tastes and inclinations. How effect this result? How combine and harmonize those forces, apparently so discordant, condemned by moral philosophy as incapable of harmony, and by theology as depraved and vicious? In grappling with this great problem of the HARMONY OF THE PASSIONS, FOURIER went to the central principle of social Science, which implies the discovery, first, of the Laws which govern those forces, and second, of a social Organism in and through which they can act normally and harmoniously.*

The social Organism is the Instrument through which the Passions in their external and collective action operate. It is *their collective Body*, and stands to them in the same relation *objectively* that the individual body stands to them *subjectively*. If the Passions are susceptible of harmony in their action, then there must exist Laws which regulate and determine the modes of that action; and the knowledge of these laws is as important in *social mechanics* as is in *celestial mechanics* the knowledge of the law which governs the force that moves the planets.

It was about 1798 that FOURIER conceived clearly the necessity of these laws and applied himself to their search, which he prosecuted for a period of six years, and, as he claims, finally discovered. One of these laws—that of which he has made the most use in his deductions, and has described in greatest detail—is what he terms the LAW OF THE SERIES, or the Series of groups,—more fully defined, the *Series of contrasted, rivalized and interlaced groups.* A more abstract formula would be the Series of groups in accord,

* By the Passions FOURIER designates the forces or motors in man which impel him to action. These motors are of three classes:

1. The Sensuous, attracting him to Nature;—the five Senses.

2. The Moral or Social, attracting him to Humanity;—the Sentiments or Affections.

3. The Intellectual motors, attracting him to Laws and Principles, to Organization and Order;—the Intellectual Faculties.

Pivot: the Cosmical motor, attracting him to the Universe;—the religious Aspiration, spiritual gravitation.

dissonance and modulation. It is the law of distribution and classification in creation. This law was spoken of by its discoverer as "la cheville ouvrière de l'harmonie universelle"—the mainspring of universal harmony.

The laws which govern the development of the Passions are the same, FOURIER affirms, as those which govern all branches of creation. They are manifested in the Planetary, Musical, Mathematical and other harmonies known to us, and in the organizations of nature. The parts or members of every organic Whole are distributed, classified and combined according to *one system of laws*. This system applies alike to the notes of music, which are the elements of musical harmony; to the bones of the humany body, which are those of an osseous harmony; to the planets of the solar system, which are those of siderial harmony; and to the Passions of the Soul, which are those of social harmony.

FOURIER states explicitly that he takes these Laws as his guide and deduces from them his social construction. They were, figuratively, the *Intellectual Compass* with which he threaded the obscurities and mazes of the most complex and abstract of sciences. In a hundred places in his writings he affirms that he gives no theory of his own, declaring that he would be ashamed to add another to the thousand speculative theories which have already been evolved and exploded. He rejects as a vain assumption the idea that human reason can evolve by its own speculations and ratiocinations so complex a science as that of social Organization. As well might it attempt to solve abstruse problems in planetary movement without the aid of the law of gravitation.

The claim, then, which FOURIER makes, is to have discovered the laws of distribution, classification and combination in creation —the Laws of Universal Order and Harmony—and to have deduced from them the theory of social organization which he has given to the world. In answer to criticisms upon his theory, he was accustomed to say: "There are but two points to be determined; first, whether I have really discovered these Laws; and, second, whether I have made a correct deduction from them. If I have failed in either of these particulars, let men of science point out my errors and execute the work which I have undertaken. Let them discover the laws and make the deductions." FOURIER thus plants himself on a true foundation—the only one that human reason can stand upon in its higher intellectual labors. He takes as his STANDARD OF AUTHORITY the laws of Universal

Order and Harmony, and employs as his METHOD, Deduction from them. It is this ground which the human mind, when scientifically enlightened, is destined to occupy in the future; and upon this ground only can there be a full comprehension by man of himself, his destiny and the plan of the Cosmos.*

The important work now incumbent upon the thinkers of our age is the discovery of the Laws of which we have spoken—the Laws which underlie the phenomena of creation, regulating their distribution, coördination and combination. They must be discovered and systematized, reduced to a body, and thus the SCIENCE OF LAWS—the Science of Sciences, created. This Science is the foundation of that integral Method of study and investigation which human reason has so long sought, and which it must discover and apply in order to operate in those ab-

* FOURIER'S position may be better appreciated by a comparison with that of AUGUSTE COMTE and of HERBERT SPENCER. Comte takes as his guide, in social construction, Deduction from the historical past. He transforms the last "organic stage" of human society—the Catholico-Feudal of the middle ages—into the "positive social state" of the future. The Military regime is transformed into an Industrial regime, the great Barons being replaced by "directing Capitalists." Serfdom is transformed into "proletarianism;" the serfs becoming employees, working for wages under the direction of the Capitalists. Religion becomes science; the Priesthood giving place to a body of scientists, called the "Scientific Priesthood."

Having elaborated this skeleton construction—this transformation of the medieval system—he then supplements it by his own conceptions, intuitions and fancies. Humanity—le grand Etre (the Great Being) as he terms it—takes the place of the "hypothetical" God of the theological past. To live in the Great Being and its memories takes the place of immortality. Other parts of his theory, as, for instance, the rights and position of woman, seem to us, in like manner, dictated by his own personal feelings and conceptions. In his first work, "The Positive Philosophy," he expounds a method of investigation based upon "Observation and Reasoning, and the study of the relations of phenomena." When, in his "Positive Politics," he comes to the great work of social Construction, he is obliged to resort to the fragmentary and partial principle of Historical Deduction, supplemented by his subjective Speculations,—his Method being entirely inadequate in this complex field of study.

Herbert Spencer is now engaged in elaborating a Sociology. In his past works, he has used as his Method and Guide a single Law in Nature: that of Evolution. This law was first perceived in the material world, and there explained in its operations by Goethe and Von Baer. Spencer has applied it to the intellectual and moral worlds, and will doubtless use it in his social construction. This law which explains Succession in Events and Processes is an important one, yet it is only one of the laws of Nature which humanity must discover and apply. By itself, it is totally inadequate to guide the mind in the vast and complex work of social organization. As well undertake to explain the whole realm of Chemical combination and organization with the single law of affinity. How shall he with the simple law of Evolution organize complex social institutions and regulate the development of the psychical Forces?

stract and complex realms which lie beyond observation and practical analysis. In the elaboration of an exact Social Science, such a Method is indispensable. The work being both abstruse and abstract, it can not be accomplished without it. As well undertake to explain the precession of the equinoxes, or the secular variations of the moon without the aid of the Law of gravitation; or in the Material world to execute vast works, like the Mt. Cenis tunnel and the Suez Canal, without the aid of the steam-engine and the powerful machinery which modern genius has invented. Comte's Method of historical Deduction, and the law of Evolution, employed by Spencer, are, in the vast field of Social construction, of no more efficiency than would be little hand-tools—drills, chisels, hammers, spades, etc.—in the field of vast material construction. We can not too strongly express the importance of discovering the *Science of Laws*, and of an integral Organon or Instrument of reasoning based upon them—an Organon which is destined to hold the same relations to the Methods and Organons now in use, that the steam-engine and other modern machinery hold to the little tools of former ages, worked by hand. Such an Organon will be, figuratively speaking, the *Intellectual Steam-engine*, enabling the mind to work with the logical powers of the Cosmos,* as the Steam-Engine enables the hands to work with the material powers of Nature.

From FOURIER'S experience in commerce, it will now be seen how he was led by the desire of effecting a Commercial Reform to the conception of the necessity of Association, in which only, such a reform is possible, and from that again to the study of the problem of the "HARMONY OF THE PASSIONS," without which harmony, Association itself is impracticable. Brought, as we have said, face to face with this involved problem, he comprehended that it could not be solved except by discovering the Laws which govern the psychical Forces and regulate their develop-

* "It was Pythagoras, who was the first of all historical men to utter the great word COSMOS, in the sense we attach to that word. He called the Universe 'Order;' the ornamentally ordered; regarding it as not merely a physical, but also a moral and spiritual WHOLE, whose parts are harmoniously linked together, acting and reacting on each other, and which in its eternal cycle of revolution, forever reveals the same divine Idea."—BUNSEN.

"The system of law, harmony and truth, combined within the Universe."—HUMBOLDT.

Cosmos, then, is equivalent to the Universe, the All, the Great Whole; but it implies a more complete internal organization.

ment and action in society. These laws, he saw, could be none other than the laws of general order and harmony in creation; for the psychical Forces are a part of the universe, and as a consequence must be subjected, like its other forces and phenomena, to its general system of laws.* FOURIER was thus conducted step by step from the study of a simple and practical problem in social polity to the study of the most complex problems in social Science.

The Laws which govern the Passions in their social development are, it is evident, those on which Society with its institutions should be based, for Society—the social Organism—being, as already stated, the external Form or Body of the passional Forces, must be in unity with them, so that the laws which regulate the *Action* of the former are necessarily the laws of *Organization* of the latter.

We have now explained the influence which the commercial experience of FOURIER's early life exercised upon his mind; the

*It is commonly held by men that the Passions are Forces which are unstable, vicious and incoherent in their action, and subject to no fixed laws. In refutation of this superficial opinion, let us cite three points:

1. Historical experience shows that the Passions are to-day what they were 5,000 years ago. Love and ambition, for example, are the same that they were then, save some variations in their mode of development. This uniformity and persistence of action demonstrate that they are subject to fixed laws, and further, that they furnish the elements of an exact science.

2. Man stands at the head of Creation. He is the result of a vast evolution below him. Beginning with the nervous and instinctive organization of the radiates, we find an ascending series of creations, culminating in the cerebral organization and the system of psychical forces in man. Now, unless we assume that the whole creative evolution preceding him is one of incoherence, without design and scientific sequence, we can not attribute imperfection and falseness to the final result of this great evolution. If man in his physical organization sums up the organic wisdom of creation, he must, in like manner, sum it up in his psychical organization, for unity of system reigns in the two realms.

3. The psychical Forces in man, constituting a whole, called the Soul, are a part of and identical with the universal Soul-Force. If Order and Harmony are attributes of the latter, they must also be of the former. It is true that the Forces in man may be misdirected and perverted in their development by Institutions unsuited to them, as they now are; but that does not change their real nature—their essence. That Order and Harmony are attributes of the Universal Soul is proved by the fact that they exist in the organizations of the material world, which are effects of that spiritual principle—as mathematics is an effect of the human mind and a manifestation of its action in numbers and forms.

These proofs indicate in an abstract manner that the Passions of the Soul are stable and permanent in their action, are governed by laws, and furnish the subject-matter of an exact science.

direction it gave his studies, and the result. The next important event in his career was the spectacle of the French Revolution. He was a witness of that terrible political drama—of its destructions and massacres. He saw the blind frenzy of parties, the widespread devastation and disruption, and found himself drawn into the struggle at the cost of his fortune, almost of his life. And finally, he saw, as the result of all those horrors, but fragmentary political reforms, while the fundamental elements of the great Social structure remained untouched. He was deeply impressed, and the leading train of thought evolved in his mind appears to have been that, either some demoniacal spirit governs the universe, or the state of things on our globe is false, in contradiction to the order of the universe, and that man is not fulfilling his destiny. He could but conclude that there must exist a contradiction between the state of things on our earth and the general order of the universe—a conflict between the part and the whole, the microcosm and the macrocosm.

This conception is expressed in FOURIER'S works with great force, and gives rise to his most bitter criticisms on our civilization, which he regarded as a violation of the Divine Order, and denounced as a social pandemonium from which Divine justice and goodness had been banished. In the chapters on "Passional Attraction" and "The Divine Code," the feeling engendered by this conception will be found strongly stated. He draws a clear line of demarcation between the order which reigns in the Cosmos and the disorder which reigns on the Earth ; and separating the two realms, discriminates between their states. In the Cosmos, he assumes, mathematical order and harmony must reign, otherwise it could not maintain itself, for disorder can lead in the end only to destruction. The planetary harmonies and the general economy of the universal whole, so far as comprehended by man, attest this truth. On the earth, as we know, discord and incoherence prevail. Our Globe and Humanity must, then, be out of unity with the order of the Universe, and consequently in an abonormal condition.

What is the cause of this Disunity ? Theology answers that man at the origin of his existence disobeyed the Divine commands and fell, entailing upon himself a depraved nature, with the doom of living on an earth accursed. Our Globe and Humanity then are lost elements in the Universe, with the reservation to a few faithful of salvation in another world.

Philosophy, guessing and speculating with childlike simplicity,

observing man, in his undeveloped state, sensual and selfish, holds him to be incapable of any high spiritual elevation. Interpreting the future by the past, it assumes that the disorders which now reign are normal and permanent; leaving it to be inferred that this state of Disunity is ordained. This is the superficial view of mankind in general—a deduction from imperfect data, raised to a theory. The apparently long historical past overwhelms the mind and induces the belief that it must be a true exponent of the normal life of Humanity in its career on the Globe.

The theory of Evolution as applied to Sociology, takes a more advanced view of this subject. It sees a vast progressive vibration toward equilibrium, and toward order and happiness. This vibration is the effect of the action of the psychical forces combined with the influence upon them of their external environment. The Evolutionist's future is, however, vague and indefinite. The succession and sequence of past events is explained; the rise from social homogenity to heterogenity is pointed out; but no exact theory of social Organization is arrived at, nor can it be with the principle of Evolution alone as a guide.

Fourier, guided by his Laws, shows that Humanity is in the early stage of its social career—in its social childhood, engaged in developing the elements of society, namely: industry, the arts, sciences, and institutions, and in making experiments in their combination and organization. The different systems of society, which have been established up to the present time, are the successive stages through which humanity has passed.* The elements

* The great chain of progressive Societies, which have led to and culminated in our modern civilization, are the following:

1. The Egyptian, the oldest, founded in the valley of the Nile at least sixty centuries B. C.

2. The Semitic, comprising the Chaldean, Assyrian and Babylonian in the basins of the Tigris and Euphrates, and the Phœnician, Jewish, and Carthagenian on or near the Mediterranean coast.

3. The Medean and Persian (the first Aryan society) in Middle Asia.

4. The Greek and Roman (the dark-haired and black-eyed Aryans) around the shores of the Mediterranean.

5. The Teutonic, (the light-haired and blue-eyed Aryans), also known as the Catholico-Feudal, occupying the Continent of Europe, and of which our modern Civilization is the continuation, and the transition to a new order.

The out-lying Societies, such as the Chinese, Japanese, Tartar, Mexican, and others, are outside of this chain or series, and have exercised no real influence on the course of progressive history. Not even the Hindoo civilization, founded by the Aryan race that migrated early into India, is included in the great historical current. This race became stagnant through its institution of Caste, and took no positive part in the

of society—the materials of the social structure—are as yet incompletely elaborated, but sufficiently so to admit of the primary organization of the normal order of society in its simpler form. The social constructions which have taken place in the past are the work of the instincts and speculations of the founders of society. More exactly stated, they are the product of the intuitions, emotions, and interests of theocratic and military rulers, and of the speculations of philosophers and legislators. Thus they have been founded upon the the arbitrary laws of men, instead of the Cosmical or Divine laws.

The work of elaborating the elements of society is still in active progress in our modern Civilization. Industry and the physical Sciences—the two primary material elements—are receiving a special impetus. We see this in the great inventions which have been made in the first—the steam engine, steamboat, railroad, and powerful machinery ; and the discoveries which have been made in the second—astromomy, mechanics, chemistry, geology, etc. In the work of construction, some partial modifications are in progress, but the activity of our Civilization in this field is mainly negative; that is, directed to destroying the institutions of the past. Some reforms are introduced, but there are no really new organizations. It is evident, therefore, that Humanity is still living under an order of society, the elements of which are but incompletely developed, and the organization of which is based on arbitrary and artificial Laws devised by human reason. If Humanity with its Globe is out of unity with the general plan of cosmical order and destinies, it is because it is living under this incomplete and imperfect social organism. Its psychical Forces are left undeveloped or are falsely developed by its Institutions, and it is without industrial combination and association. It is hence in a state of Social discord, and of Industrial weakness. The disorders which exist in the social world—war, oppression, servitude, poverty,

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direct line of Social development. If we draw a circle around Constantinople extending about 1,000 miles toward each of the four cardinal points, we embrace the entire scene of the historical development of Humanity, effected by the three races—the Egyptian and Semite on the one hand, and the dark-haired and light-haired Aryans on other. The social evolution, begun by the Egyptians, has been continued by successive stages down to the present time. The nations of workers have appeared and disappeared, but the work has gone on, and the fundemental creations of each Civilization has been transmitted to the succeeding ones. Thus have the essentially valuable labors of humanity been preserved and handed down from civilization to civilization, even to the present day.

fraud, moral discord, epedemics, vice, crime, and the conflicts of all interests; and those which exist in nature—the deserts, marshes and waste places on the earth's surface ; the parasite and noxious creations in the animal and vegetable kingdoms, and the excesses in the atmospheric and climatic systems—are effects of the false social conditions under which Humanity has lived and is living, and are signs of its Disunity with the universal Order. These social and physical disorders, taken as a whole, constitute what is called the Reign of Evil.

We know the explanation given regarding this reign by Theology and Philosophy. The simple explanation of the problem is, that Evil is the consequence of and attendant upon the transitional stages in social evolution, that is,

Upon incomplete Organization, with its imperfections, accompanied by

False Organizatian, with its violations and derangements.

We may add, also, non-Organization ; which, however, only takes place within the sphere of incomplete Organization, and applies merely to parts and details. Let us explain this point briefly : Complete Organization is the normal state—that to which the finite thing is predestined. The elements, constituting any organic thing or whole, are in this state distributed, combined and arranged in conformity with a general plan, so that equation, equilibrium, symmetry, order and unity exist among them, giving rise to what may be called *relative* perfection. Incomplete organization is an abnormal state ; it is a preparatory and transitional stage of evolution through which the finite thing passes to attain its predestined condition. In it the elements or parts are not all as yet developed, and are not distributed, combined and arranged according to their appointed plan. Therefore, non-equation, non-equilibrium, disproportion, and disunity are the result. This is what may be called *relative* imperfection. The attributes of the first state constitute what is synthetically termed Good ; those of the second state, Evil. To give a concrete idea of these opposite states—the Good and the Evil—we will adduce two familar illustrations :

The ripe fruit, whose constituent elements are fully developed and organized, illustrates the first or normal state—that in which it is agreeable to the palate and healthy ; the unripe fruit, the elements of which are undeveloped and incompletely organized, is in the second or abnormal state, in which it is disagreeable to

the palate and unhealthy. The first is for the fruit the state of GOOD; the second, that of EVIL. The full grown (fully organized and developed) Man is in the normal and predestined state—strong, intelligent and self-directing; while the Child (the undeveloped Man) is in the opposite state—preparatory and transitional—in which it is weak, ignorant and incapable of self-direction. One is a state of *relative* perfection for the human being; the other that of *relative* imperfection.

False Organization, which is the effect of misdirecting, perturbing and perverting influences, is a frequent attendant on the stage of incomplete Organization. It consists in an inverted or false combination of elements—a contradiction of the principles of true Organization. Political despotisms are false organizations of Government, established amid the imperfections and disorders accompanying incomplete social organisms. The Institutions of slavery and hirelingism are false organizations of labor, incident to the incomplete organization of industry. The frauds, adulterations and extortions of Commerce are effects accompanying the present false organization of the Exchange of products.

The violation of the laws of organization is also a source of Evil. Disease, for instance, which is a violation of health, is a negation of the condition of the organism in its normal state, and a cause of suffering—hence a source of Evil.

We now catch a glimpse of the real cause of Evil in the Universe. It is an effect attendant upon incomplete Organization with its imperfections and undeveloped conditions, complicated by false Organization, and by the violation of the normal organic State.

But, it will be asked, Why, in the scheme of Creation, is incomplete Organization with its attendant imperfections necessary? Why must the finite thing pass through this transitional process? Could it not be overleaped and complete Organization established without transition? We answer: Nothing can be created at once—at a flash. There must always be a transition from the non-being to the being, and every new Creation must pass through a formative process, occupying a certain period of time before it can reach its normal state. A man is not born full grown, with a complete physical and mental organization. Before he reaches his fully developed state, he passes through two transitional or preparatory stages. First, the Formative or Embryonic stage, during which the new organism is formed in the womb of the

mother; second, the Infantile and Juvenile stage, during which the organism is exercised, trained and educated. The third stage (that of full development) follows the two preceding.

We will designate these three stages of Evolution through which every created Organism must pass, as:

1. The Formative or Embryonic stage.
2. The Simple-Organic stage.
3. The Compound-Organic stage.

This law of Evolution applies universally. Our Globe, for example, is subject to the three stages. It did not spring suddenly into existence. It had to pass through the long geological ages during which the strata of its crust and the creations on them were elaborated. This first stage was the Formative or Embryonic. The appearance of man and the present flora and fauna marked the completion of the Embryonic stage, and the beginning of the Simple-Organic. The Compound-Organic stage of the Globe will be attained only when the human race, living under a true social Organism, shall be able to effect its Universal and Scientific cultivation, and the full development of the Creations upon it. To illustrate the same principle on a small scale, we may take the Construction of an Edifice. It is very patent to observation that a building can not spring instantly into existence. The same transitional stages under another form must be passed through before it can reach completion.

These facts are made known to us by empirical experience and observation; but the law of necessity upon which they are based, is not thus disclosed. If we seek to penetrate deeper, and to discover why the transitional stages—often so long and attended with so much Evil—are necessary, the following is the solution at which we arrive:

There exists in the universe two principles, co-existent and indestructible, namely: MATTER and FORCE. They are the Static and Dynamic elements in Creation. MATTER (the substratum of concrete creations) is inert and passive; FORCE, the dynamic principle, acts on Matter, moulding and fashioning it to given ends. Matter, being static, necessarily resists Force, otherwise it would not be static, and the dynamic principle would have nothing to act upon. To overcome such resistance, Force must exercise successive acts of energy, or successive vibrations; and this succession constitutes progressive development with the necessity of a formative process, and involves what is termed *Time*.

Matter in addition to being static, is molecular or particled, and necessarily so, for were it absolutely solid and indivisible, no special creations could be evolved from it. Force in its evolutions operates on these molecules, and aggregates them successively ; and this *Successive Aggregation* gives rise also to the formative process, and determines *Extension*, which, in turn, involves the necessity of *Space*. A formative stage, and Time and Space are consequently conditions inherent in the nature of MATTER and FORCE. They necessarily accompany all processes of Creation, and the two latter measure the transitional stages, rendering tangible to our finite perceptions the duration of the period of incompleteness, and the reign of Evil.

From the above premises, it is evident that in all finite creations the nature of Matter and Force determines the necessity of a process of formation, of a transitional stage, preparatory to organization and concrete existence. This stage, we repeat, must be one of incompleteness, accompanied by imperfection ; which incompleteness and imperfection, being the *negation* of the *conditions* of complete organization, give rise to phenomenal effects, denominated EVIL. Viewed in its fundamental light, Evil simply sums up synthetically all the conditions and effects, inherent in the process of finite Creation, and in the nature of Matter and Force.

Now if we seek to penetrate still deeper into the mystery of Evil, the only question, it seems to us, which remains to be asked is : Why does the Universe with its Concrete phenomena, with its flow of life, manifested in finite creations, exist ? Why is there a concrete Universe, existing in Time and Space ?

The inquiry may perhaps be raised, why Organizations once constituted do not maintain themselves permanently and without change, so that the necessity of new Creations would be obviated. But such an hypothesis implies the negation of universal life and movement ; which would be the equivalent to stagnation and petrefaction.

Returning to our subject ; the Evils we have pointed out, namely, the disorders reigning in the Material and Social worlds, are the signs that Humanity is out of Unity with the universe, with its Laws of order and harmony ; that it is leading an abnormal life, in violation of those laws, and is suffering the consequences of such violation. The supreme collective work, which now lies before Humanity, is to bring itself and its globe into unity with the Order of the Universe—into accord with its plan

and destinies, and thus become a normal element in it. To effect this great result, it must discover the Laws of cosmical order and harmony, and base its social Organism upon them.

This Organism is composed of the five following branches, or five fundamental Institutions :

1. Education—the function of which is to develop the Child, the germ of man, and prepare it for its future Social Career.

2. Industry—the instrument through which Humanity creates wealth, cultivates and embellishes the Globe, and subdues Nature to the reign of mind.

3. Ethical Institutions—those which regulate the development and external action of the Social Sentiments, and the personal relations to which they give rise.

4. Political Institutions—those which regulate the collective interests and operations of men as members of the body-politic, and their relations to the State.

5. Religion—which regulates the ideal relations of the finite Soul with the universal Soul ; of Humanity with the Cosmos.

Accessory Institutions. { Science : Knowledge, Direction, Organization. Art : Embellishment, Refinement, Beauty.

These Institutions, which are the agencies through which the psychical Forces act, will, when scientifically organized, establish Order and Unity in the five departments which they govern, and will direct Humanity in its relations with Nature, with itself, and with the Cosmos.

With the Scientific Organization of Industry, labor will be dignified and rendered attractive, so that all mankind will be induced to engage voluntarily in it. Under the Scientific Organization of Political Institutions, the political Unity of mankind, and universal Association will be established. With these two levers—attractive Industry and universal Association—Humanity will be able to execute its function of Overseer of the Globe, and elevate it to Unity with the Material order of the Universe.

With the Scientific Organization of ethical Institutions, under which a life of social harmony will be established, the psychical Forces, especially the sentiments, will be fully developed ; and with this development, Humanity will bring its Spiritual life on earth into Unity with the Moral Order of the Universe.

As the subject of Unity is one of supreme importance, involving, as it does, the whole problem of human destiny, it should be

clearly understood. In the preceding pages we have endeavored to show that Humanity and its Globe are out of Unity with the Universe. We will now explain wherein this non-Unity or Disunity exists, and point out its precise character, so as to present the subject synthetically to the mind of the reader.

Let us start from the premise that Humanity and the Globe are identical in nature and substance with the great Cosmical Whole, of which they are a part, and that they are consequently normal elements in it. The matter of which our earth is composed is, as the revelations of the spectroscope make known, identical in nature with that of the other worlds in the Universe. Its hydrogen, for example, is the same as that which comes to us in the rays of the most distant suns, and its metals are the same as those existing in our own sun. The Forces which permeate and move it, such as light, heat, gravitation and electricity, are Cosmical. The Laws which govern these forces, and underlie and regulate the terrestrial phenomena to which they give rise, are in like identity, and necessarily so, for the Laws are but formulas which express the unvarying modes of action of the Forces. (The Law of Gravitation, for instance—*Direct as the mass, and inversely as the square of the distance*—is but the expression of the mode of action of gravitation.) The creations in the Animal and Vegetable Kingdoms are presumably the same as on all globes; first, because the same matter and forces enter into them, and second, because the laws of organization which underlie and determine them, can only emanate from that source which determines all organization in creation. As to the Unity of the psychical Forces in man with those of the Universe—of the finite soul with the universal soul—we have not those direct proofs which exist in the other departments named. We must therefore resort to indirect proofs, and to two principles which serve as guides in the realms of the invisible and the abstract; namely, Unity of System, and Analogy.

Unity of System teaches that there can not be two kinds of Spiritual Force—two directing Principles—in the universe no more than there can be two kinds of light or electricity. If there was duality in Spiritual Force, the Universe would be a dualism, giving rise to permanent conflict and disunity. Such, it is true, has been the dogma of most religions; and the infantile state of human reason in dealing with these abstract problems is thus exhibited. Analogy teaches that if identity of nature exists in the departments above mentioned—in Matter, Forces, Laws and

Organization—it must exist in this, the central and directing realm, for the creation of our Globe would be at once absurd and useless if man, the presiding intelligence upon it, was of a radically different nature from the Cosmical Intelligence in which the plan and order of creation have their origin. The indirect proofs which may be offered on this point are negative rather than positive, *i. e.*, they explain away the apparent viciousness and falseness which now seem inherent in human nature, and which, if real, would separate man spiritually from the universe. We have already explained that under the influence of imperfect or false Social Institutions, the human passions are left undeveloped or are thwarted and perverted in their development, producing abnormal effects—the discords, vices, and crimes of our civilization. The Senses thus misdeveloped, engender materialism, coarseness, brutality and sensual excesses ; the intellectual Faculties : deceit, duplicity and hypocricy ; the sentiments—such as friendship, love ambition, benevolence and philanthropy—their opposites, namely, antipathy, hatred, revenge, jealousy, malevolence and misanthropy. Any force in the soul, which is thwarted and violated in its normal action, takes an opposite or inverted direction, and produces effects the opposite of its true character. The same is the case with the material forces in nature. The *Law of direct and inverse, of harmonic and discordant action*, applies universally. We must consequently discriminate between the development of Forces and their real nature.

We do not condemn the notes of music because, when evolved from an instrument out of tune or falsely played upon, they produce discords. No more should we blame love and ambition for turning to hatred and revenge when thwarted in their natural tedencies and attractions. The more numerous and complex the elements of any whole, the greater the discord and disorder they evolve when falsely acted upon. A hundred instruments falsely played upon produce far greater discord than a single instrument. In like manner, the very number and complexity of the psychical Forces give rise to the extent and variety of existing Socal discords. These discords offer an *inverted image* of the Social harmonies which are to replace them in the future.

In addition to the Law of dual Development, we will mention another, governing the action of the psychical Forces, which is of special importance in the study of human nature. It is this :

The Passions tend of their own *natural impulse, or spontaneously* to Good; they only tend to evil when *thwarted, disappointed or other-*

wise outraged in their natural attractions and requirements; they then take an abnormal and discordant development. External influences, violating their nature, must be brought to bear upon them to arouse their antagonist and subversive action.

A single illustration will explain this Law. Friendship and Ambition tend spontaneously to generosity, confidence, devotion and honor; it is only when violated and thwarted that they take an opposite direction and produce the antitheses of these good manifestations; namely, distrust, treachery, malignity, and revenge. To fix this important Law clearly in the mind, we will formulate it thus: The Passions tend *spontaneously* to Good; *constrainedly* to Evil. When these two Laws—that of dual Development, and the last named—shall be understood and accepted, the ban now resting upon human nature will be raised. It will then be seen that Man is *naturally* good; *artificially* evil. He is good under social Institutions which are adapted to the Passions animating him, and which allow their natural development. He turns to evil under Institutions which are unsuited to those forces, and thwart and pervert them.

These indirect proofs may appear sufficient, but we will adduce two of a direct Character in support of the hypothesis of the identity of Man's spiritual nature with that of the Cosmos. First, the intellectual Faculties in man reason in conformity with the Order of creation and its Laws; that is, with the mathematics of the Universe. To do so, they must be a part of the Universal Reason, and identical in nature with it. Second, the Senses perceive the attributes of Matter—its forms, colors, flavors, odors, weight, density, etc.—as they exist on our earth (or at least as they exist for sentient mind, which is the object of their existence); and as the Matter of our Globe is the same as that of all globes, the Senses of man must be in Unity with those of all sentient beings in the Universe who perceive material phenomena. As to the Sentiments—the moral element in man—we have indications of their goodness in the noble acts they evolve when normally developed, but only in the sphere of human action. We do not see their relation to, and identity with, the moral element or principle in the Universe, as we do in the case of the Intellect and the Senses; but from their unity with the Intellect and their sovreignty over both it and the Senses, as well as from all analogies, we may infer that these Sentiments in Humanity are a part of, and in identity with the Divine or Cosmical Sentiment. To sum

up: guided by the indications we possess, we may affirm that the spiritual Forces in man, which constitute what is called the soul, the spirit, are identical in nature with the same Forces which constitute the Universal Soul.

While, however, this UNITY exists, there reign in Nature and Society disorders and discords which are wholly at variance and in conflict with that order and harmony which, we assume, reign in the Universe. These disorders and discords place Humanity and the Globe in *practical* Disunity with the Great Whole; so that, while there exists the *primary and fundamental* Unity we have described, there exists Disunity in the actual condition of the physical and social worlds.

The elements which constitute our world are, then, Cosmical; but their development, which depends on Humanity, is as yet imperfect and false, and in consequence temporarily abnormal and discordant. Summing up this two-fold state of things, we may state that Humanity and the Globe are:

In Unity with the Universe *in Nature and Essence.*

Out of Unity with it *in Development.*

Having pointed out the fact of the *Disunity in Development* of Humanity and its Globe with the Cosmos—of our little Microcosm with the infinite Macrocosm—and indicated the Causes, we will now briefly enumerate, under their appropriate heads, the disorders which exist in Nature and in Society. A comprehensive view of these disorders will present a clear idea of the character and extent of this Disunity, and suggest the remedy.

DISORDERS IN NATURE.—I. *Disorders on the Surface of the Globe* —on the cuticle of the planet. 1. The great deserts—vast areas of verdureless, burning sand, occupying the finest equatorial regions, causing great derangement in the atmospheric system and its currents, and seriously affecting the climates of the earth. 2. Extensive marshes, morasses, and swamps,—the generators of various kinds of epidemics. 3. Arid steppes, jungles, and wild and unreclaimed forests. 4. Regions which have been devastated by the action of man—by the ravages of war and false cultivation, like the sites of the ancient Chaldean and Assyrian Empires, once so fertile, now sand wastes. 5. Treeless regions and mountain ranges stripped of their forests, destroying an important source of rainfall, and causing the drying up of streams. 6. Undrained or badly-drained condition of the soil, giving rise to permanent malaria, and occasioning fevers and other diseases.

II. *Disorders in the Climatic System.* 1. Sudden and violent fluctuations of temperature. 2. Extremes of heat and cold in their respective seasons. 3. Unseasonable frosts. 4. Frequent transposition in the order of the seasons—mild winters and cool summers. These disorders are caused in part by the conflicting influences of the great deserts, and the Arctic ices and snows, which latter extend far south of their natural limits, owing to the non-cultivation of the northern latitudes. III. *Disorders in the Atmospheric System.* 1. Tornadoes, hurricanes and cyclones. 2. Simoons and other poisonous winds. 3. Derangement of the natural system of the air currents of the earth, caused by the conflicting influences of the deserts and polar ices. IV. *Disorders in the Aqueous System.* 1. Undiked and unregulated water courses. 2. Stagnant waters. 3. Floods and drouths. 4. Rainless regions. 5. Absence of any general system of irrigation. V. *Disorders in the Animal and Vegetable Kingdoms.* 1. Parasitic vegetable growths. 2. Vermin. 3. Noxious reptiles. 4. Beasts of prey. 5. Disease-generating fungi and cells. VI. *Disorders in the Magnetic System* —as yet but little understood. They are the probable cause of earthquakes, of sudden and violent storms, and of some varieties of the plague and other epidemic diseases.

Disorders in Society.—I. *Antagonism.* 1. War of blood. 2. Strifes of sects and parties. 3. Hatreds and struggles of castes and classes. 4. Anarchical competition in commerce and labor. 5. Discords and conflicts in personal relations—in the family, in marriage and in all spheres of social life. 6. Conflict of the individual with the collective interest, and sacrifice of the latter to the former. II. *Oppression.* 1. Despotic sway in church and state. 2. Arbitrary authority in class and sex relations. 3. Servitude in labor—slavery, serfdom and hirelingism. III. *Fraud.* 1. Double-dealing and cheating in the practical affairs of life—in commerce and industry. 2. Deceit and duplicity in social relations. 3. Intrigue, class-legislation and monopolies in politics. IV. *Poverty.* 1. Real and direct—that of the masses with its degrading influences. 2. Relative and indirect—that of the classes whose means are disproportionate to their social position and responsibilities, causing violations of pride and tormenting anxieties. V. *Ignorance.* 1. Religious superstition. 2. Scientific dogmatism and atheism.* 3. Misleading theories of the specu-

* In the eighteenth century, we saw the reign of a bald, blank Atheism—a denial of

lative sciences—metaphysics, economism, ethics, etc. 4. Blindness on social questions, giving rise to stagnant conservatism on the part of the upper classes, and to revolutionary outbreaks on the part of the masses. VI. *Vices and Crimes*—effects of the misdirection and perversion of the three classes of passional Forces—the senses, sentiments, and intellectual faculties. VII. *Debility and Disease.* 1. Physical, caused by uncongenial and unhealthy pursuits; by idleness on the one hand, and excessive toil on the other; by poor living or luxurious indulgence. 2. Moral, caused by violated feelings, harassing cares, griefs, and other forms of spiritual depression. VIII. *Individual and isolated action in society*, leading to the conflict of all interests, and the reign of general incoherence.

As to the Disorders in Nature, which now appear so far beyond the reach of human influence, we do not hesitate to affirm that they can be wholly overcome by the proper application of the labors and resources of mankind. Certain indications, which may be mentioned, warrant this assumption. For instance, the Nations of Europe keep permanently under arms three and a half millions of men at the cost of thousands of millions annually, and for no other purpose than that of destruction. Now, these great *Military* Organizations could, we hold, be transformed into *Industrial* organizations, for certainly what the genius of man has accomplished for the organization of *destruction*, it can do for that of *production;* and if this were done, the number of men devoted to collective works of improvement could be made ten-fold that of existing armies, since their labors would be reproductive. Supposing such a policy adopted by all Nations, an idea can be formed of the gigantic resources which Humanity would have at its disposal in the execution of vast industrial enterprises, such as would be necessary in the extirpation of the Material disorders described. Even the great desert of Sahara could then be attacked

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the possibility of all cosmical knowledge. In the present century, we see a decided tendency on the part of many men of science to establish a like limitation and negation. Absorbed in the difficult analyses necessary in the Physical Sciences, and feeling the difficulty of solving even those problems which fall under immediate observation, they reject with impatience, often contempt, the idea of penetrating the trackless realms of the universe which lie beyond the pale of observation and analysis. They put aside all cosmical problems, affirming that human reason has nothing to do with questions like the existence or non-existence of God, of immortality, of a cosmical destiny for man, etc. This is equivalent to a negation, based on scientific grounds, of everything beyond the present sphere of reality with its material phenomena.

and conquered ; some parts might be flooded, others planted with trees, its drifting sands arrested, rain induced, and gradually its wastes reclaimed. And if this greatest of disorders on the earth's surface could be overcome, surely the lesser ones would be easy of conquest. In a word, the physical disorders which reign in Nature are within the control of man. Under a true social order, with attractive Industry and universal Coöperation and Association, Humanity would have no difficulty in bringing its Globe into *Unity in its Development* with the economy and harmony of the Universe.

As to the disorders which prevail in the Social world, and produce so much misery, they are the effect of the imperfect and false Organization of the Institutions under which men live, and by which their destinies are controlled. It is the false Organization of Industry which engenders poverty with its brood of collateral evils—not barrenness in Nature or incapacity in Man. It is to the false organization of the Ethical Institutions, which misdirect and pervert the Sentiments, that is to be attributed the moral discords that exist in Society ; not to any viciousness inherent in the sentiments themselves. It is the false organization of Political Institutions, combined with the conditions which the poverty and ignorance of the masses impose, that is the source of tyranny and oppression.

We might thus pass in review each of the five great Institutions of the social organism, and show that all the disorders and evils of society are due to their imperfect or false Organization ; but the examples given will answer our purpose.

The question now arises : Has Humanity the capacity to organize Social Institutions scientifically, so as to eradicate the disorders of which we speak ? There is already evidence of its capacity in social creation in the fact that it has risen from the savage state, in which it was without the elements of society, and with no experience in social organization, to that in which we find it at present in our modern Civilization. It began naked and ignorant, having neither industry, art, science nor social institutions. Now it has these elements all well advanced in their elaboration, while numerous experiments in social organization (the Egyptian, Chaldeo-Assyrian, Medo-Persian, Greek, Roman, and Catholico Feudal) have been made, and discipline in social life has been acquired. The great progress thus far achieved is unquestionable proof of organizing Capacity, and a sure guarantee of still greater

progress to be accomplished in the future—the guarantee that Humanity is to arrive at the completion of the great work on which it has so long been engaged, *i.e.*, the discovery of the normal Organization of Society, and the attainment of its social Destiny.

A general idea can now be formed on the subject of the Disunity reigning on our globe, and of its causes.

What, let us ask, is the remedy? It is, as has been stated, the discovery and establishment of the normal Order of society—an Order adapted to the forces of the Soul, and capable of directing Humanity in the accomplishment of its industrial and social Destinies. This Order rests on no uncertain or arbitrary basis. It has for its foundation the Laws of Organization in creation—the Laws which underlie and determine the plan and harmony of the Cosmos.

These Laws, employed as a guide in the creation of a theory of social Organization, will furnish the basis of an exact social Science, or Sociology. Such a science is absolutely necessary in the complex work of social Organization; for in this sphere, as in every other of a constructive character, the mind requires a theory or plan, serving as the ideal model of what it has to realize in practice. Without it, statesmen, legislators and other social leaders, who attempt to regulate the course of society and to improve it, are operating blindly and at random.

A vague opinion prevails among men that society is moving onward to its appointed state by what is variously termed the "force of circumstances," "the instinct of the race," "the general law of progress," "Divine guidance." These loose opinions are speculative fancies, adopted in the absence of real knowledge; whereas the fact is, that society can only reach its true state by the conscious and calculated efforts of human reason under the direction of an exact social Science. Men act on this principle when they undertake to organize any part of the social system. When, from necessity, they are forced to frame political institutions and organize governments, as they often are after revolutions, they do so by conscious calculation and reasoning. True, being without a scientific guide, their institutions are imperfect and arbitrary; yet these efforts show that man recognizes the necessity of calculation and thought in one branch, at least, of the social organism. He knows, that to have a government,

he must think, plan and devise; but he does not know that the other branches of the social organism are subject to the same conditions, and can only be normally constituted by the exercise of conscious reason, guided by scientific principles. Construction and organization—the same in principle in all departments of creation—can only be the work of mind, conscious of its operations, planning with forethought, analyzing, comparing and combining, adapting means to ends, and calculating the relations of cause and effect. Instinct cannot organize; Divine Providence does not interfere to do the work of Reason; no science is revealed to man; no constructions or other material aids are furnished him by nature.

When the human Mind shall rise to the conception of the possibility of a scientific Organization of society, it will at once undertake, as the work of paramount importance, the elaboration of an exact social Science. First, however, the Laws on which the Science is to be based must be discovered and combined into a system that will enable the mind clearly to comprehend and apply them.

But the thinkers of our age, even the most synthetic, seem not to clearly comprehend the existence of a system of universal and unitary Laws, underlying and regulating the infinitely varied phenomena of the Universe, and determining the plan and order that reign therein. As a consequence, no regular search for these laws is instituted; in proof of which we will cite the views entertained on the subject by some of the leading thinkers of recent times.

Auguste Comte, undertaking to frame an integral scientific synthesis, propounded, as the Law of Progress and Evolution, that of the three Stages, which he explains as follows:

"From the study of the development of human intelligence, in all directions and through all times, the discovery arises of a great fundamental law to which it is necessarily subject, and which has a solid foundation of proof, both in the facts of our organization, and in our historical experience. The Law is this: that each of our leading conceptions—each branch of our knowledge—passes successively through three different theoretical conditions: the Theological or fictitious; the Metaphysical or abstract; and the Scientific or positive. In other words, the human mind, by its nature, employs in its progress three methods of philosophizing, the characters of which are essentially different, and even radically opposed,

viz: the theological method, the metaphysical, and the positive. Hence arise three philosophies, or systems of conceptions, on the aggregate of phenomena, each of which excludes the others. The first is the point of departure of the human mind; and the third is its definite state. The second is merely a state of transition."

He used this formula as his guide in studying Evolution in all departments. He applied it alike to the development of the individual and collective mind, of the sciences, of history, and to the constitution of society. Now, in attempting to explain, by this law of the three Stages, such a diversity of effects, he was far from the comprehension of a system of universal laws.

Furthermore, in proof of the limitation of his views on the subject, the law of the three Stages is really not that of Evolution, but of *three states of the human mind, i.e., three modes of its activity;* namely, that of sentiment, of reflection, and of observation. Then, again, the terms Theological, Metaphysical and Positive designate them incorrectly. The first state, answering to the Theological, would be more correctly designated as the *Emotional and Religious.* It is the state in which the Emotions or Sentiments act preponderantly, and subordinate Reason, using it as their instrument and agent. This state, when predominant in races, evolves religions, and, controlling the mind by awe, gives rise to simple or blind Faith. The second state may be designated the *Speculative and Philosophical.* It is the state in which Reason, emancipated from the dominion of the Emotions, and hence of simple Faith, speculates and theorizes with freedom on the nature of the universe, on first causes, and evolves systems of speculative Philosophy and metaphysical Theories. The third state is the *Observational and Experimental.* It is that in which the mind uses the Senses to observe material facts and their relations, and with their aid experiments and reasons upon them. Guided by the reliable data thus furnished, it creates one branch of the sciences —the Physical. These sciences are termed positive or exact, because their conclusions are susceptible of practical verification. Each of these states has predominated at certain epochs in the intellectual development of mankind, producing, so to speak, an *Intellectual atmosphere,* which the individual mind has inhaled, and by which it is governed in its beliefs and opinions. The Emotional and Religious state was wholly preponderant in the earlier Civilizations—the Egyptian, Chaldeo-Assyrian, Jewish and others; that

is, through all antiquity, prior to the rise of the Greek Civilization. In Greece, human Reason emancipated itself for the first time in history from the absolute dominion of the Emotions—Thought from Faith, Philosophy from Religion. Intellectual liberty was achieved by the genius of that race; and the human mind, speculating with newly-awakened curiosity on the nature and causes of things, created the Philosophies which are still the admiration of the world. It could not create other than speculative theories, being without the two guides necessary for its direction and equilibrium: first, Observation and Experiment; second, Laws. In the modern age, dating from the Reformation, the Observational and Experimental State (the third in historical development) has risen, and is obtaining a dominant influence. Exact science is taking the place of theology and speculative philosophy. The thinkers of influence of our age are neither theologians nor philosophers, but men engaged in the positive sciences.

The three states—the Emotional, the Speculative and the Observational—exist to-day contemporaneously, each governing a certain portion of society: the first, the religious world; the second, a minority of speculative minds; the third, a minority of exact observers and investigators. These last, though few in number, wield the real intellectual power of society. It is this simultaneous existence of the three states which gives rise to the differences and conflicts of doctrines and opinions, and to the intellectual antagonisms and incoherence which now reign. Another and higher intellectual state is yet to come, based, not on emotion, speculation and observation alone, but on the Laws of Cosmical Order and Harmony, discovered, systematized and embodied in a science; from which Laws, human Reason will deduce in all departments of creation, as it now deduces from the law of gravitation in astronomy.

If this analysis is correct, it follows that Comte neither conceived the existence of an integral system of Laws, including those of Evolution and Organization, nor comprehended the real nature of the three stages which he used as his guide. As proof of this, when he undertook to frame his "positive state of society," he was, as we stated in a note, without the laws of organization, and was obliged to resort to the principle of *historical Deduction*. Guided by this principle he merely clothed in new forms the Catholico-Feudal institutions of the middle ages. Now,

as the normal social Organism of the future—the compound-organic—is to differ from the transitional societies of the past and present—the formative or embryonic—as much as the grown man differs from the embryo, we can judge how wide of the mark was Comte, in presenting, as the normal state of Society, a mere prolongation of the incomplete and transitional past. We dwell thus in detail upon Comte, because he is ranked by advanced minds—by John Stuart Mill, Lewes, Littré, and others—as one of the greatest thinkers of modern times; so that what we say of his position in relation to Laws applies to them. Leaving aside his sociology, he is considered "a representative man" of the scientific spirit of our age—an indication that the age itself is without the conception of the existence of an integral system of Laws, governing unitarily all phenomena.

Herbert Spencer is engaged on a scientific synthesis, which claims to be as comprehensive as Comte's. He uses as his guide the Law of Evolution, applying it as universally as did Comte his three Stages. This Law, as now understood and as used by Mr. Spencer, is incomplete. It is Evolution in its undeveloped or embryonic state; a mere shell of the great Law underlying all finite development. The following quotation from Mr. Spencer will show his conception of the Law:

"This Law of organic progress is the Law of all progress, Whether it be in the development of the earth, in the development of Life upon its surface, in the development of Society, of Government, of Manufactures, of Commerce, of Language, Literature, Science, Art, this same evolution of the simple into the complex, through successive differentiations, holds throughout. From the earliest traceable cosmical changes, down to the latest results of Civilization, we shall find that the transformation of the homogeneous into the heterogeneous is that in which Progress essentially consists." This definition of evolution, as we shall show hereafter, is very incomplete; but even were it complete, the exclusive use which Mr. Spencer makes of this one law is evidence, we think, that he has not grasped the great system of Laws of Cosmical Order, of which evolution is but one. To him, however, is due the credit of having perceived the existence of Unity of Law in the Universe, and of applying the law mentioned, which has hitherto been limited to material creations, to the moral and social worlds. It is a significant departure, and will lead to a similar generalization of other laws.

In the field of the natural and physical sciences, Darwin, Huxley, Tyndall and others use the Law of Evolution in its present imperfect state, together with certain isolated laws of classification and organization in the animal and vegetable kingdoms, which have been empirically discovered ; thus showing that they too are far from the search of a unitary system of Laws of organization and order in creation.

We have here, we think, sufficient evidence to warrant us in the conclusion, that the idea of a synthesis of Laws, underlying the order and harmony of the Universe, is not yet comprehended. FOURIER did conceive of its existence ; but having in view a special aim, namely, the elaboration of a social Organism, he treats of those laws only which serve his purpose. His object was not the elaboration of the integral system of Laws, and their reduction to a science ; but to obtain those, requisite as guides in social organization. Consequently, while explaining those he used in his construction, he does not give a complete theory of cosmical Laws.

The Laws of the Universe, constituting one body of Laws, are divisible into two great classes :

FIRST CLASS. *The Laws which govern the Forces in the material world*, and regulate their modes of action on matter. They are the Laws of cosmical Dynamics in association with Statics.

SECOND CLASS. *The Laws of organization in creation*—the Laws which underlie and determine the Order, Harmony and Unity that reign in the cosmos.

The first class is composed of Orders, the number of which is determined by the number of different Forces in Nature. Gravitation, heat, light, electricity, magnetism, chemical affinity and the nervous force are those now known ; others remain to be discovered and their laws or modes of action ascertained. The Laws governing forces are, as has been stated, *formulas which express their regular and permanent modes of action.* The force of gravitation, for example, in moving matter, acts upon it "Directly as the mass, and inversely as the square of the distance ;"—a formula, it is evident, which simply expresses the *Mode of action* of that force. The law of gravitation is the only one which has been discovered and clearly formulated, so as to be rendered practically available in the study of the phenomena of its realm. Some of the laws of light, heat and chemical affinity have been ascertained, but not with a completeness sufficient to interpret fully the

phenomena in their departments. Data are accumulating in regard to the other known forces, but the laws are still undiscovered Thus the first class of Laws—those which govern the dynamics of creation—are, as yet, but fragmentarily understood; and hence, of the phenomena of the material Universe no exact and systematic knowledge is possessed.

In the following table we present those Laws of the First Class which govern the Forces in nature now known. It is evident that the list cannot be made complete until all the Forces are discovered, and their modes of action analyzed and determined. But, although incomplete, this table will serve to bring the subject clearly before the mind of the reader.

First Class: The Laws Governing the Forces in Nature.

1. The Law of Gravitation, governing the movements of matter in the mass.
2. The Law of Chemical Affinity, governing combinations of molecular matter.
3. The Law of Light, governing the luminiferous force.
4. The Law of Heat, governing the calorific force.
5. The Law of Sound, governing atmospheric vibrations.
6. The Law of the Electric and Magnetic forces.
7. The Law of the Nervous or Biological force, governing the movements of organized matter.

We now pass to the consideration of the Laws of the second Class. They are those which underlie and govern the processes, operations, conditions, relations, and other phenomena of Organization in all departments of creation—Organization being the source of Order and Harmony in all spheres.

The Laws of this Class may also be defined as those of Cosmic Order and Harmony. They are the Laws of number, distribution, classification, coördination, combination, pivots, transitions, ascending and descending vibrations, etc.

As the Laws of the first Class form a whole, governing the phenomena of the inorganic world, so the Laws of the second Class form a whole, governing the phenomena of the organic world.

We shall undertake to explain but one of the Laws of this class, and that very briefly, since it is a subject which, if fully treated, would require a volume. This Law is that of Evolution, as it is now designated,—the Law governing what is variously termed in

different departments of creation : formation, growth, elaboration, construction, organization. A continent is formed, a plant is grown, a science is elaborated, an edifice is constructed, an embryo is organized. This Law underlies the phenomena attendant on evolution in all these departments. It has already been alluded to in preceding pages ; we will now speak of it more in detail.

This Law is a complex whole, composed of primary and secondary Laws. Its primary division is into three Laws, which govern the three great Stages through which all finite things pass in their careers. We here present the Law in its primary division :

THE LAW OF EVOLUTION WITH ITS THREE PRIMARY LAWS.

GENERAL LAW OF EVOLUTION.

- FIRST PRIMARY LAW, —that governing the processes, operations, conditions, relations and other phenomena attendant upon the first Stage of Evolution ; the stage during which the new Thing is evolved, formed, elaborated or organized. It is the Law of *Formative* or *Embryonic* development.
- SECOND PRIMARY LAW, —that governing the phenomena of the second Stage of Evolution ; the stage during which the new Thing is prepared for the third or fully developed stage. It is the Law of what we term *Simple-Organic* development.
- THIRD PRIMARY LAW, —that governing the phenomena of the third Stage in the career of the finite Thing ; the stage of complete development and preparation. It is the Law of what we term *Compound-Organic* development.

These three primary Laws are in turn divisible into sub-Laws, forming the secondary Laws of the general Law.

It is these last which must be understood in order to form a

clear conception of the practical operation of the Law of Evolution. A comparison will explain our meaning. We can have but an imperfect idea of color, if we see white only and the three primary colors. We must see all the colors of the prism and their combinations, before we can form a perfect idea of what color is. So also but an imperfect idea of Evolution can be obtained, if it is simply described as "the advance from the homogeneous to the heterogeneous, accompanied by differentiation," etc. It is necessary, for instance, to understand that at the initial point of the "advance," there is the Law governing organic Germs and the processes attendant upon their transformation into the organisms to which they give rise; and also the Law governing Cell-multiplication and their distribution into tissues and organs.

The Law of Evolution is exhibited in all the works of Nature around us and in those of man. There it is that it must first be studied, as there Observation can aid Reason in its investigations. When discovered and verified in these concrete spheres, it can be applied to those of an abstract and universal character—to spheres in which Laws alone are the guide. The Law of Gravitation, thus discovered, has served as interpreter in the solution of the most intricate and abstruse problems; as, for example, the explanation of the precession of the equinoxes, and the discovery of an invisible planet.

As a preliminary to the explanation of the Law in question, we will examine it in its manifestation in the concrete. We will describe the Stages through which all finite things pass in their evolution, and the phenomena accompanying them. Under the phenomena lie the Laws; as, for example, under the phenomena of the planetary movements lies the Law of Gravitation. Through the former, the effect, the latter, the cause, is interpreted.

In the careers of all finite things or creations, we find three distinct Stages of Evolution, each of which is accompanied by a class of phenomena special to it.

Under the phenomena of these three stages, and governing them, lie the three primary Laws contained in the table.

In the FIRST STAGE of EVOLUTION, the new thing is formed, *i.e.*, evolved, elaborated or organized, as the case may be. As it cannot spring at once from the germ into the fully-developed organism, it must necessarily pass through a process of Formation, which process is accompanied by certain operations, conditions,

and other phenomena. These phenomena must be carefully analyzed and classed in groups. Under each lies a Law, and the Laws underlying all the groups constitute the sub-laws of the first primary Law.

A few illustrations will explain the mode of analyzing and classifying these groups of phenomena, a comprehension of which phenomena is the preparatory step in the discovery of the Laws.

1. Every creation has its origin in an organic or organizing Germ; the plant in a seed, the animal in an egg or ovum, a work of man in an idea or plan. The processes of transformation of the germ into the rudiments of the new organization to which it is to give rise, are marked by a group of varied and complex phenomena. Under these phenomena lies the Law which governs them, and which is revealed through them. We define it as, *The Law governing the Evolution of Organic Germs.* It forms the first sub-Law of the class governing the Formative or Embryonic stage.

2. Following the evolution of the germ, comes the process of Cell-multiplication, together with the distribution of the cells into groups, the groups into series, and the series into tissues and organs. These processes form a second group of phenomena, under which lies the governing Law—*The Law of Cell-multiplication and distribution.*

3. During the Formative Stage of evolution, the Static Principle predominates over the Dynamic, Matter over Mind. This inverted relation gives rise to a class of phenomena forming a third group, underlying which is the Law regulating the relation of the two principles. This we define as, *The Law governing the preponderance of the Static or Material Principle.*

This analysis and grouping of phenomena is the first step to be taken in ascertaining the subordinate Laws of each primary Law. The method, fully stated, consists in the following operations: 1. Decomposition of the Stage into its sub-stages (germ-evolution and cell-multiplication are sub-stages of the Formative stage). 2. Analysis of the phenomena of the sub-stages, and their classification in groups with a view to ascertain their nature and meaning, their modes of manifestation, and other characteristics. 3. Determination, guided by the above data, of the *Modes of Action of the Forces* generating the phenomena (*e.g.*, Newton determined, by the study of the phenomena of the moon's movements, the mode of action of the gravitating force which produces them).

4. The framing of Formulas which shall express in a clear and comprehensive manner the Modes of Action of the Forces (*e.g.*, the formula, "Directly as the mass and inversely as the square of the distance," expresses the mode of action of gravity). 5. Generalization of the Formulas, and their reduction to fixed Laws.

When these five processes are accomplished, and the Laws ascertained, there must be associated with them a *Method of Application*, which will enable the mind to use them as Criterions of Deduction in all spheres, especially in those of a complex and abstract character, impenetrable to unaided reason.

The remarks we have made on the first Stage of Evolution apply equally to the other two Stages, of which we will speak briefly.

In the SECOND STAGE of EVOLUTION, the new Thing which has been formed, elaborated, or organized in the first Stage, is prepared for the third by what is called, in different departments, training, drilling, educating, dressing, adjusting, putting in working or running order, etc. The animal is trained ; man is educated ; the fruit tree is dressed (pruned, grafted) ; the machine is put in running order. Underlying and governing the processes and other phenomena of this Stage is the second primary Law, which we have designated as the SIMPLE-ORGANIC. In this Stage, the organization is completed, but is not prepared by the processes mentioned for the fulfillment of its purpose or function. Consequently, it is in an incomplete, inoperative state of action, which we define as *Simple*, in order to distinguish it from that of the organized and fully-prepared state, which is *Compound*. The infant, at birth, is organized, but incapable of independent, creative action ; the grown man, trained and educated, is capable of such action. We distinguish these two states as those of *Simple* and of *Compound* action.

This second Stage, like the first, is composed of sub-stages, the phenomena of which, when analytically studied and their characteristics determined, must be classed in groups, preparatory to the discovery of the Laws underlying them ; which Laws constitute the sub-laws of the second primary Law. This Stage being a transition between the first and third, the Laws governing it partake of the character of each.

The infantile stage in man, for example, is a transition between the embryonic and the fully-developed, and the Laws governing

the phenomena of this intermediate Stage are partly Embryonic and partly Compound-Organic. There are a few independent Laws belonging to it, but we omit their explanation in this sketch.

In the THIRD STAGE, the organism which has been formed in the first and prepared in the second, enters the fully-developed and normal state, that to which it is destined, in which it performs its function, purpose or use, and which is for it the relatively perfect and permanent condition. In the human sphere, it is the state of manhood, which the individual enters after passing through the Embryonic and Simple-Organic stages, *i.e.*, after being organized in the womb, and developed and trained in childhood and youth.

Underlying and governing this Stage is the third primary Law —the COMPOUND-ORGANIC ; which Stage, like the two preceding, is composed of sub-stages, the phenomena of which, analyzed and defined and classed in groups, reveal the Laws underlying them —the sub-laws of the third great primary Law.

Having taken this general view of the three Stages, we will observe the relation which they hold to one another, and their place and function in a career. The first two Stages are initial and transitional, preparing the way for the third, which is the true and ultimate stage to be attained. They are consequently secondary to it, temporary in their nature, non-essential in themselves, and of comparatively short duration ; the period of gestation and childhood is short in comparison with that of manhood.

Incomplete Organization characterizes the two transitional stages ; complete Organization the third. As these two states are opposite in principle, the effects they produce must likewise be opposite. In the first we find, under modified forms and in different degrees of intensity :—incompleteness, imperfection, disproportion, want of balance, ugliness, deformity, monstrosity, reign of materialism, reign of darkness, passivity, dependence, antagonism, conflict, disruption, partial destructions, inversion, incoherence, disorder and discord. In the second, we find completeness, relative perfection, proportion, balance, equilibrium, beauty, symmetry, preponderance of the dynamic principle, reign of light, creative action, independent and self-sustaining existence, concert, coöperation, unity, order, harmony, and the fulfillment of destinies. These phenomena, classed in two great groups, con-

stitute the one the *Reign of Evil;* the other the *Reign of Good.* A clear conception of the simple fact, that opposite phenomena accompany opposite states of Organization, would solve the long-controverted problem of Good and Evil, which has perplexed the human mind from the very dawn of reflection.

We may observe, in this connection, that if the social Organism under which Humanity has lived up to the present time is still in the formative stage of evolution, (the different systems of society which have been established being the sub-stages), an explanation is at once offered of the cause of the evils which have reigned in the social world.

These brief explanations suffice to give a general idea of the mode of determining the existence and general character of Laws through the study of phenomena.

The following Tables present an analysis of the subordinate Laws of the three primary Laws in such formulas as we deem most comprehensive. The analysis is unavoidably incomplete, and the formulas arbitrary, but they will serve as models on which to build. The subject is so new, so involved and complex, that much future labor will be required to effect a complete analysis, and to frame a body of exact formulas.

SUBORDINATE LAWS OF THE FIRST PRIMARY LAW.

1. The Law governing Organic Germs in the various departments of creation; the modes of their generation; their constitution and variety, and the processes of their development.
2. The Law governing Cell-multiplication, and that of other primary elements; their distribution into groups, the groups into series, the series into the rudiments of organs.
3. The Law of Disproportion, governing forms and their relations in the formative stage.—Theory of Embryonic Geometry.
4. The Law of Preponderance of the Static principle over the Dynamic, of Matter over Mind, governing the relations of these two principles in the formative stage.—Reign of Matter.
5. The Law of Simple Action, governing the non-functional and transitional action of Forces in the formative stage.
6. The Law governing states and conditions of existence in the embryonic stage, such as those of Separation, Isolation, reign of Darkness.
7. The Law governing the Processes of development in embry-

onic life, which are marked by disorder and disturbances, by disruptions, partial destructions and reconstructions.

8. The Law governing Disunity in the relations of parts in embryonic organisms ; characteristics of which are dissonance, antagonism, constraint, conflict and violence.

SUBORDINATE LAWS OF THE SECOND PRIMARY LAW.

This second Stage of Evolution, being intermediate between the first and the third, participates in the character of both, and is subject to the Laws of each, modified and tempered by the mixed character of the Stage. We will not here speak of the special Laws which govern this Stage.

SUBORDINATE LAWS OF THE THIRD PRIMARY LAW.

1. The Law governing the Place and Functions of finite creations in the cosmic whole.—Theory of the Hierarchy of functions.
2. The Law governing the distribution, classification and coördination of completed organisms in the general system to which they belong.
3. The Law of Proportion, governing forms and their relations in the Compound-Organic stage.—Theory of Harmonic Geometry.
4. The Law of Preponderance of the Dynamic principle over the Static, of Mind over Matter, governing the relations of these two principles in the Compound-Organic stage.—Reign of Mind.
5. The Law of Compound Action, governing the functional and normal action of Forces in the Compound-Organic stage.
6. The Law governing states and conditions of existence in the Compound-Organic stage, such as those of Combination, Association, Collectivity, reign of Light.
7. The Law governing the balanced, equilibrated and harmonic action of completed organisms.
8. The Law governing Unity in the relations of parts in completed organisms, characteristics of which are accord, concert, attraction, liberty.

This list of Laws is, we repeat, very incomplete, and the formulas in which they are expressed are obscure. A few practical applications, in familiar spheres, may help to render them more intelligible to the mind of the reader :

1. *The Law governing Organic Germs.* The nature and constitution of organic Germs and the process of their transformation are being studied by men of science ; but their phenomena are not as yet fully analyzed and classified, and the laws underlying them discovered. When the Law is understood, it will furnish a Criterion of Deduction in many abstract realms. It will demonstrate that, in addition to the *inorganic* molecules now recognized in nature, there exist *organic* molecules which lie at the basis of all finite organisms. It will also settle the question of spontaneous generation, and, we think, furnish the key to the solution of abstruse problems, like the Nebular theory. We venture the hypothesis that the Law will demonstrate that the planetary bodies (organisms of a highly complex character) have their origin in organic germs, like the creations in nature around us ; and that these germs, which may be called planetary ovums, are deposited in the nebulous matter, which they absorb or aggregate, as does the germ in the egg of the bird. The idea that complex organisms, like the planetary, can be the product of the interaction of forces and matter, blind and unconscious, is in contradiction to a Law of nature which now appears universal in its application.

2. The opposite Law in the Compound-Organic stage is not discovered. It is *the Law governing the place and functions of finite creations in the universe;—Theory of the Hierarchy of functions.* When discovered, it will reveal the existence of a cosmic Classification and Hierarchy in which every finite thing, from the animalcule to Humanity, and from Humanity to the higher organisms, fills a place and accomplishes a purpose in the economy of the great whole. It will be one of the guides in determining the place of Man in nature, and his destiny on the earth.

3. *The Law governing the Multiplication of Cel's and other primary elements*, and their distribution and arrangement in the organized wholes to which they belong. This Law, when discovered, will explain the various modes in which the primary elements that enter into and form new organizations are multiplied, the divers plans on which they are distributed and combined in the same, and the processes accompanying these operations. This Law, now studied in cell-multiplication and distribution in the vegetable and animal kingdoms, is universal in its application. It governs equally the multiplication of observations and ideas, and their coördination in the creation of a science ; of building materials and their combination in the construction of an edifice ; and of

the elements of society, and their adjustment in a social organism. The organic processes accompanying these complex operations form the initial stage of development, which, in the current theory of evolution, is vaguely designated as "the advance from the homogeneous to the heterogeneous, accompanied by differentiation"—a definition which merely states the fact of the *succession* of the phenomena, but explains nothing of the complex processes connected with the advance.

The opposite Law in the Compound-Organic stage is too abstruse to be treated in a single paragraph; we therefore omit it.

4. *The Law governing Disproportion of parts as regards form and size in embryonic organizations.* This Law is illustrated in animal Embryology by disproportioned, exaggerated and misshapen forms, by ugliness and even monstrosity, especially during the earlier portion of the stage. In the Globe, during the geological ages, by rudely defined and desolate continents, great climatic excesses, uncouth and monstrous forms in the animal creations, like the great saurians of the reptilian age, a carbon-charged atmosphere, and other disproportioned conditions. In Religion, still in the embryonic stage like the other branches of the social organism, by monstrous doctrines of demons and hells of endless torments, of Divine wrath and the curse, of human depravity, of atonement by sacrifices; by crude and speculative ideas of God and providence, and by the subjugation of reason to faith. In Government, by despotism and spoliation, by war with its ravages, by class monopolies and privileges, party conflicts and corruptions, incoherent, arbitrary and speculative legislation, and other abnormal features. In Science, by crude observations, speculations, guesses, false inferences, and wild theories. In all these departments there reigns Unity of System. Under the multiplicity of phenomena there lies Unity of Law. An Ironclad, with its tiers of bristling cannon, and its ram, a giant tusk, at the bow, is in the creations of man the analogue of some monster like the Ichthyosaurus in the geological creations of the globe. Despotisms in government and doctrines of Divine wrath and eternal punishment in religion have also their analogues in the monstrous creations of the geological ages.

5. The opposite Law in the Compound-Organic stage—*that governing the Proportion of parts, and the relations of form and size in completed organisms*, will, when discovered, explain the balance, symmetry, beauty and harmony that reign in this stage. It is illus-

trated in man, normally developed, by the harmonious Proportions and the beauty of Form of the body. In the finished edifice, by the balance and symmetry of its parts. In our globe (which, it must be borne in mind, is still in the simple-organic stage of its evolution), by its clearly-defined continents covered with verdure, the comparative degree of order that reigns in its climates and atmospheric system—replacing the great excesses of the geological periods—and the beauty of most of its flora and fauna. Nevertheless, embryonic features still linger in its deserts, marshes, malarial regions, tempests, earthquakes, beasts of prey, and noxious reptiles.

6. *The Law governing the Preponderance of the Static Principle over the Dynamic, of Matter over Mind in the Embryonic Stage.* This Law, when discovered, will explain the phenomena arising from the inverted relations of the two principles. The static properties of matter in their resistance to Force impose upon the latter the necessity of subordinating its action, while moulding and fashioning the former, to the requirements of those static properties. During this transitional process, Force cannot exercise in a complete and normal manner its modes of action. We will illustrate this subordination of Dynamics to Statics first in man. During the embryonic and infantile stages of development, the dynamic principle—the system of biological forces—does not control the body and use it as its instrument. On the contrary, being engaged in organizing and training its instrument, it is subordinated to the material conditions which that process imposes upon it. In our unorganized, embryonic Societies, the same subordination of the dynamic or spiritual principle pervades every department. In Industry, the masses are forced to toil from want or the fear of it, *i.e.*, from material motives—sign of the Preponderance of the Material principle. In Government, the Laws are obeyed, and public Order upheld from fear of the prison and scaffold —Preponderance of the Material principle. In Religion, the dread of hell, the uncertainty of the future, is, with the majority, the secret impulse that carries them into the church—Preponderance again of the Material principle. In the Sciences, the Physical only are developed to any extent, and they empirically (with the exception of astronomy), being based on observation and experiment alone, instead of upon Laws. The abstract and higher sciences, in which observation and experiment are not available, are wholly undeveloped. Finally, in the most general sphere of

human relations, that of Man with Nature, the former, representing the Dynamic or Spiritual principle, is subordinated to the latter, representing the Static or Material principle. Man, in our embryonic societies, without the power of subduing Nature to the reign of Mind, is subjected in his health and industry to the crude conditions that reign in her domain. He is her slave instead of her master. This universal preponderance of the Material principle over the Spiritual is an unmistakable sign that the social Organism is in the Formative Stage of its evolution.

7. The opposite Law in the Compound-Organic stage, *that governing the Preponderance of the Dynamic over the Static principle, of Mind over Matter*, explains the phenomena resulting from the normal relation of the two principles. In the full-grown man, the mind controls the body, and handles it as a pliant instrument. The mind of a Raphael uses its trained eye and hand to execute the works of art in which it embodies its conceptions of the beautiful. The mind of a Newton uses its highly-organized brain to discover and elaborate scientific truths. In all branches of the Compound-Organic societies of the future, the Spiritual principle will predominate. Industry, scientifically organized, dignified and rendered attractive, will be prosecuted voluntarily and from spiritual motives. In Government, when the sentiments of justice and honorable ambition shall preponderate in the human soul, the laws will be obeyed and public order upheld spontaneously, *i.e.*, from spiritual motives; for the moral sentiments, when fully developed, will as naturally attract man to social harmony, as the cultivated ear now attracts him to musical harmony. In Religion, when men shall comprehend the laws which rule the cosmos, and reveal its plan and order —Laws which are the manifestation of the Divine Wisdom in action in Creation—their souls will be filled with a supreme enthusiasm for the stupendous whole to which they belong. A profound aspiration for unity with the cosmic life and order will be the synthetic passion of every being, and upon that life and order as models will all terrestrial life be moulded. Then will the Religious sentiment be based wholly on spiritual motives, while the fears and selfish considerations which now govern men will wholly disappear. Finally, in the relations of Humanity with the Globe, the former, through organized Industry and associated effort, will subdue Nature, and establish material harmony and unity in her kingdoms. In the Compound-Organic societies of the future, Humanity, with its immense power and resources, will

make of its planet a Work of Art, stamping upon it the impress of its conceptions of beauty and harmony.*

8. *The Law governing the incomplete and non-functional Action of Forces in the embryonic stage*, which we designate as *Simple Action*. It is their condition while moulding and fashioning matter, and the precursor of their complete and functional (compound) Action in the fully-developed stage. In the physical activity of man, the automatic movements of the embryo and infant perform no positive function or use, and produce no results of a practical character. They illustrate *Simple Action* in bodily movements, and are merely a preparation for the future physical activity of the grown man. In language, the incoherent babble of the infant and young child, which is thoughtless and expresses no ideas, is *Simple Action* in this sphere; but, while useless in itself, it is a preparation for the exercise of methodical language in adult age. The same Law governs the evolution of universal language. The primitive languages, which were probably for the most part monosyllabic and agglutinative, and certainly without terms to express any general and abstract ideas, were in this state of *Simple Action*. Our modern languages, which have gradually grown out of them, have been greatly developed, but they have not yet passed beyond the second stage of evolution. A unitary and universal language—the Compound-Organic of the future—to be spoken by Humanity over the entire globe, remains to be created. In the maternal sentiment, the little girl playing with her doll exemplifies *Simple Action*. While in itself functionless, it is the precursor of the future function of motherhood, and of Compound Action in that sentiment.

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* From various data, we estimate that the labors of the armies of the world, combined and directed to industry, would in the course of a century reclaim and fertilize the great desert of Sahara. The work is one of supreme importance in the economy of Nature, for this vast sand waste produces on the atmospheric system and the climate of our globe an influence of a most deleterious character, the extent of which is not suspected by men of science. Some 4,000 miles long by 800 broad, it presents to the rays of a tropical sun an immense area of sand, which, continually beaten upon, engenders an excessive and unnatural degree of heat at the equator, where it should least exist. From this gigantic furnace, vast vortices of hot and rarefied air rise into the upper regions of the atmosphere, which, falling north and south on the colder latitudes, cause sudden and violent changes of temperature; or, coming in contact with the glacial currents of the arctic regions, produce those rapid successions of warm and cold winds which sweep over whole continents, and are so pernicious to the health of man and to vegetation. When this vitiated state of Nature shall be understood and duly appreciated, men will shudder at the physical disorders and dangers amid which they live.

In Industry, the present system of isolated, individual operations, having for object the attainment of purely personal ends—a support or fortune—is *Simple Action;* it is non-functional as regards the great end which the industrial labors of man should have in view. In Religion the same Simple Action reigns. Its Worship, which consists of a few rites and ceremonies performed in the temple or church, is without practical influence on the industrial and social life of Humanity. Its Morality is *personal*, and is attained mainly by the repression of the attractions of the soul, instead of by their integral and balanced development. Its Theology, which consists in traditions, revelations, visions, oracles, commands, and speculative doctrines, is based on these uncertain authorities, not on that of integral Laws, which alone can command unconditional assent.

The opposite Law in the Compound-Organic stage, *that governing the functional and creative action of Forces*, is sufficiently explained by the comparisons made in the above remarks on the counter Law.

In speaking of the remaining Laws, we will limit ourselves to a few of the phenomena they govern. In the sixth, we find Isolation and Darkness. These are relative terms, but the conditions they express accompany, in some mode, the evolution of all finite things during the embryonic stage ; in which stage they are shut out from association with their kind, and from what is for them light. In order to use this law as a guide, and render it available as an interpreter in all spheres, we must separate the phenomena mentioned from any concrete manifestation, and determine their abstract and general significance—their purely theoretical value. What do Isolation and Darkness mean in the abstract and universal ? If the individual Man, during the embryonic process, lives in these states, what interpretation does it afford regarding the condition of the collective Man living in the embryonic societies ? If the social Organism, as the Laws indicate, is still in the first stage of evolution, Isolation and Darkness must be among the phenomena to which the collective man is subject. What are they in this sphere ? Does Isolation explain the fact that Humanity is in ignorance of the existence of Humanities on other globes, doubting even such existence ; and hence without any relation or association with them, ideal or practical ? Does Darkness indicate that Humanity, from want of intellectual development, is in like ignorance of its destiny and of the plan

and order of the Cosmos, shut out from the light of its Laws, its Wisdom ; and, from want of development of the sentiments—the means of spiritual vision—from the light of the spiritual life of the universe ? Does the converse Law of Association and Light indicate that, in the Compound-Organic societies of the future, Humanity will live and operate in unity with all the powers of the great solar Organism to which it belongs—the planets and the Humanities upon them—and that it will be guided by the Laws and animated by the spiritual life of the Cosmos ? To solve such vast and complex problems as the social state and destiny of Humanity in the Compound-Organic Societies of the future, the Laws must be discovered and their interpretations resorted to. Speculation and theorizing on such subjects are frivolous.

Among the phenomena governed by the seventh Law is the partial Destruction and Reconstruction of parts, members, or elements of organisms during the embryonic process. These phenomena are observable only in complex systems into which a variety of forces and elements enter. In animal organisms, for example, we see a withering up and destruction of certain vesicles, and their reconstruction in a higher degree. In the evolution of the successive social organisms of the past, we see a corresponding elimination by decay or destruction of institutions that have served their purpose. These alternate destructions and reconstructions cause men to think, reasoning from the experience of the past, that history is to move on forever in this course with the successive rise and fall of nations, leading to no ultimate result. But a knowledge of the Law would show that the lower forms eliminated are taken up and preserved in the higher which replace them. In the religious evolution, the progressive and historical religions of the world which have come down in two great streams—the Semitic and Aryan—have, with the exception of the Jewish, been successively eliminated and taken up in higher forms ; they have not been destroyed and lost. Their *essential* elements have been preserved and transmitted, and are to-day embodied and living in the religion of our civilization. Its foundations were laid in ancient Egypt, Chaldea and Bactria ; and, although hidden away from view, they are still there, like the foundations of a vast structure concealed by the earth that covers them. This successive destruction of the external forms of religion and the elimination of elements of a non-essential character were necessary to a higher development and

combination. In the Geological evolution of the globe, the same phenomenon of progress through the successive elimination and destruction of strata and creations is presented to us.

Among the phenomena governed by the eighth Law are those of Antagonism and Conflict. They pervade all organisms in the embryonic stage. They are manifested in Politics by class antagonisms and party strifes ; in Industry, by anarchical competition, the conflict of labor and capital, and the clashing of all interests ; in Social intercourse, by the dissensions of inidviduals in their business, domestic and other relations. A marked illustration of this phenomenon is found in the conflict which has reigned at certain epochs between Religion and Science ; or, going to the root of the struggle, between faith and reason, emotional belief and intellectual speculation, intuition and thought. We will refer briefly to the conflict in two eras, the Greek and the modern. In Greece, human Reason first emancipated itself from the dominion of Faith, and entered upon a career of inquiry on subjects before approached only by religion. By this emancipation, the first era of Free Inquiry in history was inaugurated ; and, during its course, that brilliant system of speculation, known as Greek Philosophy, was evolved. In the pre-Greek civilizations—the Egyptian, Chaldean, Jewish and others—the religious sentiment was so preponderantly developed and so absolute in its sway that no liberty of thought, no free inquiry were tolerated. Greek genius first conquered intellectual independence, and created the Philosophy which gradually undermined the faith of the Greek and Roman worlds. After having subverted it, Philosophy ran a course of speculation that ended in a vast mass of uncertain and abstruse doctrines, which bewildered rather than enlightened—doctrines such as the mind must ever evolve when not aided by exact data furnished by observation and experience, or guided by Laws. Having run its course, it was in turn with its effete theories eliminated by Christianity, superior to it in sentiment if not in intellectual scope. It was replaced by a living Faith which acted practically on the conduct and lives of men, and guided the progressive races, especially the Teutonic, through the Middle Ages. In our modern age, in which the second era of Free Inquiry has arisen, the struggle has been renewed. Reason is again in conflict with Faith, Science with Religion. The conflict of to-day is more complex

than was that of the past, inasmuch as Science and Theology are more developed than they were in the Greek age.

The conflict will cease and a reconciliation be effected only when Science shall be sufficiently developed to explain those vast cosmic problems which the intuitions of the soul are forever yearning to know, and are ceaselessly stimulating reason to interpret. The physical sciences and our modern philosophic theories cannot effect the reconciliation. The former treat only of the physical realm and its phenomena; while the latter, without a Method which enables them to transcend the sphere of observation and experience, deny the possibility of a cosmic science. In their reaction against the old theological spirit, they assail not only its doctrines, but fundamental principles which lie above and are independent of them.

These explanations of the great Law of Evolution, however brief and imperfect, will give the reader an idea of its comprehensive and complex character, as well as of the researches and studies that will be necessary to elaborate it fully.

The existence of the Law has been determined, and a few of its most general features indicated. In this rudimentary state, it is now used as guide and interpreter in departments of investigation in which the observation of the senses is impracticable. Darwin makes use of it in his theory of the mode of generation of species; Herbert Spencer is employing it in his philosophical construction; and many other progressive thinkers of the age are resorting to it in their various departments of study. The following definition of the Law, which we take from Herbert Spencer, who is considered authority on the subject, shows the degree of development it has reached.

"In respect to that progress which individual organisms display in the course of their evolution, this question has been answered by the Germans. The investigations of Wolff, Goethe, and Von Baer have established the truth that the series of changes gone through during the development of a seed into a tree, or an ovum into an animal, constitute an advance from homogeneity of structure to heterogeneity of structure. In its primary stage, every germ consists of a substance that is uniform throughout, both in texture and chemical composition. The first step is the appearance of a difference between two parts of this substance; or, as the phenomena is called in physiological language, a dif-

ferentiation. Each of these differentiated divisions presently begins itself to exhibit some contrast of parts; and by and by these secondary differentiations become as definite as the original one. This process is continuously repeated—simultaneously going on in all parts of the growing embryo; and by such endless differentiation, there is finally produced that complex combination of tissues and organs constituting the adult animal or plant. This is the history of all organisms whatever. It is settled beyond dispute that organic progress consists in a change from the homogeneous to the heterogeneous."

This definition of the Law, so incomplete and vague, explaining but one of its features, namely, the sequence of phenomena in evolution, demonstrates that it is as yet understood only in a rudimentary form. Strictly speaking, it is the Law in the embryonic stage of its development. It cannot therefore serve as a guide in complex fields of scientific research.

With our presentation of the Law, we will now proceed to illustrate the method of using it as a guide and interpreter, as a criterion of deduction. We will apply it to two important evolutions:—that of the Globe and that of the social Organism.

Guided by the Law, we will trace out this two-fold evolution; we will show how that of the globe precedes by one step or degree that of the social organism; how they influence each other; the stage at which each has arrived; the next step in progress to be taken, and how it is to be effected. By presenting this subject from a synthetic point of view, we hope to furnish a clue to the future course of Humanity and the social state at which it is finally to arrive.

According to the Law, the globe with its strata, flora and fauna must, like the least creation in nature, pass through the three stages described. An organic germ of some kind—a planetary germ in a nebula, or possibly a cometic nucleus—must, we hold, have been its origin. This germ, absorbing the nebulous mist, or aggregating cosmic matter, evolved gradually the planetary body on which we live. That it was a ring of inorganic matter, which, thrown off of a revolving nebula, and cooling by contact with the external frigid ether, condensed into the globe, appears to us contrary to organic Laws. In either case, whether ring or germ, when the globe entered the plane of its orbit, and started on its career around the sun, its embryonic life began, and gradually, during a long process of development, the earth's strata

were successively formed, and the vegetable and animal kingdoms evolved. In this process, the most complex organic operations took place, and, from all indications, in subordination to a plan having an ultimate end in view. With the appearance of man, who sums up the creations below him, the embryonic period of the globe's evolution closed ; figuratively speaking, it was born.

The globe is now in the *Simple-Organic Stage* of its evolution. It is organically formed; its continents, with their flora and fauna, are definitely constituted, but they are not yet raised to their normal and destined state of development.

Upon the scene thus prepared, Humanity appeared and started on its career. After a period of instinctual life, during which it created language, exercised its faculties, and acquired some experience in hunting and pastoral pursuits, it founded, in localities favored by soil and climate, stable communities, and began the work of social elaboration and organization. Entering upon this great work without any knowledge of industry, the arts, sciences, and other elements or constituents of the social organism, and without any experience of their organization, it has, since the dawn of creative history, been slowly and continuously engaged in preparing those elements, and in making experiments in their organization. At the present day, after some eighty to a hundred centuries of historical labors, the fundamental elements are created, and an ascending series of five experiments in social Construction has been effected.

The social Organism is now in the formative or embryonic stage of its evolution—one degree behind that of the globe. This, we think, has been sufficiently demonstrated by preceding explanations. Or, if not, such demonstration is to be found in the fact of the existence of the Evils which reign in the social world. These can only be explained by the unorganized or incompletely organized, *i.e.*, embryonic state of society ; for, if the actual condition of things is *normal and permanent*, then Humanity and its globe are either some accidental and morbid outgrowth in the universe, or no Cosmic Wisdom rules our realm.

With this general view of the state of evolution of the globe and the social organism, we frame the following formula :

Humanity is living on a globe in the *Simple-Organic stage of its Evolution*, and under a social Organism in the *Embryonic stage of its Evolution*. The former explains the incomplete and rude state of

development of Nature, and the material disorders that reign in her domain ; the latter, the low and perverted development of the human passions, and the moral discords and disorders which reign in the social world.

The next advance in this two-fold Evolution will be the elevation of the globe with its flora and fauna to the Compound-Organic Stage, and of the social organism to the Simple-Organic. On Humanity depends the development, not only of the latter, but of the former. In the existing embryonic societies, however, which are without industrial organization and association, it cannot effect that integral cultivation of the terrestrial surface which is requisite to the elevation of the globe. It must first raise the social organism to the Simple-Organic Stage, wherein it will acquire the industrial and other resources necessary to effect such material progress.

What is to be the fundamental character of this next higher Order of society ? How will the transition to it be effected?

The fundamental character will be Organization, but organization in its primary degree, beginning with Industry—the material foundation on which the higher institutions of society rest. As association, co-operation, concert of action and unity of interests are elements of organization, these will distinguish the next higher stage.

By what means and in what manner the rise from our unorganized and incoherent societies will take place, it is difficult to determine. The general course of a career or an evolution can, in the light of laws, be calculated ; but details are often involved in obscurity ; modifications and accidents may occur which cannot be precisely estimated. We will, however, indicate two diverse ways by which the passage to the next higher stage of society may be effected.

Man tends, by virtue of his intellectual constitution, to organization, to the introduction of combination, co-ordination and system into all departments of his affairs. He has, for example, organized War, and magnificently. The rulers of the world, deeply interested, both from ambition and necessity, in military operations, have applied to their organization the wealth and talent of nations, and with what result is shown in the great armies of the world—truly wonderful creations in their way. What order, system and terrible efficiency have been introduced into the unnatural and horrible work of slaughter and destruction !

With such an achievement before us, can we doubt the practicability of organizing useful and creative industry, and, in fact, all departments of the social system ?

The two ways in which, as we discern, the work of social organization may be begun, are the following :

1. The great Joint-stock Companies, which are now rapidly growing, and are acquiring such immense power, will gradually monopolize the various branches of productive industry, commerce, and finance, *i.e.*, the business operations of nations. Having obtained control of them, they will introduce system and order into their prosecution and management; they will organize them ; but on unjust, false, and oppressive principles, as is already foreshadowed in the great joint-stock manufactories now established. The Monopoly, well under way in the manufacturing and railroad interests, will be gradually extended to all branches: to commerce, and to agriculture (when the proper machinery for prosecuting it on a large scale—the steam-plow, etc., are invented). The companies will then form extensive coalitions, and inaugurate a new industrial, commercial, and financial regime, at the head of which will stand the great Capitalists of nations. They will own the press, control legislation, and become practically the rulers of society, as were the feudal Barons and Princes at the beginning of our civilization. When this false, this inverse Organization of the industrial system shall be effected, the spectacle of its selfish and material despotism will rouse the higher aspirations in man, and array human thought against it, as has slavery in our nineteenth century ; while the model of organization furnished by it—although inverse—will serve as a guide in effecting a true organization. This "Industrial Feudalism" is the first means by which an escape from our present unorganized and incoherent civilization may be effected.

2. The true transition and direct path to social Organization would be through social Science. This, the most important of sciences, is now in process of elaboration, and some of its fundamental principles have been discovered. Fully developed and placed on an exact foundation, so as to command universal assent, as do astronomy and geology, for instance, it would impel the thinkers and leaders of the world to undertake the work of social reconstruction. The human mind can no more resist intellectual conviction than matter can resist gravitation. Once let the light of an exact social Science dawn on the world of human

thought, and the latter will accept and act upon it. Even the kings and millionaires of our civilization would obey its impulse, and engage in the work of social organization. Other means of attaining the same result may exist; we mention these only as coming within the scope of our present experience.

Let us suppose such Organization effected, and men living under the influence of just and benign social institutions, calming, on the one hand, the moral discords, excesses and disorders of our civilization, and, on the other, developing harmoniously the sentiments and faculties of the soul. Humanity would then, while engaged in the work of terrestrial improvement, perfect itself physically and spiritually, train itself in social harmony, and thus prepare for the exalted life of the Compound-Organic stage.

In connection with this subject, we will describe the two modes in which the human mind operates in effecting social Evolution —the instinctual and the reflective.

In the progressive elaboration of a social organism by a race, the same mental processes and operations take place as in the ordinary creations of men, the only difference being that of scale, and the mode of exercise of the mind. In the former, the work is effected by a collective mind—that of a race—extended through ages, and continued by successive generations; in the latter, by individual minds, and in short periods of time. In an architectural construction, for instance, the materials which enter into and constitute it are first prepared, after which they are combined and arranged, that is, organized in accordance with the predetermined plan of an architect. In the creation of a social Order by a race (like the Greek Order by the Hellenic race, or the Medieval by the Teutonic) the same processes take place, though immeasurably more complex. First, the elements of the Order are elaborated:— branches of industry, rudiments of art and science, and some institutions with their laws and customs. These elements are as absolutely necessary to a social organization as are building materials to an architectural construction. This primary elaboration of social elements takes place under the pressure of necessity, and is effected by instinct or intuition, guided by observation and reasoning in their simpler degrees. Then as these elements are elaborated, they are combined into a whole, constituting a system, which is regulated by laws and ordinances, devised by the founders of the system. In the early Egyptian Society, for example, the simplest branches of agriculture and the mechanic arts, with

the rudiments of architecture, sculpture, and mural painting, were evolved, and the family and religious institutions were established. As these elements were created, they were combined, and regulated by laws framed by the Egyptian Theocracy, the legislators of that early period. The special character of the elaboration and organization—determined by the emotional and intellectual nature of the Egyptian people—constitute what is called the Egyptian Civilization. In the evolution of the social Orders founded by the Semitic race (the Chaldeans, Assyrians, Phœnicians, Jews, and Carthagenians), and by the Aryan race (Medes, Persians, Greeks, Romans, Teutons, Celts, and Slavonians), the same processes of elaboration and organization took place. The social creations, and, to some extent, the experience of each preceding race, were handed down to the next succeeding one in the series of social builders ; and thus the work has been continued to the present day, constituting the great current of social evolution, of which our modern Civilization is the latest phase. The races which have worked successively on this vast social construction, and which form as many generations in Humanity, may be likened to the generations of builders who worked successively during a period of two or three centuries on some of the cathedrals of the Middle Ages.

The comparison instituted between the construction of an edifice and the elaboration of a social organism may not appear obvious. In the former, the architect comprehends his work as a whole, and plans it from the beginning. Here conscious reflection and design are exercised; while, in the latter, the collective mind, unconscious of the work in which it is engaged, operates by intuition and organizing instinct, without preconceived plan and design. But this seeming difference is easily explained : the edifice is a limited, definite thing, the creation of which a single mind can plan and oversee ; the social organism is a vast and com plex structure, the evolution of which, extending through ages, and requiring the co-operation of millions of minds, transcends the powers of conception of the individual mind, unenlightened by social science. The human mind has been unable to rise to a synthetic conception of the great social work in which it is engaged, and has consequently operated without method. But, in the future, when an exact social Science shall be created, it will operate with that conscious reflection, that forethought and design which are now manifested in the ordinary constructions of men.

If the most complicated architectural structure can now be reared with *a-priori* calculation, it is because architectural science has been created, and practical experience in that department gained. If we go back to the origin of the architectural art, we find the same instinctive gropings that have attended the great social elaboration, the mind working its way up from the hut and the cabin to the temple and the cathedral.

While, however, the evolution of a social organism as a whole has been the result of the instincts of a collective mind, each *detail* has been the work of the conscious thought and calculation of individual minds. The cultivation of cereals, the manufacture of pottery, the weaving of fabrics, the working of metals, were each the product of conscious reflection. From the rude ox-cart of primitive times to the railroad of our day, a long process of evolution has taken place, effected as a whole by instinct, but the details have been the work of reflection and design. The stage-coach on macadamized roads—one of the intermediate links between the two extremes—did not grow out of the ox-cart as does a plant out of the seed. *It was thought out and constructed by calculation.*

By these observations we hope to make it evident that the social organism is not a thing of unconscious growth, a creation independent of the human mind, but is an elaboration of the collective mind, unconscious it is true of the great synthesis which it is slowly evolving, but conscious of its action in the creation of details. With the aid of an exact social Science, it will rise to a comprehension of the elaboration as a WHOLE, and will direct it with *a-priori* calculation.

Thus, it will appear, the work of social progress may be effected either by the collective instincts, aided by thought in details, or by the synthetic action of human reason enlightened by social Science.

We have touched upon only one of the Laws of the Second Class, and illustrated the manner of deducing from it in the study of social problems. In order to convey an idea of the nature and extent of the Class, as a whole, we append a list of others, now more or less vaguely perceived and isolatedly applied. We are obliged to state them in artificial terms, since no nomenclature exists in which to express them with precision. To state them with that completeness and exactness which characterizes, for example, the Law of gravitation, the nature of the Forces underlying and determining universal Organization must be clearly

understood, their Modes of action defined, and Formulas framed to express them. This is a work which will require no little labor in the future.

SECOND CLASS: THE LAWS OF ORGANIZATION.

1. The Law of Division or Analysis, governing the separation of Wholes into their constituent elements, parts, or members.

2. The Law of Numbers, governing the numerical proportions of the parts entering into organized Wholes.

3. The Law of Distribution (*simple*, *primary* classification), governing the succession of varieties or elements of wholes, when arranged in their natural order, giving rise to Scales, Gamuts, and Octaves, like the musical and prismatic.

4. The Law of Classification (complete, compound), governing the co-ordination and combination of homogeneous elements in Groups, and in Series or Equations of Groups, producing balance and equilibrium.

5. The Law of Evolution, governing the progressive growth or development of all finite creations and their careers.

6. The Law of Pivots, or directing Centres.

7. The Law of Transitions, or connecting links.

8. The Law of Dissonance, governing the repulsion, antipathy, rivalry of allied varieties or shades.

9. The Law of Accord, governing the attraction, sympathy, concert, league of varieties or shades which are distinct and contrasted in character.

10. The Law of Modulation and Alternation, with comparison and proportion.

11. The Law of the Contact of extremes.

12. The Law of Progression and Retrogression, or the ascending and the descending vibration in universal life and movement.

Etc., etc.

These, among others, form that great Class of Laws which govern the organic phenomena of creation, and determine the order, harmony and unity that reign therein.

Such is our conception of the Laws of the universe as a Whole. According to our analysis there are two Classes: The first governs the material Forces in Nature—those which act through and on matter, decomposing, composing and otherwise preparing it for organization. They underlie and determine all *inorganic* phenomena. The second governs the organizing Forces in creation—*i. e.*, a

system of distributing, classifying and combining Forces, the nature of which is not as yet understood. They underlie and determine all *organic* phenomena. The Laws in question are Formulas framed by human thought to express in a way comprehensible to itself the modes of action of the two great systems of Forces which move the Universe—the one molding and fashioning the materials; the other organizing them. Back of and above both, lies, according to our analysis, the Spiritual or Moral principle of the universe—the SUPREME FORCE, embodying itself in and arriving at concrete existence through the first, employing as its instrument the second.

In treating of the Laws, we have at the same time indicated what we consider the synthetic and integral METHOD OF STUDY—Organon or Logic—which the human mind is destined to use in the future, when the Laws in question shall be discovered. Such a Method will consist in Deduction from these Laws, aided by a scientific system of analogy. A fine model of the Method is found in the deductions of astronomers from the Law of Gravitation, to which we have frequently referred. Since the great discovery of Newton, astronomers deduce from that Law with a power which appears to be limitless. When the Laws as a whole shall be discovered, the same power will be extended to and exercised in all departments of creation, and problems now considered beyond the reach of human reason will be solved. Each Law will constitute in its sphere a supreme synthesis, in the light of which all the details belonging to the sphere will be rendered mentally visible.

We now return to the point from which we started, in speaking of the necessity of a *Science of Laws*, and the absence of a conception, on the part of the thinkers of our age, of the possibility of such a science. From all the evidence we have, we are sustained, we think, in affirming that the existence of a unitary Body or System of Laws, underlying and determining all phenomena in the universe, both organic and inorganic, and of an integral Method of Study based on Deduction from them, has not been as yet clearly and distinctly grasped by human reason.

It is true that vague and general perceptions of such a system are everywhere manifest in the philosophies of the past and present; but, as far as we can discern, no effort, based on an *a-priori* conception and systematically prosecuted, has ever been made to

discover the Laws as a whole, to systematize and codify them, and thus create that supreme Science, the Science of Laws, which alone can furnish mankind with a perfect intellectual guide and basis of authority.

The best proof that can be offered of this deficiency of which we speak is the fact that two eminent thinkers of our age, who are in possession of all the scientific conquests of humanity—Comte and Spencer—use in their labors but two Laws, and these in a fragmentary state : the one, the Law of the "three Stages" ; the other, that of Evolution.

One more point remains to be considered. It may be asked, What is the source of these Laws ? What are they in their real nature, in ultimate analysis ?

We have seen that the Laws of the First Class are formulas which express the modes of action of the material Forces in Nature. Can the character of those of the Second Class be determined with equal clearness ? This is a subject involved in entire obscurity. We believe, however, that there exists in creation a system of Forces quite distinct from those inherent in matter, such as light, heat, electricity. They are as yet unknown to us ; in fact, their existence is not even suspected, although their effects are everywhere visible in the organic arrangement of the universe. They are the distributing, classifying, combining, planning, and regulating Forces, and operate in these complex modes as the material Forces operate in their single and simple modes. They underlie and effect organization—the sum and result of the above operations—in all departments of creation.

In order to throw some light on this involved subject, let us examine what Organization is, the conditions which enter into and the operations necessary to effect it. We will first consider the subject in the creations of man. From a basis in the concrete and observable around us, we may rise to the abstract and universal, and thus determine the source and nature of Organization in general.

Organization may be defined as the sum and result of a systematic distribution and combination of the parts in organic wholes ; the adjustment of the relations of parts ; the application of numbers ; the arrangements of pivots and transitions ; the observation of proportion and ratio, of plan and design, etc., culminating in a complex unity capable of fulfilling some given purpose, end or function.

The effecting of Organization in any sphere, from the least to the greatest, from the fashioning of a hoe or a spade to the organization of a great army, from the construction of a canoe to that of a steamship, depends upon the following six organic operations :

1. *Analysis.*—Perception of the special and distinct characteristics, qualities, properties, etc., of the parts entering into the organization—determination of the relations of Difference.

2. *Synthesis.*—Perception of the resemblances, similitudes, adaptations, fitness of the parts entering into the organization—determination of the relations of Homogeneousness and Accord.

3. *Comparison.*—Alternate perception of differences and resemblances, or modulation between analysis and synthesis—an operation necessary to the cumulative adjustment of things like and unlike.

4. *Perception of Cause and Effect*—of the relations of antecedents to consequences, or the tracing of the action, influence and bearing of parts on one another. This mode of mental activity implies the holding of two terms in view in order to perceive their causal relations.

5. *Adaptation of Means to Ends*—the synthetic perception of the plan or purpose had in view while the analytic selection of the parts and details takes place, an operation which involves the compound action of general and special perceptions.

6. *Perception of Plan and Design* — the creation of an ideal whole, to which the parts and details are subordinated and adapted.

These six operations necessarily imply the exercise of Thought, Reflection, Reasoning, Calculation, and hence can only be performed by a Power capable of such modes of activity. This power in man is called Mind—a whole composed of subpowers termed intellectual Faculties. It is these Faculties which are the agents of Organization in the human sphere. They are the planners, arrangers, combiners—*i. e.*, the organizers.

We come now to ask : What are these Faculties in reality ? The word Faculty is an abstract term, conveying no idea of a positive quality or essence. Primarily we may define them to be Forces, and, to this extent, arrive at some practical idea of their nature.

That they are Forces is proved by the fact that, as previously stated, they impel man to action, consume phosphorus in the brain, and operate on the nerves of voluntary motion.

From preceding statements, it will be seen that what we term

thinking, reasoning, calculating, are, in the organic world, equivalent to distribution, classification, combination, planning, etc. On this basis, then, we may define the intellectual faculties to be the distributing, classifying, combining, and planning, *i. e.*, organizing Forces in man. When the modes of action of these Forces shall be clearly and exactly determined, and formulas framed to express them, we shall come into possession of the Laws of Organization in the human sphere.

Now, from this view of the subject in the finite and comprehensible, let us rise to the sphere of the universal and infinite, as, from the study of terrestrial chemistry, we rise to that of cosmic chemistry; from the movements of bodies on the surface of the earth to the movements of the planetary bodies, and from the nature of electricity to the nature of lightning.

Without attempting, in this place, to present proofs, we affirm that Organization is one throughout creation. There can no more be two kinds of Organization than there can be two kinds of mathematics. The same processes enter into and the same conditions must be fulfilled in its realization in all spheres. Effects and phenomena differ, but the organic processes are everywhere identical in their character. Again, if Unity in Organization prevails throughout creation, the Forces which evolve Organization must also be the same, provided unity of effects implies unity of cause. On these grounds we assert (what appears to us a self-evident corollary) that there must exist in the Universe a system of distributing, classifying, combining and planning Forces which evolve the cosmic organizations, and through it that stupendous order and harmony which characterize the infinite whole.

If we designate these Forces by the same term that we apply to them in man, we may speak of a Supreme or Universal Mind, and, as like forces produce like results, of a Mind which plans and orders the universe, performing on an infinite scale those organic functions which man, on an abridged scale, performs on the earth. Of this Supreme Mind, the finite mind of man is a part and manifestation. If we can so generalize the formulas which express the modes of action of the organizing forces in the latter as to make them apply universally and include organic phenomena in all realms, we shall be able to comprehend the nature of the Laws of universal Organization.

Thus, from the system of organizing Forces which we observe in man, we rise to the conception of a like system in the cosmos,

as from the observation of the material forces in Nature around us we rise to a knowledge of their existence in the universe as a whole. And this brings us to the definition we have sought: namely, that, as the Laws of the First Class are Formulas which express the Modes of action of the material Forces in Creation, so the Laws of the Second Class are Formulas which express the modes of action of the organizing Forces in Creation. Or, by further extending the comparison, we may say, that as the Laws framed by men are the manifestation of the operations of their minds, organizing and ordering in their sphere, so the laws of the Second Class are the manifestation of the operations of the Supreme Mind organizing and ordering in the universal sphere.

The objection will at once be raised, that there exists a fundamental difference between the Organizations of Nature and those of man, and that therefore they must be the result of distinct processes and governed by distinct laws. No parallelism, it will be urged, can be established between the mechanism of a steam-engine and the organization of a horse.

To this we reply that what constitutes the supposed difference between the organizations of Nature and of Man is a difference in the materials operated upon. Man operates on *matter in the mass*, while Nature operates on *molecular matter and Forces:* the one evolving inanimate or static, the other living organizations. Could man manipulate forces, as he does matter in the mass, he too could, like Nature, evolve living organizations, or, rather, the organic germs of them. But the difference of material does not imply and necessitate a difference in the organizing power. On the contrary, it is easily demonstrable that exactly the same conditions, mathematical and mechanical, exist in both, and can be realized only by identical means or processes; *i.e.*, by the six operations above described.

Again, the assumption of a parallelism between the organizations of Man and those of Nature may be objected to on the ground that the latter, starting from organic germs (seeds and ovums), are evolved unconsciously, without the aid of thought or intellectual combination; and that therefore the conditions necessary in the constructions of man are not applicable to them. But the organic germs which are the starting point of the creations in Nature are themselves complexly constituted, and possess all the conditions of organization. Hence they must be the product of organizing Forces. To prove that unconscious evolution exists

in Nature, and that her productions need not be the result of such Forces, it must be shown that these seeds and ovums are the result of the action of unconscious forces, of spontaneous generation, or some other process of the kind. This principle of primary and secondary evolution, which in Nature appears so mysterious, also exists in the creations of man, in which sphere it may be easily observed and understood. Man constructs a machine which weaves a fabric of a complex pattern, or cuts a screw. These are organized products into which enter design and calculation, and yet they are evolved unconsciously by the machine. Back of the machine, however, lies the organizing mind of the machinist, whose thought is embodied in it, and through it is incorporated in the product. The machine holds the same relation to the product that the seed or ovum holds to the organism developed out of it. This is an additional analogy which strengthens the assumption that underneath organic combination in all spheres, there lie the same combining and organizing Powers.

Having observed the operation of Mind in the field of mechanical organization, let us next observe it in a field more abstract—in the framing of Laws, for example, for the regulation of society. Although the latter may seem very different from the former, in principle they are the same. The mind in framing Laws operates in the same manner that it does in planning machinery. In the framing of Laws, it reasons and reflects on the proper mode of combining, adjusting, and regulating the general relations and interests of men with a view to establish order and justice in society. The Laws thus formed are the manifestation of the thoughts and calculations of the legislators. *They are formulas which express the modes of action of the mind in framing them.*

We might continue our illustrations in order to show that the organizing action of mind is the same in all spheres. Operating on numbers and forms, it evolves mathematics; on sounds, it composes music; on colors, it creates works of art; on observations and ideas, it elaborates the sciences. A Solon who frames a political code; a Plato who constructs a philosophy; a Newton who calculates the Law of Gravitation; a Cuvier who classifies the animal kingdom; a Stephenson who plans the railway; or a Napoleon who commands the movements of an army, manifest alike the distributing, arranging, and regulating action of the mind, though in widely different fields of operation.

In the sphere of the universal, the action of this organizing

Power or Principle is manifested in the distributive arrangement of planets in solar systems (of which the force of gravity affords no explanation), of suns in higher systems, of the material and dynamic elements in creation, and in the organisms of all living things.

Having met the objections based on the difference of materials, and of the mode of evolution or creation, we present as our conclusions the following hypotheses: 1. That there exists in the universe a Power which is capable of performing the operations we have described as necessary to Organization and the exercise of regulative action; 2. That no organization is possible except by such a Power; 3. That Mind in man is a manifestation of this Power, hence in Unity with it, and having a function to perform in its sphere identical with that of Mind in all other spheres, and with the cosmic Mind in the totality of the universe.*

It is of this Power that the Laws of the Second Class are the formulas.

We will finally close our remarks on this vast and complex subject with a presentation of the Laws as a whole. According to our conception, there exist in the Universe two great classes of Laws, underlying and governing two great systems of Forces.

First Class: *The Laws of the Material Forces*—formulas, or generalizations which express the regular and permanent modes of action of the Forces operating on and through matter, composing, decomposing and otherwise preparing its elements for Organization.

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* Our age is renewing and enlarging a conception of the Greek genius, that Matter and Force, acting and reacting on each other through long periods of time, combined with a later idea, that of progressive evolution from primary germs under the influence of external conditions, can explain the infinitely varied organizations in creation, and the order that reigns in all spheres. The error of this hypothesis is demonstrated, we think, by the mathematical calculation of chances and possibilities, as well as by the principle of Unity of system in creation.

How can it be logically assumed that the organic world with its boundless complexity can be the product of unconscious forces and unconscious growth, when, in man's creations, where the conditions involved are so much simpler, nothing is produced without conscious calculation and thought. Even so trifling a construction as a hoe or a spade involves a score of relations to be adjusted, with as many conditions to be fulfilled. Will any rational mind affirm that unconscious matter and forces, operating through any number of ages, could evolve either of these—*i.e.*, adjust the relations and fulfill the conditions which are necessary in their construction? And if, in this limited sphere, organization is impossible without conscious calculation and thought, how much more impossible must it be in the complex organizations of Nature.

They underlie and govern the phenomena of the material world, and may be designated, the *Inorganic Laws* of creation.

Second Class : *The Laws of the organizing and regulative Forces*—formulas which express the modes of action of that system of Forces in the universe which distribute, classify and combine its infinitely varied elements, plan and order their relations, and establish harmony and unity in them. They underlie and determine the phenomena in all realms of organization, and may be distinguished as the *Organic Laws* of creation.

Or, substituting the term Mind for that of Force, we may in more familiar language say that the Laws of the Second Class are the manifestation of the calculations of the Supreme Mind in distributing, classifying and combining the infinitely varied elements of the universe, evolving an organic whole through which spiritual Life can arrive at concrete existence, and universal destinies be accomplished. Each Law is a Thought of the Supreme Mind, and the totality of the Laws is the expression of the totality of its Thoughts—the Wisdom, the Logic of the universe concretely manifested.

In Religious language, these Laws are the manifestation of the Reason of God in action in creation, planning and ordering a universe through which His Love can express itself, and His Divine Will be fulfilled.

The discovery of the Laws of the Second Class and their systematic co-ordination, forming the *Science of Laws*, is the supreme intellectual work now waiting on the genius of our age, for it is upon these Laws that an exact Social Science must be founded. Resting on any other basis, such a Science is a mere speculation or an empty theory. Strictly speaking, Social Science is but the application of the Laws of *general* organization to the *special* organization of Society and its institutions.

The Laws of the Second Class will furnish, as said, the basis of that INTEGRAL METHOD OF STUDY, OR ORGANON OF INVESTIGATION which the human mind is destined to use in the future, and through which it will attain to the plenitude of its power. Method in science, we may repeat, is to the intellectual Faculties what implements and machinery are to the hands in industry ; and their capacity is gauged by the nature of the Method they employ. With our present fragmentary Logics, Methods and Organons, the mind cannot penetrate to, and operate in realms of universal thought ; it cannot elaborate those sciences of a complex and

involved character so necessary to the enlightentment and elevation of Humanity. We may say with truth that man in our civilization is as weak in the field of the higher sciences, and as poor in the higher orders of intellectual wealth, as the savage and barbarian is weak in industry, and poor in material wealth. It is truly astonishing to see so many thinkers treating abstruse and universal problems with our present limited Methods, striving to construct comprehensive theories with such little mental tools and instruments.

In the Integral Method, the mode of using the Laws will be by DEDUCTION. Laws being supreme and final generalizations, INDUCTION ceases to be applicable. But this deductive process must be supported by two auxiliaries which shall serve as guides to the mind in its employment: 1. By a positive Science of Analogy (a beginning to which has been made in comparative anatomy); 2. By a system of Axioms which in the regions of universal science shall correspond to the simple axioms of geometry. In fact, a proper use of the Method involves the necessity of a higher order of mathematics—of what we will term *compound* mathematics; universal Principles there taking the place of the rules, formulas and axioms used in our *simple* mathematics. Such a Method may be said to consist of two parts: First, the Laws, which are the BASIS OF AUTHORITY, the criterion and guide; second, the Deductive Process, which, with an exact science of Analogy and a comprehensive body of Axioms, is the ART—the practical means of applying it.

ANALYSIS OF THE INTEGRAL METHOD.

COSMIC LAWS. The Basis of Authority	Mode of using them.	DEDUCTION.	1st Aid.	SCIENCE OF ANALOGY.
			2d Aid.	SYSTEM OF AXIOMS.

We here conclude our treatment of the Laws. It has of necessity been very brief, and presents scarcely more than an outline sketch. We have, however, indicated the essential points of the subject, and furnished sufficient data to enable those interested to pursue the investigation for themselves.

We place here a definition of social Science and a Table of the

social Organism, deferred to this point for the reason that at the opening, their apparently appropriate place, they might have been unintelligible, and would probably have been passed over without interest. Now the reader is in possession of the data necessary to understand our analysis with its technicalities.

SOCIAL SCIENCE,

WITH ITS FOUR FUNDAMENTAL BRANCHES.

THEORY OF SOCIAL EVOLUTION, in the past and present, or course of development of the Embryonic Societies.	1. Progressive elaboration of the Elements of the social Organism—industrial, artistic, scientific, political, social, and religious. 2. Successive experiments in their Organization, giving rise to the historical Societies of the past and present.
THEORY OF SOCIAL ORGANIZATION, in the Simple and Compound-Organic Stages of Society.	1. Organization of Education. 2. " of Industry. 3. " of Social Institutions. 4. " of Political Institutions. 5. " of Religion. 6. " of the Fine Arts. 7. " of the Sciences.
THEORY OF SOCIAL OR COLLECTIVE PSYCHOLOGY. Compound-Organic Psychology.	1. Theory of the development of the psychical Forces under Institutions perfectly adapted to them. 2. Theory of the social functions of the Forces and their external harmonies.
THEORY OF COLLECTIVE FUNCTIONS AND DESTINIES. Compound-Organic Social Life and Labors.	1. Industrial Supervision of the globe: Accomplishment by Humanity of its industrial Destiny. 2. Establishment of social Harmony on the earth: Accomplishment of social Destinies. 3. Organization of the material and social worlds in conformity with the laws of universal Organization: Accomplishment of intellectual Destinies.

The Table (see next page) presents the social Organism in its integrality. We can, by comparison, show the incomplete state of the embryonic social Organism under which we are living.

In Education, the first and second branches are wanting—undeveloped; the third branch is fragmentarily developed.

In social Institutions, the first and fourth branches are wanting—undeveloped; the second exists in an artificial form in Government, the Army, and the Catholic Church; the third, from imperative social necessities, has been organized, but in a very limited manner.

In the fine arts, music alone has been scientifically constituted. The others are empirically developed, with the exception of the last three, whose existence is not even suspected.

Of the sciences, the Mathematical and Physical alone are developed, while of the higher sciences the foundations even are not laid.

It is scarcely necessary to state that the institutions which do exist are either incompletely organized or falsely organized.

TABLE OF THE SOCIAL ORGANISM.

WITH ITS PRIMARY AND SECONDARY INSTITUTIONS.

	PRIMARY INSTITUTIONS.	SECONDARY INSTITUTIONS.	
Transitional Branch	EDUCATION. Development of the Child — the germ of the Man.	PHYSICAL and INDUSTRIAL.	Development of Body and the Senses. Initiation of the Child into productive Industry, preparing it to become a self supporting producer.
		MORAL and SOCIAL.	Development of the social Sentiments. Initiation of the Child into social life, and the exercise of the social virtues.
		INTELLECTUAL and SCIENTIFIC.	Development of the Mind by scientific instruction. Initiation of the Child into the Sciences.
Three primary Branches.	INDUSTRY. Creation of Wealth. Cultivation of the globe.	PRODUCTION of Wealth.	Agriculture, Manufactures, Transportation, Mining, Fishing, Trapping, Household labors.
		EXCHANGE of Wealth.	Commerce, Banking.
		DIVISION of Wealth.	Laws and customs which regulate property, capital, labor, skill, dividends, rent, interest, taxation.
	SOCIAL INSTITUTIONS. Regulation of personal relations and interests.	FRATERNAL INSTITUTION.	Governing the relations of Men as members of the same race and as equals.—System of Rights.
		HIERARCHICAL INSTITUTION.	Governing the relations of Men as distinguished by capacity, talent, skill, merit.—System of ranks and grades.
		MARRIAGE. INSTITUTION.	Governing the relations of the Sexes.
		FAMILY INSTITUTION.	Governing the relations of Parents and Children, and of the strong and the weak.
	POLITICAL INSTITUTIONS. Regulation of collective relations and interests.	LEGISLATION.	The framing of Laws.
		THE JUDICIARY.	The Interpretation of Laws.
		THE EXECUTIVE	The Execution of Laws.
Pivotal Branch.	RELIGION. Aspiration of the finite Soul for unity with the universal Soul.	WORSHIP.	System of Rites and Ceremonies, in the performance of which Man manifests his adoration for, and desire to serve the supreme or cosmic Soul.
		MORALITY.	System of Life and Conduct, based on Man's conception of the attributes of the Deity, and conformed to from aspiration for moral Unity with it.
		THEOLOGY.	Theory of the Divine Nature and its attributes; of the Laws of its Wisdom; its Government of the universe; future destinies of Souls.
General Branches.	FINE ARTS.	MATERIAL HARMONY.	Music, Poetry, Painting, Sculpture, Architecture, Decoration, Pantomime, and the odoriferous, saporous and tactile Arts.
	SCIENCES.	DIRECTION and ENLIGHTENMENT	Science of Matter, its Forces and their Laws; of Organization and its Laws; of the Psychical Forces and Sociology; of Cosmogony.

We now return to Fourier. We left him in the early pages of this essay in order to take such a view of Society and its Laws as would prepare the way for an understanding of his theory. Biographically, we may mention that from the commencement of his studies, about 1798, to the time of his death, October 11, 1837, he continued his labors uninterruptedly. He was engaged some twenty years in the elaboration of his theory. His principal MSS. were written between 1814 and 1820.

As already stated, the distinctive character of Fourier's Theory of social Organization is that it is *founded* on Laws, and is in every sense a *Deduction* from them. The pivotal idea animating him was that Laws are the only guide of the mind in this involved sphere of investigation, and he scrupulously avoided the framing of theories on subjects where he could not use Laws as interpreters. The early years of his labors were spent in a search for these—the intellectual tools and implements which were to serve him in his construction. Whatever errors may exist in his magnificent creation are due, then, either to imperfect deductions, or to incomplete conceptions of Laws. His constant criticisms of the speculative sciences (the metaphysical, ethical, political, and economic, as he classes them) shows his antipathy for the speculative spirit.

The explanation we have given of the three Stages of social Evolution, and the states of organization in them, will enable us to indicate concisely the exact nature of Fourier's elaboration. He undertook the gigantic work of discovering and determining the Scientific Organization of Society, *i.e.*, the constitution of the social organism in what we have defined as its Compound-Organic Stage; and the social Order explained in the work which follows presents the result of this bold attempt. It is in the light of the grand idea which the Compound-Organic stage of society presents that his social Organization is to be studied and judged, not from the standpoint of our existing habits, customs, and prejudices—all determined by the embryonic institutions under which we live.

Fourier passes over the transitional states of society which may intervene between the embryonic present and the Compound-Organic future, affirming that with the actual development of industry and the physical sciences (both well advanced) such an organization would be easier of realization than any lower, transitional form, since it is more natural, and would be more attrac-

tive to man. Guided by *Instinct* alone, and groping its way with uncertain steps, Humanity may drag on for a long period through revolutions, blood, and misery ; while by an effort of genius it might discover the Laws of social organization, and upon them establish the normal order of society.

In the study of FOURIER the reader will bear in mind that he treats a subject outside of the present range of thought, and to judge which no standard of comparison exists. He undertook to solve the two-fold problem of the normal and integral organization of human society, and the normal and harmonious development of the psychical Forces in and through it ; the one being the external mechanism, the other the living principle within. To appreciate even, not to speak of passing judgment on his work, some knowledge must be possessed of the Laws of organization in nature—Laws the existence and general character of which it has been our effort to explain.

His theory of Education offers a solution of the problem of the scientific or compound-organic organization of Education ; his system of labor, of the scientific organization of Industry ; his system of social arrangements and relations, of the scientific organization of social Institutions ; his political theory, of the organization of Government.

These four theories of Organization offer substitutes for four corresponding theories, or so-called sciences, of a purely speculative character, now controlling public opinion and entirely misleading the popular mind on social questions.

The first offers a substitute for our fragmentary and false systems of education ; the second, for our speculative political economy, so destitute of justice and human sympathy ; the third, for our absurd moral and ethical sciences, which are theories based on the perverted development of human nature regarded as natural ; the fourth, for our speculative political sciences and theories of government.

Thus it will be seen that FOURIER undertook to solve the most important of problems ; namely, the discovery of the Compound-Organic or normal Organization of human Society—a discovery on which the elevation and happiness of the human race depend.

At the present day, Humanity possesses the POWER of effecting the Organization, as is proved by its achievements in the material sphere. It now awaits the LIGHT.

THEORY OF UNIVERSAL UNITY.

I.

GENERAL AND PRELIMINARY VIEWS.

Agricultural Association, which in all ages has been deemed impossible, would produce results of unbounded magnificence: the rigorous demonstrations, the mathematical calculations by which these results will be verified, will not, however, prevent the picture of the future harmony and happiness which they present from repelling minds habituated to the miseries and wretchedness of our present Civilization.

Were I to assert, for example, that Association would in a brief period — in the course of a few years — triple the annual product of Industry or the wealth of nations, so that that of France, estimated at the present time [1822] at five thousand millions of francs a year, would be augmented to fifteen thousand millions, I should incur the charge of extravagant exaggeration; and yet after a perusal of this work it will be seen that this estimate, instead of being too high, is, in fact, placed entirely too low.

If, on the other hand, I were to promise some great political result as a consequence of Association, such for example as the fusion and absorption of all political parties, and a complete termination of their dissensions, I foresee that distrust would increase, and that my views would excite complete derision.

This miracle of social concord would result, not from direct conciliation, which would be impossible, but from the development of new interests, and especially from the amazement with which the minds of men would be filled on being convinced of the radical falseness of the civilized social Order by comparison with the associative or combined, and of the errors in which the social world has been so long plunged, — misled by *speculative Philosophy*, which upholds and extols this order with all its defects, to the entire neglect of the study of Association.

Speculative Philosophy, which has so long governed and misled the human mind, is composed of four branches: 1. Metaphysics. 2. Politics. 3. Moralism.* 4. Political Economy. These speculative and uncertain sciences will fall at once before the theory of Association of which it is said, "it is too perfect for man, therefore it is impossible." Their errors and illusions are at length to be dispelled; the theory of Association is discovered and in all its details. Its practical realization depends upon the application of the Law of universal distribution and arrangement in nature, which I will call the "*Series of groups, contrasted, rivalized and interlinked.*" In the course of this treatise it will be shown that Association is impossible, unless based on this fundamental law of Nature's plan of organization.

The Series of Groups is the method adopted by God in the distribution of the kingdoms of Nature, and throughout the whole realm of creation. The same method ought, according to the law of *Unity of System*, be applicable to the Passions and to human relations: the problem was to discover the mode of application.

I do not propose, then, an unknown method, — one of my own invention. I employ that which God applies throughout the universe, and this, I think, is a guarantee which should entitle the theory to a provisional confidence — that is, until tested by experience.

There is no idea more novel, more surprising, than that of associating three hundred families of different degrees of fortune, knowledge and capacity. It is a proposition that will be immediately met with

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* I use the term *Moralism* and not *Morality*; nothing is more praiseworthy than the precepts which inculcate good morals, but Moralism or the spirit of controversy in morals is as useless a science as the three others.

To these four sciences I give the collective name of Philosophy, and when I use the term I designate one or more of them.

the objection that it is impossible to associate even three families, much less three hundred. It is true that three families cannot be associated; and I, who am conversant with the theory of Association in all its degrees, can affirm that in the lowest degree, more than thirty families are requisite; it may be organized with forty, and from that number up to three hundred. To explain an operation so entirely new, so incomprehensible, when judged by our present methods, we must first refute the errors and prejudices on which these methods are based.

The possibility of associating two or three hundred families in agricultural and manufacturing Industry depends upon a system so entirely different from what now exists, that it will open to the reader a new social world. He must consequently, in the study which opens before him, follow the guide with confidence, bearing constantly in mind the gigantic results which will flow from Association. Such results are well worth the sacrifice of a few prejudices. Every sensible reader will be of this opinion, and will concur to follow the advice which I shall constantly give, namely, *to neglect the form and style of presentation, and occupy himself solely with the substance of the theory, seeking to determine whether the process of Association is really discovered or not.*

There is a class of writers who are ever boasting of the progress of Civilization and of the human mind in modern times. If we were to credit their pretensions, we should be led to believe that the science of Society had reached its highest degree of perfection, because old metaphysical and economic theories have been somewhat refined upon.

In answer to their boasts of social progress, is it not sufficient to refer to the deeply-rooted social evils which exist, and which prey upon our boasted civilized social Order. We will mention but a single one, the frightful increase of National debts and of taxation. Where is a remedy to be found for this scourge? Can our political and economic sciences suggest one? They tend only to increase the evil, if we may infer from the fact that the countries which have produced the greatest number of political economists with the most subtle theories, are the most deeply involved in debt; witness, for example, France and England. These debts, gigantic as they are, could easily be extinguished by the immensely increased product which would result from a scientific Organization of Industry and from Association. This is but one of the immeasurable advantages that would grow out

of the inaugration of the Combined Order, against which the four philosophic sciences will direct their attacks, declaring it to be *impracticable, impossible.* How grossly have the moderns been deceived in giving credit to these sophistical sciences, which, to sustain the present system, and the pride and position of their authors, would persuade the world that needed discoveries are impossible, and, under this pretense, foreclose all inquiry in this direction.

Other sciences — mathematics, physics and chemistry — are making real progress, but so far from being vain of their success, students in these departments admit that there yet remains much to be discovered. Political and moral theorists pursue a contrary course; the greater the increase of social evils, and the greater the ignorance that exists as to the means of exterminating them, the louder are their praises of the progress of Civilization. The political experiments of modern times, however, demonstrate that nothing is to be hoped from their doctrines, and that efficient remedies for existing social evils must be sought for in some new Science.

All minds are more or less imbued with and misled by reigning philosophic theories and teachings; even those who think they are opposed to the doctrines of speculative philosophy are filled with the prejudices they inculcate, and disbelieve in the possibility of any great social changes. Religious minds, which are distrustful of philosophic dogmas, fall into the error — inculcated by philosophy — of supposing that Providence is limited in its action; that it does not extend to the social world or the social relations of mankind, and that God has not determined upon any plan of social Organization for the regulation of those relations. If they had a PROFOUND FAITH IN THE UNIVERSALITY OF PROVIDENCE, they would be convinced that all human needs must have been foreseen and provided for, and especially that the most urgent of them all could not have been overlooked — namely, the need of a social Order for the regulation of our industrial and social relations.

I do not speak of political relations; the error of science is that it has been for thirty centuries past almost exclusively engaged in administrative controversies, which serve only to excite commotions; it should have devoted its attention to the question of industrial and domestic Organization, to the art of associating isolated households or families, and of realizing the colossal economies, the enormous profits, which such Association would produce.

It is well known that agricultural and domestic Association, were it possible, would give rise to a gigantic production, to vast economies, and, as a consequence, to universal wealth. The Creator could not have been ignorant of this. What, then, must have been his design in regard to it? When he determined upon a system for the regulation of the industrial and social relations of mankind, he could only choose between Association and the isolated, individual method. Which of the two has he designed for us? If he has decided in favor of Association, as may be reasonably supposed, we should have sought for the laws which he must have framed for it. Had human reason devoted its attention seriously to the solution of this problem, it would soon have solved it by the discovery of those laws.

But to have entered upon such an investigation would have been to run counter to existing philosophic prejudices, and to have cast suspicion on our political and economical doctrines. Those who uphold these doctrines must necessarily reject the idea of a social Providence, extending to the industrial and political relations of man, and of a social Order precalculated by God for the regulation of human societies.

Hence it is that no one has thought of making any serious study of Association, which must necessarily be the system, designed by an economical Providence. To enter upon this study and pursue it with impartiality, we must free ourselves from the prejudices which are accredited by the four speculative sciences, and which are everywhere dominant through their influence. These prejudices are truly a kind of *original sin* in the minds of men, beclouding their intellects, and can only be dispelled by constant and repeated criticism.

It is but too true, that for five and twenty centuries since the political and moral sciences have been cultivated, they have done nothing for the happiness of mankind. They have tended only to increase human perversity, to perpetuate indigence, and to reproduce the same evils under different forms. After all their fruitless attempts to ameliorate the social order, there remains to the authors of these sciences only the conviction of their utter incompetency. The problem of human happiness is one which they have been wholly unable to solve.

Meanwhile a universal restlessness attests that mankind has not attained to the destiny to which Nature would lead it, and this restlessness would seem to presage some great event, which shall radically change its social condition. The nations of the earth, harassed by misfortunes, and so often deceived by political empirics, still hope for

a better future, and resemble the invalid who looks for a miraculous cure. Nature whispers in the ear of the human race, that for it is reserved a happiness, the means of attaining which are now unknown, and that some marvelous discovery will be made, which will suddenly dispel the darkness that now enshrouds the social world.

The theory of Association will fully justify this hope, by assuring to every one that amplitude of means which is the object of universal desire. The sciences will have done nothing for social happiness, until they have satisfied the primary want of man, that of wealth, and secured to the poorest individual a *decent minimum* — that is, a comfortable subsistence. If the theory of Association were to give us science alone, nothing but science, instead of securing us that wealth which is our first want, our unanimous desire, it would be but a new dishonor to human reason.

As for Civilization, from which at last we are about to escape, so far from being the social destiny of man, it is only a transient stage — a state of temporary evil with which globes are afflicted during the first ages of their career; it is for the human race a disease of infancy, like teething; but it is a disease which has been prolonged in our globe at least twenty centuries beyond its natural term, owing to the neglect on the part of the ancient philosophers to study Association and Passional Attraction. In a word, the savage, patriarchal, barbaric and civilized societies are but so many stages, leading to a higher Social Order, to Social Harmony, which is the industrial destiny of man. Out of this order, the efforts of the wisest rulers cannot alleviate in the least the miseries of nations.

It is in vain, then, Philosophers, that you fill volumes with discussions as to the means of attaining social happiness so long as you have not extirpated the root of all social evils, namely, INCOHERENT INDUSTRY, or non-associated labor, which is the very opposite of the economic designs of God.

You complain that Nature withholds from you a knowledge of her laws; but if you have been unable, up to the present time, to discover them, why do you hesitate to admit the insufficiency of your methods, and to invoke a new science, a new guide? Either Nature does not desire the happiness of man, or your methods are condemned by her, since they have been unable to wrest from her the secret of which you are in pursuit.

Do we find her frustrating the efforts of the natural philosophers

as she does yours? No; because they study her laws instead of dictating laws to her; while you only study the art of stifling the voice of Nature, stifling Attraction which is her interpreter, and the synthesis of which leads in every sense to Association. What a contrast between your blunders and the achievements of the positive sciences! Every day, Philosophers, you add new errors to the errors of the past, whereas we see the physical sciences daily advancing in the path of truth, and shedding as much luster upon the present century as your baseless visions have cast opprobrium upon the eighteenth.

II.

OUTLINE OF AN INTEGRAL STUDY OF NATURE — NEGLECT OF EXPLORATION ON THE PART OF THE SCIENTIFIC WORLD.

In publishing a discovery which the world was so far from expecting, — namely, the theory of General Destinies, — let me explain why it has been missed by the great men of the past, — among others by Newton, who discovered one branch of the system of Nature, — and how it happens that the prize has fallen to the lot of a man not engaged in scientific pursuits. We often see fortune baffle the efforts of genius, and accord to chance the most important discoveries; should we be surprised, then, that she has acted thus in respect to the great question of the mathematical calculation of Destinies? Besides the favors accorded to chance, there are also those granted to audacity. *Audaces fortuna juvat.* We often see the bold succeed where men of learning and professional skill fail, and even the latter often owe their success to mere accident. Kepler confessed that he was speculating at random when he discovered the famous law that the square of the periodic time is proportional to the cube of the distance. It must be admitted, then, that in respect to discoveries, boldness and chance divide the honors with genius and science. Newton, we are told, was indebted to a lucky incident, to the fall of an apple, for the discovery of the law of gravitation, which Pythagoras had a glimpse of, but missed, twenty-five centuries before. This is a sufficient reply to objections of this nature. Right or wrong, I hold the prize, which has escaped the favorites of science.

Modern philosophers, especially those of France, pretend generally to explain the principle of the *Unity of System in Nature;* never, however, was the world farther from any regular study of the subject; hence it has not acquired the least idea of the theory of UNIVERSAL UNITY, which consists of three branches, to wit:

Unity of Man with himself;
Unity of Man with God;
Unity of Man with the universe.

It will be demonstrated in the course of the present work, that the philosophers have for three thousand years neglected to study the first of these three Unities,—that of Man with himself, and especially with his Passions, which, out of the Combined Order, are in a state of general discord, and lead to perdition the individual whom they direct.

This duplicity of action, this dissidence of man with himself, has given rise to a science, called Moral Philosophy or Ethics, which considers duplicity of action the essential condition, the immutable destiny of man. It teaches that he should resist his passions; that he should be at war with them and with himself—a principle which places man in a state of war with God, for the passions and instincts come from God, who has given them as a guide to man and to all creatures.

In opposition to this view, certain learned sophisms are urged in regard to the intervention of reason, which God, as it is said, has given us as a guide and a moderator of the passions, whence it would follow:

1. That God has subjected us to two irreconcilable and conflicting guides—*Passion* and *Reason*. *(Theoretic duplicity.)*

2. That God is unjust toward the ninety-nine hundredths of the race, to whom he has not imparted that degree of reason necessary to cope with the passions; for the masses in all countries, civilized and barbaric, do not reason; as for the savages, they are guided only by their passions. *(Distributive duplicity.)*

3. That God, in giving us reason as a counterpoise and a regulating agent, has miscalculated its effects; for it is evident that reason is powerless even with the hundredth of men who are endowed with it, and that the oracles of reason, the greatest intellects, are often the greatest slaves to their passions. *(Practical duplicity.)*

Thus our theories as to the Unity of Man with himself commence by supposing him subject to a threefold duplicity of action—a monstrous absurdity, and a threefold insult to the Creator of the passions.

Nothing in either of these three hypotheses is admissible; they will be examined and fully refuted in another part of the work, where it will be demonstrated that all these aberrations of civilized metaphysics arise from the neglect to study Passional Attraction, and to determine analytically and synthetically its properties and tendencies; by this

study we should have discovered what functions God assigns to passion and to reason, what equilibria he establishes between them, how in the combined Order they would harmonize in all respects, and how in the civilized or incoherent Order they must be in a state of continued discord and antagonism.

Ignorant as regards the Unity of Man with himself, the world is still more ignorant in respect to the two other Unities — Unity of Man with God and the Universe. Is this surprising, when we reflect that men have neglected to study the first, the theory of which would have furnished the key to the two others?

Thus there has been, up to the present time, no integral investigation, and Science has succeeded only in discovering a few fragmentary branches of the system of Nature, as, for example, the Newtonian theory, a branch of the third Unity. The discovery of this theory should have led men of science to follow up the success achieved, and to extend the calculation of Attraction from the material to the passional world, in order to determine the social and domestic organization which God has assigned to our passions and to our industrial relations.

It has been vaguely laid down as a principle, that man was made for society; but it has not been observed that society may be of two orders — the isolated or the associated, the incoherent or the combined. The difference between the two is as great as that between truth and falsehood, light and darkness, the comet and the planet, the butterfly and the caterpillar.

The age in its presentiments as respects Association, has pursued a vacillating course; it has feared to trust to its inspirations which led it to hope for some great discovery. It has conceived the possibility of the associative Order without daring to proceed to the investigation of the means of realizing it; it has never thought of speculating upon the following alternative:

There can exist but two methods for the exercise of Industry: namely, the incoherent and fragmentary, or Industry carried on by isolated families, as we now see it, or, on the other hand, the associative method, or Industry carried on by large combinations of persons, with fixed rules for the equitable distribution of profits according to the CAPITAL, LABOR, AND TALENT of each individual. Which of these two methods is the order intended by God — the incoherent or the associated? To this question there can be but one reply.

God, as the Supreme Economist, must have preferred Association, which is the guarantee of all economy, and must have devised for its organization some method or process, the discovery of which was the task of genius.

If Association is the Divine method, it follows as a necessary consequence that the opposite one — namely, fragmentary and incoherent labor — is the DIABOLIC METHOD, *and must engender all the evils and scourges which are opposed to the spirit of God, such as indigence, fraud, oppression, carnage, etc.*

And since the Societies — the barbaric and civilized — based on fragmentary and incoherent labor, perpetuate these evils in despite of all the efforts of science, it is evident from this fact that they are THE DIABOLIC METHOD, PORTÆ INFERI, the antipodes of the designs of God, to which designs man can conform only by discovering and organizing the system of associative Industry.

Starting from this principle, the age should have proposed the investigation of the associative theory; but neither governments nor individuals have thought of doing this. The authors of the speculative sciences have not occupied themselves with this problem, as it would have cast discredit upon their theories of fragmentary or civilized Industry — the system of cultivation by isolated families.

At last the discovery is made, and made in all its degrees, but it will have this fault in the eyes of the learned world, namely, that of casting ridicule upon all previous theories of social organization, and of exposing the fallacy of the four sciences, called metaphysics, politics, moralism, and political economy.

It is not very complimentary, I admit, to an age so advanced as ours in the physical sciences, to say of it, that in respect to other sciences, it possesses only erroneous opinions, and that of many it has no conception whatever, as for example, the four following:

INDUSTRIAL ASSOCIATION;	PASSIONAL ATTRACTION;
AROMAL MECHANISM;	UNIVERSAL ANALOGY.

If the pride of the age is offended by this assertion, let it judge of what it has accomplished by a reference to the following Table of the various branches of the system of Nature, from which it will appear that the civilized mind has traversed hardly a tenth part of the career which was open to it.

TABLE OF THE FOUR CARDINAL AND PIVOTAL MOVEMENTS.

4. The Material. The theory which astronomers have given of this branch of universal Movement explains *effects*, but not *causes*. It has made known the laws by which God regulates the movement of matter, but it remains silent upon everything which relates to *causes*.

3. The Aromal; or system of distribution of Aromas,* known and unknown, operating actively and passively on the animal, vegetable, and mineral creations. We have no regular theory of these Aromas, nor do we know the causes of the influences which they exercise, especially on the revolutions of the heavenly bodies, which are regulated by aromal affinities.

2. The Organic; or the laws according to which God distributes forms, properties, colors, savors, etc., to all substances created, or to be created on the different globes. We are ignorant of the *causes* of the distribution of the above attributes in existing creations, and of both the effects and causes of distributions which will be made in future creations.

1. The Instinctual; or the laws which regulate the distribution of passions and instincts to all creatures of past, present and future creations on the various globes. We are ignorant alike of the distributive system of instincts, and of the causes which have regulated their distribution.

P. The Social or Passional; that is, the laws according to which God has regulated the order and succession of the various social Systems on all globes. Of this pivotal Movement, our sciences have explained neither the effects nor the causes; nor have they conceived of any means of establishing on our earth the reign of social Unity, which implies the harmony of the passions without resort to repressive methods.

It results from this Table, that of five branches, constituting universal Movement, we are acquainted with but one — the Material — which is the least important of the five; and even this has been known only since the time of Newton, who has explained *effects* and

* By the term Aroma, Fourier designates the imponderable fluids, — light, heat, electricity, magnetism, galvanism, and others which remain to be discovered. They constitute a kingdom by themselves, which he calls the aromal.

not *causes*—that is to say, but half of the theory of one of the five branches.

A strange oversight on the part of science is, that the existence of the third branch of Movement, the AROMAL, is hardly suspected, and has never been an object of research. It plays nevertheless an important part in the harmony of the material universe—a harmony which men of science, owing to their ignorance of the aromal system, have been unable to more than half explain.

Propose to them problems like the following on aromal equilibrium:

1. What is the law which regulates the distribution of satellites? How is it that Herschel, which is so much smaller than Jupiter, has, nevertheless, a more numerous train?

2. What is the law which regulates planetary revolutions? Why does Vesta, the smallest of the planets, revolve around no other, not even the enormous Jupiter, near which it is placed?

3. What is the law which regulates the position of planets? Why is Herschel, which is only a fourth the size of Jupiter, four times further from the Sun? In analogy with this distribution, the earth should have been located far beyond the orbit of Herschel.

On these problems, and others of the same kind, which I shall bring up in the course of this work, the scientific world is reduced to silence, as upon all other questions which relate to CAUSES.

Their knowledge is limited to the analysis of EFFECTS, and in but one of the five branches of Movement; that is to say, in the study of Nature and of the system of the universe, *but a tenth part of the work to be accomplished has been done.* Newton, who led the way, began with the inferior branch, which the age would have readily perceived, had there been prepared a regular programme, an integral plan of studies, such as I have just given, the primordeal branch or pivot of which should be the study of man, or the analysis and synthesis of Passional Attraction. This was the true starting point.

Newton commenced the study of universal Movement with the last and least important of its five branches—the Material. It was none the less a great step in advance—a briliant initiative. As a geometer, nothing more could have been required of him. But his success in the material branch of Movement gave him the right to summon other men of science to explore the *organic, aromal, instinctual* and PASSIONAL branches. (The latter I call the pivotal branch, because it is the type of the four others.)

Newton referred all questions of metaphysics to his friend Clark. Might he not have assigned to him the calculation of Passional Attraction,* which is the primary branch of metaphysics, and called upon him or others to proceed to its investigation? He could have taken the ground that the theory of material attraction having led to the discovery of the laws of one branch of the system of Nature, they should have consulted the same interpreter — Attraction — in respect to the four other branches, remaining to be discovered, and *deduced from the principle of* UNITY OF SYSTEM *the conclusion, that if the regular calculation of Material Attraction explains the mechanism of the material harmonies of the universe, it is just to infer that the regular study of Passional Attraction, by analysis and synthesis, would determine, in like manner, the mechanism of passional and social harmony.*

The age has not adopted this course, and despite its high pretensions in the matter of abstract calculations, it has not risen to the consideration of those transcendent abstractions which embrace the universality of the System of Nature. Hence it has made no progress in the most urgent of all studies — the integral investigation of the five branches of Movement. Partial success, like that of Newton, has not yet led to further exploration; the geometers and naturalists, reposing on their laurels, have neglected to summon the other classes of savans, and remind them of the precept so well expressed, but so little folfowed, "to explore the system of Nature integrally, and to consider nothing done while anything remains to be done," especially, since of the five branches constituting Universal Movement, only the least important, the material, has been explored.

When we reflect that inventions the most urgent and the most easy to be made, like the stirrup and the carriage-spring, unknown to the

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* The term *Passional*, as the reader will perceive, is derived from Passion, as material is from matter. By Passional Attraction is to be understood the tendency of the Passions, their gravitation to the ends or foci to which they are destined. The Passions,—variously called sentiments, affections, instincts, etc.,—are the motor forces, the springs of action in man; they are the parts of a unity or a whole, which is the soul or the spirit. God, in implanting in man these impelling forces, must have calculated mathematically their mode of action, their tendencies, and their functions. Passional Attraction implies all these; it is equivalent to the mode of action and tendencies of the Passions. As the Passions come from God, this attraction expresses or reveals to us the will of God; it is his voice speaking through the soul: it is the power which he employs to impel us to fulfill the Destiny he has assigned us.—EDITOR.

Greeks and Romans, were overlooked for thousands of years, though within the competency of any one, we are forced to admit that there reigns on our globe some fatality, some radical defect of method, which thwarts all discoveries. Is it heedlessness, or negligence? poverty of genius, or imperfect methods of investigation? Certainly it is one of the four, or possibly they all concur in paralyzing genius. The human mind must have been very ill-directed not to have had its attention drawn to the most important subject, the discovery of domestic Association, for upon this depended the systematic organization of Industry, the securing of universal abundance, and what is still more important, the elevation of the world to SOCIAL UNITY.

That a discovery is delayed should never be a reason for despair. For three thousand years mariners suffered for want of the compass; at last this invaluable guide was found. A success so long deferred should have called attention to the defects in our methods of scientific exploration, and led to the inference, that as the branches of knowledge of which we are still deprived may be more numerous than those already discovered, measures should be devised for organizing a system of general and integral investigation. Without some such system we are certain to fail, not only in great discoveries, but even in those of minor importance. What a reproach that so trifling a thing as the wheelbarrow should not have been invented before the time of Pascal! It is almost always accident or chance that supplies the deficiency of our methods, which is a proof that the course adopted by our explorers is without order or concert.

Our imperfect methods of study and exploration have cost the moderns very dear. The world should have possessed the theory of Association a hundred years ago, for it is a natural deduction from the Newtonian theory of material attraction, and applies to the passional or social world his theory of the equilibrium of the material universe.

Other sciences would have effected the same result, if their authors had followed a methodic and integral system of exploration. The Political Economists, for example, whose special function is the investigation of all problems relating to order and economy in the industrial world, should have proposed as their primordial object the *study of Association.* It was the subject the most important to investigate, for Association is the basis of all economy.

We find numerous germs of it even in the present social mechanism, from powerful corporations, like the East India Company, to small

combinations organized in our villages for carrying on specific branches of Industry. We find among the mountaineers of the Jura a combination of this kind, formed for the manufacture of the cheese called *Gruyère;* twenty or thirty families take their milk every morning to a central depot, and at the end of the season each of them receives its part in cheese, obtaining a quantity proportional to the contributions of milk as credited on the daily accounts. Thus, on a large scale and on a small, we have under our eyes the germs of Association, the rough diamond which it was the duty of science to cut and polish.

The problem was to develop and combine in a general system of unity these fragments of Association, which are scattered among all branches of Industry, where they have sprung up by accident and from instinct. Science has neglected this task, though none was more urgent.

An age guilty of such negligence in the details of scientific study could not have failed to misconceive the work of integral exploration; hence it has neither classified the different branches of the general system of Movement, nor the three Unities above mentioned — a classification which would have demonstrated that both the social and the material world are in a state of *Duplicity*, that is, of conflict with the principle of unity.*

As to the duplicity of the social world, we see each class interested in the misfortunes of other classes, and placing everywhere individual interests in conflict with the collective. The lawyer, for example, desires dissensions, particularly among the rich, to give rise to expensive litigations. The doctor wishes the prevalence of disease; he would be ruined if people died without sickness, as would be the lawyer, if all disputes were settled by arbitration. The soldier desires a good war that will kill off half his comrades, so as to procure him promotion. The sexton is interested in deaths, especially among those that will secure to him profitable burials. The monopolists want a good famine, which shall double and triple the price of grain. The architect, the

* An analysis of the duplicities which exist in the material world would be little understood by the general reader. They may be classed under three heads; those relating to the planet, to man, and to nature: 1. Duplicity of the Planet by the congelation of its poles, the bituminous infection of its seas, etc. 2. Duplicity of Man, by negroism, or blackening in the sun, etc. 3. Duplicity of Nature, by the schism between most of the natural kingdoms and man. — who, among the quadrupeds, finds hardly a twentieth of service to him; among the birds, less than a hundredth, and of insects, less than a thousandth. This subject will be treated in another place.

mason, the carpenter want good fires that will burn down a hundred houses and give activity to their business.

In fine, the Civilized Social Order is an absurd mechanism, the parts of which are in conflict with the whole and with each other. The folly of such a system cannot be appreciated till after a study of the Combined Order, in which interests are associated, and in which every one desires the good of the whole, as the only guarantee of the good of the individual.

The Civilized Order, on the contrary, while advocating unity of action, sanctions political and moral theories, the whole tendency of which is to uphold *universal duplicity of action*. It is admitted, however, that we should aim at unity, the means of realizing which are entirely unknown; they are to be found only in Association, with which science has never occupied itself, and out of which the social world falls necessarily into that labyrinth of duplicity and misery, the aspect of which caused Rousseau to exclaim: "These beings whom we see around us are not men; there must be some perversion, the cause of which we cannot penetrate." Nothing is more true, and the human race is, in the language of Christ, "a generation of vipers," a demoniac breed, so long as the true and unitary order of society—ASSOCIATION, which is the Destiny of man—remains undiscovered, and unorganized. To discover it, it was necessary that men of science, having first analyzed existing social evils, should have proceeded to the investigation of each of the Unities, and especially of Social Unity, of which the Societies now existing on the earth are evidently the antipodes: first, by their antagonism one with another, and second, by the conflict of action that exists in all the departments and interests of each.

The theory of Association being inseparable from that of the Unity of the Universe, it will be necessary to treat briefly of the three branches of Unity, which I shall do in future volumes, in order that my calculations may not be chargeable with incompleteness.

As for the Unity of Man with himself, that is with his Passions, it is the special object of this work; I shall here treat it in its application to internal or domestic relations. Its complete theory, embracing commercial and other external relations, will be treated hereafter.

See Note I Appendix; page 165.

III.

DUALITY OF SOCIAL DESTINY — SOCIAL INFANCY OF THE HUMAN RACE.

In studying the problem of social development and progress, we must rise to the conception that the Human Race, considered as a whole, must pass, like the individual, through a regular career, subject to the four phases of Infancy, Youth, Manhood, and Old Age; I shall show that it is now in the first of these phases.

The social Infancy of the Race is much shorter in proportion than that of the individual man; but the effects in both cases are the same; that is, a social world in the phase of Infancy may be compared to a child that at the age of six or eight, wholly absorbed in childish sports, has not yet any knowledge of the career of manhood. In like manner the Human Race on an infant globe, or a globe in the first phase of its career, does not rise to the conception of a future state of Harmony, in which the social world will pass from indigence to opulence; from falseness to truth and justice; from a state of social discord to social unity.

If Association can be demonstrated to be practicable, it is certain that the existing societies — the Civilized, Barbaric, and Savage — will disappear before it, and that the social world will pass from the phase of Infancy to that of Adolescence, — to the essential and happy destiny which awaits mankind, — the duration of which is seven times that of the ages of social chaos and misfortune.

I shall endeavor to prepare the mind to conceive the possibility of this great social change, which will absorb all party contentions and all conflicting interests in the grandeur of new hopes and interests. The prospect of such a vast social transformation should rouse the minds of men from their present lethargy, from their apathetic resignation to misfortune, and especially from the discouragement diffused by our moral and political sciences which proclaim the impossibility of the reign of social unity and happiness on earth, and assert the

incompetency of human reason to determine our future social destiny. If the calculation of future events is beyond the reach of the human mind, whence comes that longing common to all mankind to fathom the secret of human destiny, at the very mention of which the most passive natures experience a thrill of impatience, so impossible is it to extirpate from the human heart the desire to penetrate the future. Why should God, who does nothing without a purpose, have given to us this intense longing, if he had not reserved the means of some day satisfying it? At last that day has arrived, and mortals are about to rise to the prescience of future events. I shall give, in the chapters on Cosmogony, an outline of universal Analogy, which will reveal to us these mysteries, and open to us the book of eternal decrees. Philosophy, unable to explain them, would deter us from their research by declaring that they are impenetrable. But if Nature is really impenetrable, as the philosophers assert, why has she permitted Newton to explain the fourth branch of her general system? This was an indication that she would not refuse us a knowledge of the other branches. Why, then, have our men of science been so timid in pursuing the secrets of Nature, who has encouraged them by allowing a corner of the veil that covers her mysteries to be raised? With their brilliant paradoxes, they communicate the scepticism and doubt with which they are filled, and persuade the human race that nothing can be discovered where their sciences have been unable to discover anything.

Meanwhile, they delude us with the idea that civilized society is progressing rapidly, when it is evident that it moves only in a vicious circle, and that there can be no great improvement but in the discovery and establishment of a new Social Order, higher in the scale than the present; and that human reason, under the influence of existing prejudices, is incapable of conceiving and executing any radical good. Twenty scientific centuries elapsed before any amelioration was proposed in the condition of the slaves; whence it would seem that thousands of years are necessary to suggest to the civilized mind an act of justice and social progress.

Thus our scientific guides are utterly ignorant of the means of promoting the real welfare of mankind. Their efforts at political reforms produce only commotions and disasters. The sluggish progress of our societies may be compared to that of the sloth, whose every step is attended with a groan; like it, civilization advances with an inconceivable slowness through political storms and revolutions. In each generation it

gives birth to new schemes and experiments, which serve only to bring disasters upon those who try them.

At length the end of our social miseries, the term of the Political Infancy of the globe, is at hand. We are on the verge of a great social transformation, which a universal commotion seems to announce. Now, indeed, is the present big with the future, and the excess of human suffering must bring on the crisis of a new birth. Judging from the continual violence of political convulsions, it would seem as if Nature were making an effort to throw off a burden that oppresses her. Wars and revolutions devastate every part of the globe. Political storms, for a moment lulled, burst forth anew, and party conflicts and hatreds are becoming more and more intense, with no hope or prospect of reconciliation; the policy of nations has become more tortuous and crafty than ever, and diplomacy is familiar with every variety of political turpitude and crime; the revenues of States fall a prey to the vampires of the stock exchange; Industry, by its monopolies and excesses, has become a scourge to the laboring classes, who are reduced to the fate of Tantalus—starving in the midst of wealth and luxury; the ambition of colonial possession has opened a new volcano; the implacable fury of the negro race threatens to convert whole regions of the New World into a vast charnel-house, and avenge the exterminated aborigenes, by the destruction of their conquerors; commerce, with a cannibal cruelty, has refined the atrocities of the slave trade, and treads under foot the decrees for its abolition; the mercantile spirit has extended the sphere of crime, and at every war carries devastation into both hemispheres; our ships circumnavigate the globe only to initiate Barbarians and Savages into our vices and excesses; the earth exhibits the spectacle of a frightful chaos of immorality, and Civilization is becoming more and more odious as it approaches its end.

It is at this crisis, when the social world seems to have reached the bottom of the abyss, that a fortunate discovery brings to it a guide out of the labyrinth—Association, based on the laws of universal harmony, which the age, but for its want of real faith in the universality of Providence, might have discovered a hundred times over. Let it know, and it cannot be too often repeated, that Providence must before all things have determined upon the plan of a Social Mechanism for man, since the social is the most noble branch of Universal Movement, the direction of which belongs to God alone.

Instead of comprehending this truth—instead of seeking what were

the designs of God in respect to the organization of human society, and by what means he must have revealed them to us, the age has rejected every principle which admitted the UNIVERSALITY OF PROVIDENCE, and a plan of social organization devised by God for man. Passional Attraction, the eternal interpreter of his decrees, has been defamed; the social world has confided itself to the guidance of human legislators and philosophers, who have arrogated to themselves the highest function of Deity — the direction of the Social Movement. To their disgrace, humanity has, under their auspices, bathed itself in blood for twenty-five sophistical centuries, and exhausted the career of misery, ignorance and crime.

But Fortune has at length become propitious; Fate is disarmed, and the discovery of the associative theory opens to us the means of escape from that social prison called Civilization.*

On what conditions is this discovery entitled to an impartial examination, and to a practical trial? Only so far as it is in unity with the universe, with its known harmonies, — the planetary, the mathematical and the musical, — and is substantiated by the fundamental principles on which those harmonies are based. If there is unity of system between the material and spiritual universe, the equilibrium of the passions must be based on the same laws that establish equilibrium in the material creation.

If this condition is fulfilled by the theory of Association which I present, there is nothing more urgent than to make a practical trial of it, which can be done on a small scale with a hundred families. If the age is wise enough to lay aside its prejudices, and make such a trial, the whole face of things on this globe will be changed; humanity will elevate itself at once from the social abyss in which it is now struggling to a state of happiness and harmony; the change will resemble the shifting of the scenes on the stage, where Olympus is made to succeed to Pandemonium. We should behold a spectacle which can

* Let it be borne in mind, that by the term "Civilization" Fourier designates the present Social Order as it now is constituted and exists — with its system of separate and isolated families; its incoherent Industry; its tricky and fraudulent system of commerce; its prisons and scaffolds; its poverty; its wars and monopolies, its class privileges and usurpations, etc. He does not speak of Civilization in the sense of a progress from a barbaric to a polished state, or as a state of general refinement and culture, but as a Social Organization, which at the bottom is full of falseness, wrong and brutality, covered over with a varnish of art and refinement. — ED.

be witnessed but once on any globe, namely, the sudden passage from a state of social Incoherence to Unity and Harmony. This is the most brilliant effect of Movement which can take place in the universe. Every year, during this grand metamorphosis, would be worth an age of ordinary existence, and would present a succession of events so marvelous, that it would be premature to describe them until the reader was prepared to conceive of their possibility.

Disheartened by long-continued misfortunes, bowed down under the chains of habit, men have believed that God destined them to a life of privations, or at most to a moderate degree of happiness. They will be unable to conceive the idea of the blessings that await them, and should there be exhibited to them without precaution a picture of the Combined Order in all its grandeur, they would reject it as impossible and visionary.

The Combined Order will, from its commencement, be the more brilliant from having been so long delayed. Greece might have undertaken it in the age of Pericles, her industrial and other resources having already reached the necessary degree of development. Its organization requires the aid of an advanced state of Industry,* which necessarily does not exist on any globe during its early generations, whom God for this reason leaves in ignorance of the happy destiny which awaits them — a destiny to which no globe can rise during the phase of its social infancy.

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* Association cannot be organized without the aid of Industry and the Arts and Sciences, for the reason that they offer to man the only true and natural field of action, and are the only objects on which the Passions and Faculties can exercise their activity legitimately. This truth will not be apprehended at first, but it is in fact as simple as if we were to announce that sounds are the true and natural sphere of action of the ear or the musical sense, and that musical instruments must be invented and the elements of musical science discovered, before that sense can create musical harmony. Association implies, or rather is, the *Harmony of the Passions*, and this harmony cannot be established until the Passions have the proper elements or objects on which to operate. In a false or contracted sphere of action, in one unsuited to them, they are undeveloped or misdeveloped, thwarted or perverted in their action, and engender discord, which destroys all possibility of a harmonious organization of society. When an intelligent Race is placed on a planet, it must first develope — which it does by instinct and from necessity — the primary elements of Industry, Art and Science; when this work is accomplished, *it can then organize them, and employ its activity* — that of the Passions — *upon them.* The result is the harmonious organization of its industrial and social relations, which is the whole of Association; but this organization is of course impossible until Industry is developed, and the Passions — of which the social relations are effects — have a congenial field of action. — EDITOR.

At the present day the resources of art, industry, material elegance and refinement, are at least double what they were among the Athenians; we shall accordingly enter with so much the more splendor upon the Combined Order. It is now that we are to reap the fruits of the progress made by the physical sciences; hitherto, while multiplying the means of wealth and luxury for the few, they have increased the relative privations of the masses, who are destitute even of the necessaries of life. They seem only to have labored for the happiness of the idle-rich and great, while they have aggravated the moral sufferings of the toiling multitude; and this odious result leads to one of two conclusions: either the malevolence of Providence towards man, or the falseness of Civilization. Rationally we must adopt the second. Philosophers, instead of taking this view of the subject, have wholly evaded the problem presented by human misery, the extent of which should have led them either to suspect Civilization, or to suspect Providence. Confounded by the spectacle of so much evil, they adopted during the last century a side issue — that of Atheism — which, assuming the non-existence of a Deity and the absence of a social Providence, turned the attention of that age of innovation and revolution from all study of the Divine plan of Social Organization, and authorized the philosophers to propose their own capricious and contradictory theories for the government of the social world. They hold up as perfect the Civilized Order, the aspect of the results of which bewilders them nevertheless to the extent of making them doubt the existence of God.

The philosophers are not the only ones at fault in this matter. If it is absurd not to believe in God, it is equally absurd to believe in him half-way, — to believe that his providence is incomplete; that he has neglected to provide for the most urgent of our social wants — that of a Social Order which would secure our happiness. When we behold the prodigies of our Industry — as for example, a three-decked ship and other marvels which are premature, considering our social infancy — can we reasonably suppose that God, who has lavished upon us so many noble sciences, would refuse to us a knowledge of the most important of all — that of the Social Organization, without which all others are comparatively useless?

Would not God be inconsistent with himself, if, having initiated us into so many sublime branches of knowledge, they were only to produce societies, disgusting by their vices and their crimes — societies,

such as Barbarism and Civilization, from which Humanity is at last about to be delivered, and the approaching end of which should be a signal of universal joy.

NOTE ON PHILOSOPHERS AND PHILOSOPHY

It will be borne in mind that under the title of Philosophers, FOURIER designates the authors of the uncertain or speculative sciences. These sciences are the result of the speculation or arbitrary theorizing of human reason, uncontrolled by systematic observation, or by the guiding light of LAW. Philosophy, then, represents that mode of action of the human mind, which we may call the speculative, the imaginative, — leading to system-building and the creation of arbitrary theories. It is what AUGUSTE COMTE designates as the *Metaphysical Stage* in the intellectual development of Humanity. There are two other modes of mental activity, or modes by which the mind acquires or seeks to acquire knowledge, that are known and accepted. The one is Observation and Experiment, and gives rise to the Positive Sciences; the other is Intuition or the spontaneous conceptions of the soul, and is the source of religious ideas and systems. COMTE calls the first the Positive, and the second the Theological method, although theology is as much the result of the speculations of reason as metaphysics, — at least in the advanced stages of its development. Strictly speaking, the Theological is the intuitional or religious method, as the Metaphysical is the theorizing and speculative, and the Positive the observing and classifying. There is a fourth method of investigation and study, which is only very partially known, and is not yet reduced to any regular system. It consists in taking LAWS which are universal in their application, as the guide of the human mind in its explorations and studies, and in going from the *known* to the *unknown* on the hypothesis that there must be a correspondence, an equation between the two. Astronomy, in which some general Laws have been discovered, especially that of gravitation, offers brilliant examples of the discovery of truth by taking Laws for our guide. Newton was led to determine the motion of the moon around the earth by the fall of an apple from the tree. The same Law that governs the fall of the apple, that is, its motion to the earth, which is its center of gravity, determines the orbital motion of the moon, which tends in like manner to fall to the earth, which is also its center of gravity. He established an equation between the two, and arrived at a vast and important *unknown* fact by starting from a very simple and *known* fact; the one was easily observed by the senses; the other was too vast for observation. When human reason shall have discovered the *Laws of Universal Harmony*, or the Laws as a whole or in their integrality, according to which the Universe is governed, it will then have an absolutely sure guide to follow, a perfect method of study, an unerring criterion of certainty. To understand this more clearly, we must know what Laws are in their essential character or nature. I define Laws to be: — The expression or manifestation of the calculations of Reason as to the mode of distributing, classifying and arranging the parts or elements that go to make up any whole, so as to establish harmony and unity in them. Laws, then, express the mode in which elements, forces, etc., are distributed by reason or intelligence with a view of producing a certain desired result. Starting from this definition, and embracing Laws in their universality, we may say: — The Laws of universal Harmony, or Laws according to which the Universe is governed, are the expression of the calculations of Supreme Wisdom as to the mode of distributing, classifying,

arranging and organizing the infinitely varied elements of which the universe is composed, so as to establish order and harmony in them, and constitute the universe as one organic whole. To express the same idea in a more brief and popular manner, we may say that, *The Laws of universal Harmony are the manifestation of the Reason of God in action in creation.* The plan of the universe is thus the expression of his thoughts. Human reason, in discovering these Laws, elevates itself to, and identifies itself with, the Divine Reason, and has it for its guide. Fourier saw this truth; he sought to discover the Laws of universal Harmony, and did discover them in part. He employed them in elaborating the plan of Social Organization which he has given to the world. The essential and fundamental parts of his system are deduced from the Laws which he discovered; this takes them out of the sphere of speculation, and bases them on a high authority. Fourier condemns the Philosophers, because they speculate and theorize, as he holds, without reference to strict observation or to Law, and present their speculations to the world as *the truth.* They have misled, he asserts, the human mind; they have filled it with prejudices and with erroneous views as to man, his destiny, and all problems of a social and moral character; and he pertinaciously criticises them and their doctrines in order to overthrow the errors which they have accredited. In condemning them, it is to be understood, however, that he condemns in reality *Speculative Reason*, which they represent, or reason theorizing arbitrarily without subjecting itself to Observation and Experience on the one hand, or to Laws on the other. To sum up, we find in the intellectual history of Humanity three modes of mental activity, which constitute three eras: 1. The era of Simple Faith, or exercise of the intuitional faculties, prior to reasoning and theorizing; this era embraces the whole of Antiquity prior to the rise of Greece. 2. The era of Speculation, or exercise of the reasoning faculties, not subject to the control of observation and experience; this era commenced with the Greek philosophers. 3. The era of Observation and Experiment, or exercise of the observing faculties, aided and directed by the reasoning; the human mind is now in this era. A fourth era is to come: it is the era of Laws, in which human reason will follow universal Laws and Principles in discovering truth, especially those transcendent truths, which lie beyond the pale of observation, and beyond the grasp of unaided reason. Fourier has lifted the veil from this fourth era, and shows the path by which advanced minds may enter it. However defective may be some of his statements, there remains to him the eternal honor of having conceived the possibility of employing the Laws of universal Harmony as the absolute Method of Study, and of organizing human Society according to those Laws. — EDITOR.

PART FIRST.

ABSTRACT THEORY.

CHAPTER FIRST.

GERMS OF ASSOCIATION.

We see Association introduced in some of the minor details of rural economy, as in the case of the village-ovens of France. A village of a hundred families finds that if it were necessary to construct, heat and take care of a hundred ovens, the cost in masonry, fuel and labor would be ten times that of a collective or common oven; and that if the village consisted of three or four hundred families, the saving by such an oven would be twenty-fold. It follows from this, that if Association were applied to all the details of domestic and agricultural avocations, there would be a saving, on an average, of nine-tenths in the general management, besides the product which would result from the labor economized and devoted to other functions.

I do not exaggerate, then, in saying that Association on the smallest scale, which requires four hundred persons (seventy to eighty families), would yield at least triple the product which is obtained, other things being equal, from our present incoherent and fragmentary system of Agriculture.

On the other hand, let us consider the increase of expense and the disadvantages which would result from the subdivision of certain

branches of Industry now carried on in large establishments. Take brewing for instance. If each family brewed its own beer, as in wine-growing districts it makes its own wine, the cost of the beer would be at least double that obtained from the brewery—the economies of which result from the extent of the works, and the brewing for a thousand or ten thousand persons.

Let us add, that in respect to the home-brewed beer, there would often be bad brewings and consequent waste, while generally it would be of inferior quality, even when the materials used were the same, since small establishments cannot combine the knowledge and facilities which are found in large ones.

Certain classes of society with limited means—soldiers for example—are compelled to adopt the economies of Association. If they prepared their food separately, if as many meals were cooked as there are individuals, instead of a general meal being prepared for the whole mess, the cost in money and labor would be greatly increased, and at three times the expense they would not be so well fed.

Let a monastery of thirty monks try the experiment of having thirty separate kitchens, thirty fires instead of one, and so on, and it is certain that they would expend six times as much in provisions, utensils and labor; besides, the fare would be much poorer than under the unitary system.

How is it that our politicians and economists, who are so much absorbed in minute calculations and petty savings, have never thought of developing these germs of associative economy, of extending to villages and cities this principle of combination, partial examples of which are so common in the present social order. Could not three hundred agricultural families be induced to form a joint-stock association, in which each member would have a share in the profits in proportion to his capital, labor and skill? No economist has paid the least attention to this great problem, and yet, how enormous would be the economies, if, for example, in the place of three hundred granaries exposed to rats, weevil, dampness and fires, there were one vast granary, well managed, and secured against all such contingencies?

Let us not be alarmed by apparent obstacles since the problem is already solved; but let us contemplate in detail some of the immense economies of the associative system. Instead of a hundred milkmen going to the city, and losing a hundred mornings, they would be replaced by three or four milkmen, each with a wagon carrying a hogs-

head of milk. A hundred gardeners who go with a hundred carts, losing a hundred days in the market places and public houses, would be replaced by three or four large wagons which as many men could manage and attend to. Instead of three hundred kitchens, requiring three hundred fires, and employing three hundred cooks, there would be but one kitchen with three fires, which ten women could superintend.

We are amazed when we consider the enormous economies which would result from these large Associations. Speaking of fuel only, which has become so scarce and costly, is it not certain that for the purposes of cooking and heating, Association would save seven-eighths of the amount now consumed under the incoherent and wasteful system that reigns in our isolated households?

The contrast is not less striking if we compare in imagination the agricultural operations of an Association, cultivating a large domain on a unitary plan, with operations on the same domain cut up into three hundred small farms, subject to the caprices of three hundred families. Here one family makes a pasture of a slope destined by Nature for the vine; there another sows wheat where grass should be grown; another to avoid purchasing flour, clears a steep hill, the soil of which the next season is washed away by the rains; a fourth, to avoid purchasing wine, plants vines on low and damp ground. The three hundred families waste their time and money in surrounding themselves with walls and fences, and in lawsuits about boundary lines and trespasses; all refuse to engage in works of common utility, which might benefit detested neighbors, and every one opposes his individual interest to that of the whole.

Meantime our sages extol the principle of unity of action. Now what unity can they find in this fragmentary and incoherent system of Industry, this state of social discord? How is it that they have failed for three thousand years to discover that it is Association, and not isolated Industry, which is the Destiny of Man; and that until the theory of Association is discovered and organized that destiny cannot be attained.

To appreciate the soundness of this principle, let us reflect on the variety of knowledge requisite for carrying on agriculture, and on the impossibility of isolated farmers possessing a twentieth part of the means necessary to constitute a perfect agriculturalist. To large capital should be added the knowledge now possessed by a hundred scien-

tific men, and the skill and experience possessed by two hundred practical farmers.

In addition, it would be necessary that the man, gifted with all this knowledge now distributed among three hundred theorists and practical men, should be rendered immortal; for if he died without leaving a successor equal in talent and capacity to himself, we should see all his plans fail, and the improvements on his estate go rapidly to decay. It is only in Association that the capital and knowledge, which I have here supposed united, can be permanently combined. Association, then, is the only system which the Creator could have designed; for supposing it to be applied to establishments containing, say, fifteen hundred inhabitants, it would unite in each all the requisite branches of knowledge, which would be perpetuated by corporative transmission. A son does not inherit the abilities of his father; but in an association of fifteen hundred inhabitants, there would be found persons certain to inherit the talents of able members in whose school they had been trained. This transmission of talent and knowledge is a property peculiar to the Industrial Series, which I shall describe further on, and which will reign in all the details of the Combined Order.

The more we consider this hypothesis of Association, the more we shall be convinced that civilized Industry and the system of isolated households are the opposite of human destiny, and that it was necessary to discover the secret of associating large numbers; with small numbers it is impossible to realize economies on the vast scale required, or to combine the various kinds of knowledge and skill necessary to the successful prosecution of the various branches of Industry.

I have alluded to the heedlessness of thirty scientific centuries which have neglected to seek for the theory of Association, at last discovered. Let us now consider its principal property, that of RENDERING INDUSTRY ATTRACTIVE,—a property by means of which the obstacles which have in all time defeated the aims of science, will be surmounted. Up to the present day all attempts on the part of the political and moral sciences to make men love labor have failed. We see the hireling classes, and, in fact, the whole laboring population inclining more and more to indolence; in the cities, we find them making Monday, like Sunday, a holiday, and everywhere working without ardor, sluggishly and with disgust. To force them to labor, no other means are known, after slavery, than the fear of want and starvation; if, how-

ever, labor is the destiny assigned to us by the Creator, how can we believe that he would force us to it by violence, and that he has not known how to put in play some more noble motive, some incentive capable of transforming labor into pleasure.

God alone is possessed of the power of distributing Attraction; by Attraction alone he moves the universe and all created things; and to draw us to productive Industry, he has devised a system of *industrial attraction*, which once organized will connect innumerable pleasures with all the functions of agriculture and manufactures. It will invest them with charms more seductive than are connected at present with our balls, festivals and theatres: that is, in the Combined Order, the people will find so much pleasure and excitement in their labors, that they will refuse to leave them for these amusements, if proposed during the hours allotted to Industry.

Associative Industry, to exercise so powerful an attraction over the masses, must differ in every respect from the repulsive system which renders labor so odious in the present Social Order. To make it attractive, the seven following conditions must be fulfilled:

1. Each laborer must be an associate, receiving a share of the profits instead of working for wages.

2. Every member — man, woman and child — must be paid according to his or her labor, capital and talent.

3. Industrial occupations must be varied about eight times a day, it being impossible to sustain enthusiasm more than an hour and a half or two hours in the exercise of any one branch of agriculture or manufactures.

4. All occupations must be prosecuted by Groups of friends, voluntarily united, and actively stimulated by emulation and rivalry.

5. The workshops, fields and gardens must present to the laborer the charm of neatness, order and elegance.

6. The division of labor must be carried to the utmost extent, in order that individuals of both sexes and of all ages may find occupations perfectly suited to them.

7. Every member — man, woman and child — must possess fully the Right to Labor; in other words, the right to take part at all times in such branches of industry as it pleases him or her to select, provided proof is given of capacity and zeal.

Pivotal Condition. In this new Order the people must possess

a guarantee of a Minimum, that is, of a competency sufficient for the present and the future, which shall free every individual from all anxiety either for himself or his family.

All these conditions are found combined in the associative mechanism, of which I now publish the discovery. As I shall prove this statement in detail in course of the work, we may now discuss the hypothesis of Industrial Attraction, which is one of the results of Association. I have said above that Attractive Industry will suffice to remove all the evils which paralyze the Social world; we may judge of this by three examples, from which we may draw conclusions as to others.

1. *It will extirpate Indigence.* — The principal cause of indigence is idleness and a distaste for labor; but when the people find as much charm in Industry as they now find in amusements, idleness will cease to exist. Labor, then, will become a pleasure, and its products will amply suffice for the extirpation of poverty.

2. *It will prevent civil commotions.* — These spring for the most part from poverty. Now if Association and Attractive Industry will triple the general product of labor, the principal cause of commotions and revolutions, which, we repeat, is poverty, will be removed.

3. *It will guarantee to the masses a competency or Minimum.* — The means of effecting this will be found in the immense product of Association. The property of rendering labor attractive will prevent the danger that would exist in the present Order of guaranteeing a subsistence to the poor, which would be only offering a premium to idleness; but there would be no risk in making an advance to the laborer sufficient for his support, if it were known that he would produce more than he consumed, and that, too, by engaging in labors transformed by attraction into pleasures.

Thus all advantages are secured at once by this principle of Industrial Attraction which is an essential feature of Association; it is the result of a method of organization wholly unknown among us, and to which I shall give the name of the *Unitary Passional Series*, or the contrasted, rivalized and interlinked Series. This process might have been discovered long since, if researches had been made in respect to Association. The immense economies of the associative system alone should have sufficed to stimulate genius to the investigation. The philosophers, to excuse their neglect of this great problem, object that

the idea is too beautiful, too grand; that so much perfection was never destined for man. "The passions," they say, "present an insurmountable obstacle; it is impossible to unite even three or four families in a system of domestic Association,* without disparities of character, unreasonable pretentions and petty jealousies at once engendering discord, especially among the women, who would not agree together for a week."

I know it; but it will be seen in the course of the present work, that concert and harmony, impossible among a dozen families, would be perfectly practicable with a hundred—that is, if they were associated according to the method I have mentioned—namely, the Series—which is a method that can be applied only to large numbers, and not to a dozen families.

Under this new system, the passions and all inequalities of fortune and character, far from being impediments in the way of Association, would constitute its means of operation; all contrasts would become useful in it. Thus our prejudices present to us as an insuperable obstacle what on the contrary is a means of Association; as a proof of this, it will be shown in the present Treatise, that it would be impossible to associate a hundred families equal in fortune, and of the same or nearly the same tastes and character; the *Unitary Passional Series* is incompatible with equality. As economy can arise only from the combination of large numbers, God must have adapted his plan of association to such combinations; hence it is, that small associations of six, eight or ten families are impracticable; and would be so, even if we should attempt to apply to them the Series, which cannot be adapted to small numbers.

Developed out of the Series, the passions are demoniac beings, tigers let loose, and it is this which has led the moralists to believe

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* The term *Domestic and Agricultural* Association, which FOURIER so often uses, is an abridged expression which covers a wide field of details. By Domestic Association is to be understood, first, the association of domestic labors, their organization, their unitary and economical prosecution, and the combined architectural arrangements necessary to the domestic life of man; second, the association of the Social Passions or Affections, and of the social relations which grow out of them, and their organization so as to produce truth and dignity, politeness and refinement in the intercourse of beings, and, as a consequence, concord and unity.

By Agricultural Association is to be understood the association of all branches of Industry, of which Agriculture is the pivot, and their combined prosecution. It is equivalent, in fact, to *Industrial Association*. — EDITOR.

that they are our enemies; on the contrary, it is our false social mechanism which is the enemy of the Passions and of Man, since it is not adapted to the system of social relations designed for him by God.

I will now give a preliminary sketch of the method of organization which I have defined as the *contrasted, rivalized and interlinked Series*. It is the lever which moves the whole system of social harmony; its discovery opens to Man the way to happiness, of which on all globes it is the indispensable condition. The Social world cannot on any planet attain to Unity or arrive at a happy Destiny, till it has discovered and applied the law of the Series, the search for which was the essential task of genius. The other sciences, even the most exact,—such as mathematics,—are comparatively useless branches of knowledge to us, so long as we are ignorant of the science of Association, which will lead to wealth, happiness and social unity.

Let us give a very succinct idea of the Series, and, if possible, explain in a few pages a subject, which, properly described, would require an elaborate treatise.

THE PASSIONAL SERIES.

The Series of Groups is the method adopted by God in the distribution of the kingdoms of Nature and of all created things. Naturalists, in their theories and classifications, have followed this system of distribution unanimously; they could not have departed from it without conflicting with Nature and falling into confusion.

If the Passions and characters of man were not subject, like the material kingdoms, to distribution in Series of Groups, man would be out of unity with the universe; there would be duplicity of system in creation, and incoherence between the material and the passional worlds. If man would attain to Social Unity, he should seek for the means in the serial order, to which God has subjected all Nature.

A passional Series is an affiliation, a union of several Groups, each animated by some *taste, inclination or shade of passion*. The Series represents the SPECIES, of which the Groups are the VARIETIES. Twenty Groups, for example, cultivating twenty kinds of roses, constitute a Series of rose-growers: the Series embraces the species; the Groups cultivating the white rose, the yellow rose, the moss-rose, etc., are the varieties.

Again: twelve Groups are engaged in the cultivation of twelve dif-

ferent flowers; the tulip, for example, is cultivated by one Group, the daffodil by another, the dahlia by a third, etc. These twelve Groups united constitute a Series of Florists, whose collective or generic function is the cultivation of flowers, which are distributed according to a scale of tastes, each Group cultivating the species of flower for which it has a special taste or attraction. The Groups would be divided into sub-groups which would cultivate different varieties of the flower with which each principal Group was occupied.

Tastes limited to a single individual are not admissible in the Serial organization. Three persons, A, B, C, admiring three varieties of a species of pear, would form only a graduated dissonance, not adapted to serial accords, which require a number of Groups distributed in an ascending and descending order.

A regular Group, in order to be susceptible of equilibrated or balanced rivalries, should have from seven to nine members at least. In the Series, then, we cannot base our calculations upon isolated individuals. Twelve men cultivating twelve different fruits, could not furnish the conditions necessary for the rivalries of a Series; the proof of this will be found in the regular Treatise; meanwhile it should be borne in mind, that the term *Series* signifies always a collection or affiliation of Groups, and never of individuals; thus the individuals above mentioned, A, B, C, could not form a Series.

If, instead of three, we suppose thirty, namely, eight of the taste of A, ten of the taste of B, twelve of the taste of C, they would form a Series, that is, an affiliation of Groups, graduated and contrasted in their tastes. Their concerts and dissonances would create the incentives necessary to carry the cultivation of the pear to perfection.

The Series have always in view a useful end, such as the increase of wealth or the perfection of Industry, even when they are engaged in agreeable functions like that of music.

A Series cannot be organized with less than three Groups, for it requires a middle term to hold the balance between the two contrasted extreme terms. Equilibrium may also be well established with four Groups, the properties and relations of which correspond to those of a geometrical proportion.

When the groups of a Series are more numerous, they should be divided into three bodies, forming a center and two wings; or into four bodies, forming a *quadrille*. In each body or corps of Groups, the varieties which are closely allied and homogeneous are united.

The Combined Order must thus employ and develope in a regular and graduated scale all varieties of taste and character; it forms Groups of each variety without deciding on the preference to which any particular taste is entitled. All are good, and all have their use, provided a Series can be formed of them, regularly distributed in an ascending and descending order, supported at the two extremes by Groups of transition or of a mixed character. When a Series is arranged in this manner, according to the methods which will be explained in the body of the Treatise, each of its Groups, were they a hundred in number, would coöperate harmoniously with all the others, like the cogs of a wheel which are all useful, provided they interlock in their turn.

The calculation of the Series will establish a principle very flattering to all characters, for it will demonstrate that all tastes which are not injurious or annoying to others, have a valuable function in the Combined Order, and will become useful there as soon as they are developed in Series — that is, according to a scale of graduated shades of taste, giving rise to as many Groups.

The whole theory of Association is based, then, on the art of forming and organizing Passional Series. As soon as this art has been discovered on a globe, it can at once establish Social Unity, and attain to individual and collective happiness; it is, therefore, the most important of all studies.

The Series must be *contrasted, rivalized and interlocked.* A Series, failing to fulfill these conditions, could not perform its functions in the mechanism of Social Harmony.

A Series must be contrasted — that is, its Groups must be distributed or arranged in an ascending and descending order; thus, if we would form a Series of a hundred individuals classed according to age, we should distribute them as follows:

Ascending Wing. — Groups of children and youths.

Center of the Series. — Groups of adults.

Descending Wing. — Groups of aged persons.

The same method of distribution should be followed in classifying Series of passions and of characters.

This method, by bringing out contrasts, produces enthusiasm in the various Groups; each becomes impassioned for the occupation in which it is engaged, and for the special taste which predominates in it, as also for the contrast corresponding to it in the scale; each group

criticises the branch of industry or the taste of the contiguous groups in the Series, with which it is in rivalry.

From this system of progressive or graduated classification, spring sympathies and alliances between groups properly contrasted in tastes and pursuits, and antipathies or dissidences between contiguous groups, or groups with tastes nearly alike.

The Series has as much need of discords as of accords; it should be stimulated by numerous rival pretensions which will give rise to party alliances and become a spur to emulation. Without contrasts, it would be impossible to form leagues between the Groups and excite enthusiasm; the Series would be without ardor in its labors, and its products would be inferior in quality and in quantity.

The second necessary condition is to create emulation in the Series and establish active rivalry between its groups; as this effect arises from the regularity of contrasts, and a graduated distribution of shades or varieties, it may be said that this second condition is fulfilled conjointly with the first, except in what relates to the means of creating emulation, of which it is not yet time to speak.

The third condition to be fulfilled is to connect or interlink the Series; this can be effected only by the groups frequently changing their functions, say every hour and a half or at the most every two hours; for example, a man may be employed

At 5 in the morning in a Group of shepherds.

At 7 in a Group of ploughmen.

At 9 in a Group of gardeners.

The term of two hours is the longest admissible in passional harmony, it being impossible to sustain enthusiasm for a longer period; if the labor is unattractive in itself, the term should be reduced to one hour.

In the example of alternation just given, the three Series of shepherds, ploughmen and gardeners become interlocked by the process of reciprocal interchange of members. It is not necessary that this interchange should be general; that twenty men engaged in tending flocks from five to seven should, the whole twenty, join the ploughmen from seven to half-past eight; all that is necessary is, that each Series furnish the others with several members taken from its different Groups, in order that the Groups may be interlinked, and ties be established between them by the members alternating from one to the other.

A Series formed and operating isolatedly would be of no use, and

could perform no functions of a harmonic character. Nothing would be easier than to organize in a large city one or more industrial Series engaged in the culture of flowers, fruits, etc., or in some branch of art or science; but such a Series would be completely useless. At least fifty Series are necessary to fulfill the third condition, that of connecting or interlinking; it is for this reason that the experiment of Association cannot be made with a small number, as for example with twenty families or a hundred individuals, of whom it would be impossible to form fifty Series composed of regularly graduated groups, distributed in an ascending and descending order. At least four hundred persons — men, women and children — would be necessary to organize regularly fifty Series, which is the number required for *simple* Association or Association on a reduced scale; to organize *compound* Association or Association on a full scale, at least four hundred Series, requiring fifteen or sixteen hundred persons, are necessary.

An apparent contradiction will be observed in this calculation of

1500 or 1600 persons to form 400 Series, — and

400 persons to form 50 Series.

It will be thought that the four hundred persons should furnish a hundred Series. This estimate would be *simple* and false. The calculation should be *compound*, that is to say, in the ratio of the number of individuals, and in the ratio of the combinations they admit of. Now as the smaller number is less favorable to combinations, it should not be thought strange that I estimate at fifty instead of a hundred, the number of Series which could be formed with the four hundred persons.

In the Combined Order, the profits increase in the ratio of the number of Series which can be organized with a given number of persons; hence, *simple* Association yields hardly half the profits which would result from *compound* Association.

It will be thought that the experimental Association should be of the *compound* order; this would certainly be desirable, but various considerations oblige me to base my calculations on the *simple* order, though, as I have said, it is much less brilliant and productive.

It has appeared to me necessary to give, at the outset, this slight sketch of the Passional Series. In order to simplify the study, I have adopted the progressive method, and commenced with a lesson limited to a few pages. I shall return to the subject in a dissertation occupying several chapters, after which it will be treated fully in the body of the work.

As all the operations of Association are conducted by Series of Groups, our only study will be the organization of the Series, their distribution, their rivalries, their equilibria, etc. The argument of the present work is, therefore, contained in the above outline, in which I have defined very briefly the main lever of Association. It is the only system adapted to the requirements of the Passions; the only one by which Industry can be rendered attractive.

The necessity of connecting or interlinking the Series, as above explained, shows why Association is impracticable with the small number of ten or twenty families; if economy and profits can result only from large numbers and extensive combinations, God must have based his calculations on large Associations; and our political theories which would base the accord of the Passions on the smallest union possible, that of a single family, are utterly absurd. The isolated or family system is a complicated and ruinous one, which connects a thousand disgusts with the exercise of Industry. Such an Order is the antipode of the designs of God, whose plans require unity of action, practical truth in all relations, and, especially, an economical organization of labor. The latter can exist only in the Series of Groups, adapted to the different tastes and attractions, and alternating industrial pursuits so as to prevent apathy and indifference.

It was in truth an intricate problem, that of associating individuals of different characters and degrees of fortune, and remunerating them according to their capital, labor and talent;* but intricate or not, it was the primary problem for genius to solve.

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* By talent is to be understood natural Capacity and acquired Skill.

CHAPTER SECOND.

GENERAL VIEW OF THE SOCIAL DESTINY OF MAN — EXISTING PREJUDICES ON THE SUBJECT.

Every great discovery, when first announced and judged by what is already known, appears to be either impracticable or absurd. The inventor of gunpowder, when he first explained its results, was doubtless listened to with incredulity, and charged with being an arrant visionary. Nevertheless, what is better established at the present day than the astonishing effects of this discovery?

It will appear, I confess, an improbable statement when I announce that the means have been discovered of associating three hundred families of different degrees of fortune, and remunerating each individual — man, woman and child — according to his or her Labor, Capital and Talent. More than one person will think it facetious to say to the author: "Let him try to associate even three families, to unite under the same roof three households, establish combination in their purchases and expenses, with harmony of feeling and perfect agreement as to the exercise of authority, and when he shall have thus succeeded in associating three households, it may then be believed that he will succeed with thirty, or with three hundred."

I have already replied to this objection, which, however, it is well to bring up again, as repetition in this matter will often be absolutely necessary. I have observed that, *as economies can result only from large associations, God must have adapted his plan of social organization to large numbers, and not to three or four families.*

An objection more sensible in appearance, and which it will often be necessary to refute, is that relating to social discords. "How," it will be asked, "will it be possible to conciliate the passions, the conflicts of interest, the incompatibilities of character, in a word, the numberless disparities which are the sources at present of so much discord?"

It has been shown that I make use of a lever hitherto entirely unknown, and the properties of which cannot be judged of till I have explained them. The contrasted passional Series operates by these very disparities which so much embarrass our political sciences. By its action, the passions which now produce so many discords will be changed in their development, and become the sources of concord and harmony; the greater the passional dissonances and contrasts, the better the Series will be graduated, contrasted and interlinked.

Care should be taken not to raise objections against a system until its processes have been explained. We must believe, according to the precepts of the philosophers, that Nature is not limited to known means, and, according to the dictates of reason, that God, whose providence is universal, has not created the passions — the elements of the social mechanism — without providing some means for their useful employment, — means, the discovery of which has been delayed up to the present day by our false methods of investigation. The stirrup and the carriage spring which any simpleton might have discovered, were unknown to Greece and Rome; should we be surprised then, that an intricate discovery like that of the Passional Series has escaped modern science, which has not even searched for it, or suspected its existence?

The greater the advantages which a discovery promises, the more exacting we should be in respect to proofs. If my theory were not in accord with the positive sciences, men would be justified in accusing me of constructing arbitrary systems, and might claim to modify my plan of Association according to their fancy. It will be worthy of confidence only so far as it bases the theory of the harmony of the passions on other known harmonies of the universe. But to demonstrate the unity of the passions with the general system of the Universe, this system must first be understood, which at present it is not, though so many writers have pretended to explain it. Hitherto men have speculated vaguely on the Unity of the Universe; it is now about to be demonstrated by reasoning from the passional world to material, guided by the analogy which exists between the two.

We shall thus have two new sciences to study concurrently, — that of Association, and that of the Harmonies of the Universe. This is enough to alarm many a reader who will fear that we are about to engage him in abstruse studies, which is not the case; for to explain the Unity of the Universe, the accord of the material with the pas-

sional world. I shall have recourse only to analogies drawn from the most interesting objects in the animal and vegetable kingdoms.

Let me first dissipate the prejudice which would assign limits to the power of God, and to the progressive development of Nature. It would seem, if our sciences may be believed, that the present social order, called Civilization, is the ultimate limit of human progress; that it would be impossible for Divine Wisdom to invent a more perfect system than this labyrinth of misery and duplicity. There can be no greater error. Humanity is destined to organize many happier societies, and there exists a regular calculation for determining their properties, and the order of their succession. I will here point out the eight first societies that are to exist on the earth, including those which are now established.

TABLE OF THE FIRST PHASE OF SOCIAL MOVEMENT.

1. PRIMITIVE SOCIETY, called Eden or Terrestrial Paradise; Confused Series. Association by instinct and from circumstances.

1½. The finer tribes of South-sea Islanders.

Subversive Societies.

2. SAVAGISM, or the Savage state, transition to, and commencement of the subversive societies.

2½. Tartars and other wandering tribes.

3. *Patriarchalism.*

3½. Circassians, Corsicans, Arabs, Jews.

4. *Barbarism.*

4¼. Chinese. 4¾. Russians.

5. *Civilization.*

6. GUARANTISM, or Semi-Association; transition to the Harmonic societies.

7. SIMPLE ASSOCIATION; commencement of the series.

8. COMPOUND DIVERGENT ASSOCIATION. } Complete organization of the Series, and passional harmony.

9. COMPOUND CONVERGENT ASSOCIATION. }

[The 9th Society forms part of the Second Phase of Social Movement.]

In the four periods numbered 1, 7, 8, 9, which are organized in Series, truth and justice predominate, and lead to fortune and consideration, whereas duplicity and injustice would lead to ruin and dishonor.

On the other hand, falseness and injustice must reign in the periods 2, 3, 4, 5, because in them they lead to wealth and distinction; this is an invitable effect of the system of incoherent and fragmentary Industry, or Industry exercised by non-associated families. As to truth and justice, they lead to wealth and honor only in the Combined Order—that is, in the periods organized in unitary Passional Series.

Of the nine periods indicated in the Table, four only are known to us; they are the four false or subversive periods.

2. The Savage. 3. The Patriarchal.
4. The Barbarian. 5. The Civilized.

I define them as *Subversive Societies*, because they are based on an inversion of the principles of Unity and Harmony, and are so many labyrinths in which the Human Race gropes its way by instinct towards its Destiny.* During the continuance of these periods, Human-

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* They are the periods during which Humanity is engaged in discovering and perfecting Industry, the Arts, Sciences and social Institutions, which are the elements of society, and also in perfecting its own nature—physical and moral. During these periods, imperfection and evil exist and must exist, for the reason that the social Organization is in an immature state. We will illustrate this by reference to two primary evils which now reign so generally, namely, Poverty and Ignorance.—the one material, degrading the body of man; the other intellectual, degrading the mind. Poverty exists because Industry, which is the source of wealth, being like other social elements, in an imperfect state, its product is not sufficient to secure an abundance to all. If the annual product of France, for example, were divided equally among all its inhabitants, it would give to each about fifteen cents a day; that of England, twenty-two or three cents; and that of the United States, twenty-six or eight. With sums like these, it is impossible to provide a human being with all his physical and mental wants, the means of education, etc., especially when applied in an anti-economical society like Civilization. As a consequence, Poverty must exist, and no form of government, and no degree of sobriety and economy on the part of the masses can prevent it. There is but one remedy: it is to perfect and organize Industry, produce more, and establish just laws for the division of wealth. As to the second evil, that of Ignorance, it exists for two reasons: first, because Poverty prevents the education of the masses; and second, because the Sciences being in an imperfect state—the most important even undiscovered—the rich and influential classes live intellectually under the dominion of the accredited errors, prejudices and superstitions of their times. This state of relative ignorance misleads Humanity, and causes the origin of that mass of erroneous popular views and beliefs as to man, his nature, his destiny, his relation to the universe, etc., which is the most unfortunate kind of ignorance. Other evils grow out of other imperfect social elements: slavery is a result of *Repugnant Labor;* all avoid it who can, and the powerful enslave the weak or ignorant, and force them to toil for them. War is a result of a combination of defective Institutions; and the very imperfection of man himself, especially his defective cerebral organization, on which depends the mental, is caused by the false social conditions in which he lives.

ity is reduced to mere dreams as to the primary objects of its desires, which are

Proportional Wealth,
Individual Happiness,
The Reign of Justice,
PIVOT. Unity of Action.

Instead of attaining these ends, it has succeeded only in establishing.

Relative Poverty,
Individual Anxiety,
The Reign of all Vices,
PIVOT. Duplicity of Action.

The duplicities of action will alone furnish us an immense catalogue of social evils, the most striking of which is the conflict of the individual with the collective interest, and the indifference of every one to operations of general good, such as the preservation of forests.

There is no remedying these evils but in perfecting the social Organization — in establishing a true and natural system of society. But this is a great work; it requires ages to accomplish it. We have seen the human race engaged upon it during four thousand years of authentic history, and it is not yet completed. During this period, it has established successively different forms or systems of society; Fourier classifies them under four general heads, and calls them the Savage, Patriarchal, Barbarian and Civilized, — the names most popular and most generally received. These early societies constitute the *transitional phase or period* in the collective life of Humanity, during which it is engaged in developing and perfecting the *Social Organism*. As incoherence, discord and evil must necessarily exist in them, the reason for which we have given, — namely, the immature and imperfect state of social institutions — Fourier designates them by the name of *Subversive Societies*. He thus distinguishes them from the *Harmonic Societies*, which are to follow the transitional period or the era of the subversive societies, and are to reign during the major part of the life of Humanity on the planet.

There is another point in Fourier's classification of societies which we will briefly explain. So far as we know from historical evidence, the human race commenced its social career with the Savage or Nomadic state — that is, a state without industry, art or science. But, according to Fourier, prior to this form of society there existed in the earlier social infancy of Humanity, a period of primitive social harmony, or at least, of peace, order and the reign of the affections. Man, in coming from the hands of Nature, came, he asserts, with a certain degree of perfection. The Savage state was a fall, produced by the increase of population and by poverty: that is, the population increasing, and industry not being developed, the masses sank into poverty, which engendered discord and broke up the primitive society. Other authors think that the human race began in a very low state, but little above that of the higher order of monkeys, and that it has gradually progressed to its present condition; it is for the Laws that govern the progressive development of beings, of collective spiritual beings like Humanity, as well as individual organic beings, to determine the truth of these opinions. — EDITOR.

In the above Table I have inserted four transitional or intermediate societies, placed at the intervals; they will be sufficient to exercise the reader in classifying mixed or transitional periods. For example, Chinese Society, as we know, unites in about equal proportions the characteristics of Barbarism and of Civilization: it has its seraglios like the Barbarians, and its tribunals of justice like the *Civilizees;* it is then a mixed period to be classed between periods 4 and 5, of the characteristics of which it partakes about equally.

The mixed or transitional order is found throughout the whole system of Nature. It exists in the social as well as in the material Movement. The transitional periods are to the others what the polypus is to the animal and vegetable kingdoms, what the bat is to the order of quadrupeds and birds, between which it forms the link. We shall return to the consideration of these transitional or mixed social periods, which it is not yet time to describe.

Let us confine our attention to the main subject—the distinction of the social periods into associated and non-associated, or the harmonic and the subversive, between which we remark the following principal contrast, namely:

1. That the associated periods, numbered in the Table 1, 7, 8, 9, have the property of rendering virtue, justice and truth more honorable and advantageous than vice, injustice and fraud; and, as a consequence, of causing virtue to be preferred to vice, and inspiring men with a love of practicing truth and justice.

2. That the non-associated periods, numbered 2, 3. 4, 5, confer wealth and honor upon fraud and injustice, disguised under the colors of virtue, and, in consequence, lead the immense majority of men to the practice of them. They are as a consequence subversive social states, social purgatories, in which man, sunk in social darkness, is ignorant of the means by which wealth, happiness, truth and unity could be established on the earth.

The comparison between these eight societies, four of which are happy and four unhappy, leads us to lay down the principle of *Duality of development* in the social Movement, and to distinguish between the harmonic, or true and happy order, based on the Series, and the subversive, or false and unhappy order, based on the system of isolated households and families.

In respect to this problem the ancients, guided by instinct, had more correct ideas than have the moderns, guided by reason. The

latter have not recognized this law of Duality of Movement. The former admitted two principles in the universe — the one Good, the other Evil — as for example, in the Persian mythology, Oromasdes and Ahriman. They extended this idea to the Social Movement, in which they introduced demons acting concurrently with gods. By giving a further extension to, and modifying this idea, the different social periods would have been divided into harmonic and subversive, or divine and demoniac. This would have led to the conclusion that our globe is in the subversive periods, under the reign of evil, for we see upon it all the effects that would be produced by the influence of evil spirits. The social world presents nothing but the spectacle of indigence, fraud, violence, carnage and other similar results, which are calculated to make us doubt the intervention of Providence in human affairs, and lead us to conclude that the Social Movement is in the phase ruled by the evil principle; this should prompt us to seek for other systems of society regulated by the good principle, and productive of the reign of universal liberty and peace.

We see in every sphere of Nature these two classes of effects — the harmonic and the subversive. If there is unity in the system of the universe, this contrast of development, this duality of action, must exist in the social world.

It required no great effort of genius to suspect an analogy between the social and the material Movement, and to conclude that as human society might be subject to this double development, means should be sought for escaping from the subversive and unhappy periods — the Savage, Barbarian, Patriarchal and Civilized — and for establishing the harmonic or happy periods — that is, the societies based on the Divine law or the Series.

The sixth period, indicated under the name of Guarantism or semi-Association, — which is the transitional period between the subversive and the harmonic societies, — has not been discovered, though active researches have been instinctively made for it. It would present a mixture in about equal proportions of truth and falseness. It is the object of the dreams of the philosophers, who in their utopias reason only of guarantees, counterpoises, balances and equalibria. To rise to this degree of social good, this partial reign of truth, it will be necessary to discover the sixth Period, which is higher in the scale than Civilization. The latter is incompatible with any regular guarantees; hence all which men have sought to establish have been vain and illusive.

The conclusion to be drawn from the study of the preceding Table is that the subversive periods—the societies 2, 3, 4, 5, in which the principle of Association is unknown, and Industry is prosecuted on the incoherent system by isolated families—are four sinks of vice, four boxes of Pandora, spreading over the earth all social calamities, such as poverty, fraud, anxiety, duplicity, etc.

When we see all these evils springing up in place of the good results promised by Science, and becoming aggravated by the antidotes applied to them, is it not evident that the human mind is completely in the dark on social questions, and that the true principles of human society remain to be discovered? Why does philosophy refuse to acknowledge errors which experience points out? Other sciences are more modest; it is admitted in medicine, for example, that there is a deficiency of knowledge when diseases like the gout, hydrophobia or epilepsy, resist all known modes of treatment. In this case it is frankly confessed that the science is behind hand in discoveries, and that the antidote remains to be found.

Let us here point out an inconsistency which has not been remarked. On the one hand, prejudice leads us to neglect all study of Association under the pretext that it is *too perfect for man;* while on the other, the evils under which we labor, lead us to invoke one by one all the benefits which would flow from Association. Our desires in this respect may be reduced to four, which have already been enumerated, and which include all the others; they are:

Proportional Wealth,
Individual Happiness,
The Reign of Justice,
P. Unity of Action.

I employ the expression, *individual happiness*, which is the source of general happiness, as the latter can only be based on the contentment of each individual; until this condition is fulfilled, general happiness cannot exist.

All the desires expressed by our moral, political and economic sciences are summed up in the four lines of the above Table, which indicate the general results of Association. Now, to wish for these results, is it not to wish for the cause that can alone produce them?—for the associative regime, which no one has thought of exploring.

Political science, which promises to secure to us the four blessings of wealth, happiness, justice, unity, establishes only the four opposite evils.

I. It promises to enrich nations and individuals; but instead of this, we see that nations are becoming more and more involved in debt, and that individuals, whose wants are increased by the progress of luxury, find their fortunes too limited, even among the opulent classes; while the laboring multitude have not even the necessaries of life, and find themselves more liable to be thrown out of employment since the progress made in manufactures and the mechanic arts.

I have already showed that the Civilized Order cannot guarantee to the masses the means of a livelihood, because labor being repugnant out of Association, the people would give themselves up to idleness the moment they were certain of a *Minimum* or an ample sufficiency of all the necessaries of life; this cannot be secured to them except in the Combined Order in which Industry is rendered attractive, so that each Association can, without risk, make an advance to the members of two-thirds of what they would earn in devoting themselves to congenial labors — that is, labors rendered attractive, and transformed into pleasures. At the present day, the repugnance for labor seems on the increase, and for the reason that the poverty of the masses is relatively greater now than it was at periods when there was less luxury; there is no more frightful misery, for example, than that which is found among the English, who hold nevertheless the first rank in Industry.

2. Political science aims, as it asserts, to elevate the social world to happiness; but it is difficult to understand how it can do this when it does not even know what constitutes happiness, and has given no positive theory of it.

To understand wherein happiness consists, we must consult the desires of the majority. Now we see the rich leading a life of idle ease, or if they engage in Industry, exercising those functions which are agreeable, honorable and lucrative. We see, on the other hand, the middle class and the common people, who constitute the immense majority, seeking also to lead this easy life of the rich, and to take part with them in the affairs of government. Thus, it is evident that every one places happiness in the possession of fortune and leisure, or in the exercise of attractive and honorable functions.

It is necessary, then, if we would elevate the whole people to a state of happiness, to transform the repugnant labors to which the great majority are now condemned into pleasures, that is, into attractive pursuits.

Such will be the effect of Association organized in Series; it will

secure the happiness of the people by offering them the means of wealth and pleasure in productive employment, — in agricultural and manufacturing labors, which it will render as attractive as any known pleasures now are, and which in this Order will be made so enticing as to allure to them even the rich and great.

3. Our moral sciences would establish the reign of virtue, of good morals, and the practice of truth and justice. Nothing can be more laudable than such aims, but where are the means of accomplishing them? They do not exist in the civilized social order, in which virtue is but little practiced, since truth conduces less to fortune than falsehood and injustice. We can hope for the reign of virtue, truth and justice only in a society which will render them surer avenues to success than iniquity, wrong and falsehood. This effect can only take place in the associative Order, which comprises the periods 7, 8, 9, of the Table.

To obtain these important results, it has been supposed that genius should invent codes and systems of laws, and the means of enforcing them; in the place of these useless levers, a single method will suffice, namely,

Produce by unitary Series.

Consume by unitary Series.

Distribute by unitary Series.

Here is the method, stated in its simplest form, by which Association operates; it consists of a single process, attractive in all its details and workings, and applicable to the three industrial functions, *production, consumption, distribution.* Everything will be effected by this single means, and the only thing to be studied will be the art of organizing and developing the Series, and applying them to Industry.

As regards the guarantee of Labor and a *Minimum* to which we have often referred, the age seems to be retrograding; it will be seen in the chapter devoted to the analysis of Commercial errors, that Civilization is declining towards its fourth phase, which is more false and oppressive in its industrial and commercial arrangements, than is the third, which now exists.

The Age, though actively occupied with industrial questions, has failed in discovering the means of real progress, that is, in discovering intermediary measures between isolated individual industry, exercised by families, and combined industry, exercised by associations; the latter once inaugurated in any country will be everywhere imitated,

owing to the immense advantages which it will secure, both as regards the increase of wealth and the happiness of the people.

It is very difficult for a globe to rise at once to the discovery of the Combined Order and the Passional Series. If I have made it, it is because I was, from the outset, favored by fortune; but few globes accomplish this without feeling their way slowly and making many experiments, the successive trial of which consumes centuries.

I regret that, in publishing my discovery, it is necessary to accommodate myself to the commercial spirit of the age, and dwell constantly upon the pecuniary advantages of Association as the best means of interesting the public mind. In other ages, nobler incentives might have been presented, such as the guarantee of the reign of universal harmony, of practical truth in all relations, of unity of language, weights and measures, of the equilibrium of climate, and many other advantages which would result from the Combined Order; but these grand results will seem of slight importance to an age absorbed in commercial and stock-jobbing operations.

To gratify its mercantile mania, I might show that Association with its industrial organization, will attract to labor a hundred millions of Africans, who, though at the very gates of Europe, are of no commercial advantage to it; it will do this by its property of imparting a charm to agricultural and manufacturing Industry,— a property reserved to the Combined Order alone, organized in Passional Series.

The adoption by the African race of productive Industry will render abundant those tropical products which our habits have rendered indispensable; sugar will then be exchanged, pound for pound, for flour; a few years will be sufficient to effect this brilliant operation, which by elevating Africa in the social scale will abolish forever the infamous practice of the slave trade, now such a reproach to Civilization. Shall I add the perspective of industrial unities, especially the guarantee of a free intercourse on all the seas and continents of the globe, facilitated by unity of language? These advantages, the idea of which is so dazzling, the Combined Order will diffuse by the thousand. In the divine plan of social organization, in the mechanism which God has devised for the industrial concert of the passions, everything is wonderful. And is it not in the nature of things that a social Order given to the world by Divine Wisdom should cause the reign on earth of as many blessings as the laws of man — which violate that Order — have produced scourges?

If our age were animated by a real faith and hope in God, far from doubting the possibility of attaining the immense advantages which Association promises, they would look upon them as the probable design of Providence; they would feel that the Supreme Being must have reserved for man some lot less humiliating than that of the miseries and the degradation of Civilization. But the spirit of the age leads the nations to despair of divine aid, and to doubt of a social providence; it inclines them to believe that God has left to feeble human reason the task of directing the passions, and of organizing human relations. The world is about to be fully disabused on this point by the trial of the associative Order; and though our age is one of scepticism, materialism and of irreligious opinions, I can bid defiance to its doubts, and guarantee that after a single experiment of Association, the sceptic, the materialist and the indifferent in religious matters will be so fully convinced of the existence of a Social Providence, of the Divine generosity and of the *harmonizability* of the passions, that we shall see them transformed into fervent adorers of the Deity, honoring that religious spirit which now they disdain. Irreligion is the result of the permanent reign of evil on earth, and of the immensity of human sufferings, which, to a superficial observer, seem to accuse the Creator of incapacity, or of indifference.

Doubtless if we consider only the four subversive Societies—the Savage, Patriarchal, Barbarian and Civilized—we shall feel justified in condemning the passions; but to appreciate the wisdom of God who created them, we must wait the explanation of the effects which they will produce in the harmonic Societies, organized according to the Divine law.

After having read the description of the wealth and harmony which Association will produce in these periods, and of the lustre which virtue, justice and truth will enjoy in them, we shall then be able to judge of the solicitude of God for the happiness of mankind, and of the incredible thoughtlessness of the scientific world in having neglected for so many centuries to make researches for some other societies than the four subversive ones in which the human race has hitherto vegetated. Simple Association might have been organized as early as the time of Pericles, and even in ancient Egypt; how much bloodshed and misery this delay in social studies has cost the world, especially during the present century with its terrible revolutions and devastating wars!

It is natural that a generation which has suffered so much from political errors and failures, should be very distrustful as to any new theories: hence I propose a practical trial of Association on a small scale, limited to four hundred persons, and I insist on the difference between such an experiment and those which from the very outset commence by convulsing a whole empire. If modern nations have suffered so much from wars, revolutions and civil commotions, it is because our political sciences have not been restricted to local experiments. Since the time of Descartes, experience has been extolled as the only guide; how is it that men who recommend it in all cases where innovations are proposed, do not apply it to their social and political theories? This policy of a local practical experiment is the course which would be followed in testing Association, from which in consequence no danger need be apprehended. The trial might be limited to a small nucleus of sixty or eighty agricultural families. No confidence need be placed in the theory till it has been fully sanctioned by a practical trial: in other words, till after having proved by this limited experiment that Association organized in *Series* would *render labor attractive, triple the general product of Industry, and establish unity of interests, by remunerating each individual in the ratio of his* CAPITAL, LABOR *and* TALENT, and, especially, of providing for the first want of man — namely, *the certainty of employment and a minimum of support.*

It has been believed for a century past, that the means of improving the condition of the people were to be found in the theories of Political Economy, and its treatises on national wealth; but, could it teach the method of increasing the wealth of nations, does it follow that it would be any guarantee of individual happiness? No; for individual happiness depends first of all upon *Attractive Industry*, without which it is impossible to guarantee to the masses either pleasure in their labors or a *Minimum*, that is, the guaranteed certainty of a comfortable support; they would, if once guaranteed the means of subsistence, abandon Industry. National wealth, then, if possible, would fail entirely of securing social and individual happiness; there would still remain two problems to be solved:

1. That of rendering Industry attractive; without pleasure in his occupations, the laborer is miserable; he envies the rich who can live comfortably without being forced to repugnant toil.

2. The establishment of distributive justice in Industry, that is, a distribution of profits according to capital, labor and talent. This con-

dition can be fulfilled only in the Combined Order, operating by Series.

Considering that the above problems are intimately connected, and that their solution depends exclusively upon the organization of the Series which has not been discovered by political Economy, it is evident that this science is far from having fulfilled its promises of elevating the social world to happiness; in fact, it has occupied itself only with the first of the three problems, that of national wealth; and even in this it has shamefully failed, as is shown by the legions of beggars who abound in the most opulent nations; as, for instance, England.

The achievements of our speculative sciences—politics, political economy, etc.—may be summed up in the following table:

TABLE OF THE NINE PERMANENT SCOURGES INCIDENT TO THE SUBVERSIVE SOCIAL PERIODS.

1. Indigence,
2. Fraud,
3. Oppression,
4. Carnage,
5. Climatic Derangement,
6. Diseases artificially engendered—like the Plague, Cholera, etc.,
7. Circle of Error,

Pivots. { Universal Selfishness, / Duplicity of Social Action.

Each of these scourges includes by implication many others; every social evil may be referred to some one of them. National debts, for example, are included under the head of Indigence, for they are a result of general poverty; stock-gambling and speculation are included under the head of Fraud; usury and monopoly under that of Oppression; the congelation of the polar regions and the obstruction of the northern seas under that of Climatic Derangement; the destruction of forests, one of the causes of climatic derangement, comes under the head of Circle of Error, for it is an evil resulting from incoherent and disordered cultivation.

The philosophers, ashamed of these disgraceful results which are constantly reproduced in the civilized social Order, propose as the only remedy political innovations; in place of really useful measures, they

recommend continually the same old experiments, which have produced nothing but the three social Furies, called Civilization, Barbarism and Savageism.

They should have been restricted in their experiments to operations really new in social and domestic organization — operations which, when tested by experience, would produce the nine benefits opposed to the nine radical evils engendered by Civilization. These benefits which the Combined Order will secure, are summed up in the following Table:

TABLE OF THE NINE PERMANENT BENEFITS OF THE COMBINED ORDER.

1. General and Graduated Wealth,
2. Practical Truth in all Relations,
3. Effective Guarantees, and real Liberty,
4. Permanent Peace,
5. Equilibrium of Climate and Temperature,
6. Universal sanitary System,
7. Encouragement for all Discoveries, tested by Practical Experiments,

Pivots. { Collective and Individual Philanthropy
{ Unity of Social Action.

Such will be the results of Association. As soon as a practical experiment of it is made, even on a small scale, we shall see unrolled before our eyes the plan of God as to the employment of the passions and their tendency to, and concurrence with, Industry and practical truth. At this spectacle, human reason will be confounded at having doubted the universality of Providence, and at having believed that God has created the passions without assigning to them a mechanism of social and industrial harmony. On beholding this divine order, this concert of graduated inequalities, the champions of the speculative sciences will be silenced, and the atheist, even, seized with a pious enthusiasm, will exclaim in the spirit of Simeon: "Lord, now let thy servant depart in peace, for my eyes have seen the masterwork of thy wisdom,— the social harmony of the passions,— the way to truth and unity, and the happiness that thou hast prepared for all thy people."

The multitude, addressing the scientific leaders of the world, will ask: "You who are the guides and oracles of Nations, who promise them prosperity and happiness, who claim to have penetrated the depths

of science, how is it that you have not seen that there is a God whose providence is universal, that it extends to all things and especially to human relations, and that the task of human reason was to seek for and determine the Order of social and industrial relations which he has prepared for man?"

The spectacle of the wonders which the trial of Association will produce, such as

1. The tripling of the products of Industry,
2. Industrial Attraction,
3. Concord of the Passions,

P. Unity of Action,

will suffice to transform the rich and great into active coöperators, eager to take part in the labors necessary to the organization of their Associations. Thus the initial experiment will be universally imitated with the greatest rapidity. The first realization of the Combined Order will produce upon the existing incoherent societies the effect of a powerful absorbent; they will be replaced with inconceivable rapidity, and in the course of a few years the entire globe could be organized in Association.

Discoverer of the theory of Association, I find myself in the situation of a man who, in the age of Augustus, should have invented gunpowder and the mariner's compass, but who, instead of hastening to communicate his inventions, should have spent twenty years in calculating their effects. Suppose at the end of these twenty years of study he should have presented himself before the ministers of Augustus, holding in his hand a cartridge and a compass, and have addressed them in the following language: "I can with this substance — powder — change the tactics of Alexander and of Cæsar; blow the Capitol in the air; batter down cities at the distance of a league; reduce Rome at a given signal to a heap of ruins; destroy your legions a thousand yards off, and render the feeblest soldier equal to the strongest. With this other instrument — the compass — I can brave storms and breakers in the darkest night; direct a ship as safely as in broad daylight; and find my way everywhere, though neither land nor sky are visible."

On hearing such language the grave dignitaries of Rome would have treated him as an arrant charlatan, and yet he would have promised nothing but what was quite possible, and is known at the present day even to children.

It is the same with the two theories I announce, namely, *Industrial Association* and *Passional Attraction;* these two discoveries, which are intimately connected, and neither of which could have been made without the other, place me in a position to promise a host of marvels, the mention of the least of which would cause me to be called a visionary; and yet, ere long, they will seem perfectly natural and will be intelligible to the merest child. They will be effected, as I have said, by a single process, namely, the Passional Series, substituted in place of the present individual and incoherent system, from which the human race has reaped only indigence, fraud, oppression and carnage—a system which, after having been a disgrace to human reason for thirty centuries, is about to fall before the social laws devised for man by Divine reason.

To minds exempt from philosophic prejudices, these laws might be explained at once and without preamble, but minds imbued with these prejudices are averse to the reception of truth; their preconceived notions must be destroyed before they can be brought to a common sense view of Nature and her operations. We may draw an illustration from the architect, who finds less trouble in building on an unoccupied field than on one covered with the ruins of an old castle, the rubbish of which must first be cleared away. The human mind is in an analagous condition; it is a ground encumbered with old and worn out doctrines and theories, to which philosophy has given birth. Blinded by the false views and prejudices which they have engendered, it has been accustomed to look upon Nature in a sense contrary to her true aim, which is harmony and unity based on duality of development.

Our political, moral and economical theories have inculcated opinions wholly opposed to the principle of Unity; they have accustomed men to believe:

1. That the Divine nature, the Universe, and the system of Movement are simple, not compound—that there is *monality,* and not duality in their action and development.

2. That Providence is limited and partial, instead of universal; and that it does not embrace the direction of the Social Movement.

3. That Man is a *simple* being, excluded from unity with the universe, and from Divine guidance in his social relations.

4. That the social compact must be based on selfishness and duplicity, and that reciprocal guarantees of truth and justice are impossible.

5. That our passions are our enemies; which implies that God who created them is also our enemy.

6. That reason suffices of itself alone to repress and direct the passions, while it is evident, as experience demonstrates, that it cannot repress or direct even those of the men who claim to be its oracles.

7. That the reign of truth and justice is to be secured by smothering our desires and attractions, by disregarding riches and worldly interests, and by other similar means, and not by new discoveries in social Organization which would secure the harmonious development of man's nature, and the reign of universal abundance.

P. That Nature is limited, as respects Social Organization, to the societies already established, namely, the Civilized, Barbarian and Savage, which implies that the passions are susceptible of but one mode of development — the Subversive — and that the nine scourges, already enumerated, are permanent and irremediable.

We might fill pages with absurd opinions similar to these, to which might be added the modern doctrines of materialism and atheism, which did not exist in antiquity. It is evident, then, that human reason, notwithstanding its boasts of progress, is on all great social questions still sunk in darkness and ignorance. "When things have come to this point," says Condillac, "when errors have thus accumulated, there is but one means of restoring order in the domain of thought, and that is to forget all that we have learned, go back to the origin of our ideas, to first principles, and, as Bacon says, conduct the whole work of the understanding anew. This means is difficult of application in proportion as men believe themselves learned."

Conformably to the views of Condillac and Bacon, I shall return frequently to the attack of dominant errors. I cannot too often repeat, however, that in criticising the controversial sciences, I do not criticise their authors; to speculate in opinions and theories is no more reprehensible than to speculate in any tolerated branch of trade. The blame falls on Civilization, which does not employ genius properly by encouraging useful discoveries, and then on the prejudice which would teach us that this disastrous order is the ultimate destiny of man, and that God was incapable of inventing anything better for organizing human relations. How can an age which lays claim to an enlightened religious faith, adopt ideas so derogatory to the wisdom and goodness of the Creator?

CHAPTER THIRD.

OMISSION OF THE STUDY OF MAN—NECESSITY OF REPAIRING THIS NEGLECT.

It has been recognized by celebrated philosophers, that there remained for genius some great mystery to penetrate, that it had failed in the study of Nature, and missed the paths that would have led to individual and collective happiness. In other ages, men of science have deplored this failure, and looked forward to a time when the human race should arrive at a happier destiny than that of Civilization. We find this prognostication in the pages of the most renowned authors, from Socrates, who augured that some day *the light would descend upon the earth*, to Voltaire, who impatient to see it descend, exclaimed,

"How dark a night still veils all Nature's face!"

Plato and other Greek philosophers expressed the same idea in other terms. Their utopias were an indirect accusation of the genius of their age, which could not conceive of anything beyond the civilized regime. These writers are regarded as oracles of wisdom, and yet from Socrates to Rousseau we find the most eminent of them deploring the insufficiency of their theories. They admit the falseness of the social state and the imperfection of our political sciences. Montesquieu thinks that "the social world is affected by a chronic debility, by an internal malady, by a hidden virus," and Rousseau, speaking of the Civilizees, says: "These beings whom we see around us are not men; there is some perversion, the cause of which we cannot penetrate."

What is the error that has been committed in the field of scientific exploration? What branch of study has been overlooked or neglected? There are several, and especially the branch which is supposed to have been the most fully investigated: I mean THE STUDY OF MAN. Science has failed in this entirely while the subject is supposed to have been completely exhausted. It has occupied itself only with the mere

surface of the question, with Ideology or the theory of the origin of ideas and other accessory branches, which are utterly useless, so long as we are ignorant of the fundamental science, THE THEORY OF THE PASSIONS, or the springs of action of the soul. To understand the nature of these forces and their functions, we must enter into the analytic and synthetic calculation of Passional Attraction; its synthesis determines the mechanism of domestic and industrial Association, which is the SOCIAL DESTINY of man.

The idea of a preëstablished Destiny for Man, existing in the Divine Mind before his creation, of a predetermined mathematical theory of social Organization adapted to the play and action of the Passions, will be ridiculed by the world as visionary and absurd. Nevertheless, how can we conceive that a Being infinitely wise could have created the Passions without having determined upon a plan for their employment?

How could God, with the experience of an eternity in creating and organizing worlds, have been ignorant that the first collective want of their inhabitants is that of a Code for the regulation of their Passions and their social relations?

Left to the direction of our pretended sages, the Passions engender scourges which might well lead us to doubt whether they are the work of an evil spirit or of the Deity. If we examine successively the laws of legislators the most revered — of Solon and of Draco, of Lycurgus and of Minos — we shall find that they reproduce constantly the nine permanent scourges which result from the subversive action of the Passions. Must not God have foreseen this shameful result of human legislation? He must have observed its effects in the myriads of globes created anterior to our own; he must have known, before creating man and giving him Passions, that his reason would be incapable of harmonizing them, and that Humanity would require a legislator more enlightened than itself.

As a consequence, God, unless we suppose that his Providence is insufficient and limited, and that he is indifferent to our happiness, must have composed for us a passional Code, or system of domestic and social Organization, applicable to the whole human race, which has everywhere the same Passions; and he must have interpreted this Code to us in a way which would leave no doubt as to its excellence and its origin.

There exists, then, for man a unitary Destiny,—a Divine social

Order to be established on the earth for the regulation of the social and domestic relations of the human race. The task of Genius was to discover it, and, preliminarily to determine upon the method by which the investigation should be pursued; this method can be no other than the *Analytic and Synthetic calculation of Passional Attraction*, since Attraction is the only known interpreter between God and the universe.

Again: how can we suppose God more inconsiderate than the merest novice among men? When a man collects together materials for building; does he neglect to prepare or to have prepared a plan for their employment? What should we think of a person who, having purchased the stone, brick, framework, etc., for the construction of a vast edifice, had no idea what kind of a structure he would erect, and confessed that he had collected these materials without having decided how to employ them? Such a man would be considered insane.

Such, nevertheless, is the degree of folly which the philosophers attribute to God in supposing that he could have created the Passions, Attractions, Characters, Instincts and other materials of the social edifice without having determined upon any plan for their employment.

God, then, according to the philosophers, did not know how to frame for man a social Code—must have been obliged to leave to the wisdom of the Solons and Dracos the work of determining the domestic and industrial Mechanism of Society. Common sense revolts at the idea of suspecting Divinity of this excess of incapacity. We must believe, then, despite the philosophers, that there exists for our social relations a preëstablished Destiny—a Destiny regulated by Divine Law anterior to the creation of our globe, a mechanism of social and industrial Unity, the plan of which human reason should have endeavored to discover, instead of playing the part of a Titan and usurping the highest function of God, which is the direction of the social or passional Movement.

Of all impieties the worst is the impertinent prejudice which suspects God of having created Man, the Passions and the elements of Society without having determined upon any plan for their organization. To believe this is to attribute to the Creator a want of reason at which even men would blush; it is falling into an irreligion worse than atheism; for the atheist, though he denies God, does not dishonor him; he dishonors himself alone by an opinion bordering on madness. But our legislators despoil the Supreme Being of his noblest

prerogative; they pretend by implication that God is incompetent in legislation. And so he would be if, after the experience acquired during a past eternity in the material and passional distribution of worlds, he had neglected to provide for the most urgent of their collective wants — that of a unitary passional Code, and of a permanent revelation of that Code.

So long as we have not discovered the Divine Code, we do not know Man, since we are ignorant of the uses and end assigned by God to the motor-forces of the soul — to its Passions, Attractions, etc. — and to human societies directed by these forces.

Now since God must have composed a social Code for the regulation of our Passions and of our domestic, industrial and social relations, how can we presume that he would wish to conceal it from us to whom the knowledge of it is of absolute necessity? He has not concealed a branch of the Laws of Movement, much less important to us — that of material Gravitation or Sidereal Harmony; he has initiated us, since NEWTON, into these mysteries of the equilibrium of the Universe, held in previous ages to be impenetrable. Why presume, then, that he would refuse to us an initiation into the system he must have composed for the mechanism of the Passions and of human societies — refuse to us the science most important for us to know, most essential to our Industrial relations?

When any branch of knowledge is not reduced to a positive science we see existing in its place some chimerical speculation. Before experimental chemistry, we had the reign of the alchemists; before mathematical astronomy, that of the astrologers — still accredited among the common people. Whenever the human mind departs from the exact sciences, it is condemned to fall under the influence of false theories. Hence it is that our social and political doctrines, not having been reduced to a positive science, have allowed the world to be misled by political and other theorists, who have usurped the direction of social affairs, and who give their vague opinions in the place of positive principles. They are ignorant that any high social Destiny is reserved to man, because they have never sought to discover it in regular studies, especially that of the theory of Passional Attraction, which is the interpreter of the Divine will as regards that Destiny.

If an error may last for years with an individual, for a generation with a family, for an age with a corporation, may it not according to the same ratio hold sway for centuries with the human race, especially

when it is upheld, as in the present instance, by the learned, who all agree in the belief that God has created the passions without precalculating their action and framing a social system for their regulation and useful employment.

I have already shown that in committing such an oversight, God would have proved himself less intelligent than the weakest of mortals. Do I claim too much for Divine Wisdom when I suppose it to be equal only to the wisdom of Man? The philosophers will reply that Divine Wisdom is a thousand times superior; but to confound them we have only to ask that they grant to God as much wisdom as is found among men, as much judgment in the material and social government of worlds, and especially of this world, so justly criticised by King Alphonzo, of Castile, who said: "If God had consulted me in respect to the creation of the world, I would have given him some good advice." Doubtless he would have recommended a system which would produce the exact opposite of the nine social scourges which we see existing upon the earth up to the present time. But are these scourges accidental and temporary, or are they essential and irremediable? Ought we not to presume that a wise Providence must have reserved for us a totally different condition, the theory of which should have been sought in a regular study of Attraction, which is the sole permanent interpreter between God and man?

So long as the human mind has not discovered the laws of Social Destiny, interpreted by the synthesis of Attraction, the human race must vegetate in a state of political ignorance and darkness; the progress made in some of the positive sciences, — in astronomy, physics, chemistry, etc., — furnish no remedy for human misery. The greater the honor due to these sciences for their discoveries, the greater the reproach which should fall upon the speculative sciences which have never made a single discovery tending to promote human happiness, and which, after thirty centuries of correctives and reforms, have left all social evils as deeply rooted as ever.

What have these sciences taught in respect to man and his social Destiny? One of them, Metaphysics, is occupied merely with the surface of the question; it loses itself in abstractions and subtleties relative to the analysis of ideas, and overlooks the study of the real question, — which is that of the functions and uses of the Passions, and the laws of passional Attraction. The metaphysicians who claim to have analyzed and explained the nature of man, have not in fact taken the

first step in the right direction; they have not analyzed *the twelve radical Passions* of the soul, and their centers or *foci* of attraction. Is it surprising, then, that they have discovered nothing in respect to the Destiny to which the passional forces impel us?

Three other sciences — Politics, Moral Philosophy and Political Economy — pretend also to explain the problem of human Destiny. Let us analyze their pretensions.

Politics and Political Economy advocate theories which are totally at variance with the Destiny of man, since they recommend him to submit passively to the civilized regime, to its system of incoherent and repulsive labor, instead of making efforts to attain the true Destiny of the race, which is Association, based on Attractive Industry.

A fourth philosophical science, called Moral Philosophy, which also boasts of making man its study, does exactly the contrary; it studies only the means of changing his nature, of repressing those springs of action of the soul, called passions or attractions, under the pretext that they are vicious, or are not suited to the civilized Order: the real problem, on the contrary, was to have sought an issue or outlet from Civilization — an Order which is in conflict with the Attractions of man, which all tend to social unity, to domestic and industrial Association.

These four speculative sciences uphold the civilized social Order with its isolated family regime, and its incoherent system of Industry, without conceiving the possibility of establishing any different social mechanism. They wish to perfect this order which they believe to be the Destiny of Man, though in all its phases it produces the nine social scourges, which we have mentioned, — Indigence, Fraud, Oppression, Carnage, Deterioration of Climate, Circle of Error, Universal Selfism, and Conflict of the individual with the collective Interest.

It is the hight of folly to wish to improve a system which is radically defective in its nature: it is only reproducing the same evils under other forms. The real task of political Genius was to seek an outlet from Civilization, not to perfect it.

If the human race had realized under it any degree of happiness, if it had extirpated at least a portion of the nine social scourges, there might have been an excuse for upholding and declaring it permanent; but should not the permanence of human misery have stimulated genius to seek for new social combinations, and led it to conceive that if Humanity has passed through four different forms of society, it may be able to discover and establish a fifth, a sixth, a seventh, which

might lead to that social happiness so vainly sought for in Civilization, in which out of twenty families taken at random, nineteen are reduced to expedients of all kinds to obtain the means of subsistence, while the twentieth, envied by the rest, is not satisfied with its lot, and seems to live only to awaken in the others the idea of a happiness which it does not itself really enjoy.

When we consider that this state of general privation and suffering is the fruit of the false and contradictory social theories and institutions, established or upheld by the speculative sciences, are we not justified in condemning them in the most unreserved manner, and of suspecting their authors either of a want of intelligence or a want of good faith? These sciences are called the *Speculative*, which distinguishes them in a very lenient manner from the *Positive;* they merit at least the name of sophistical and delusive, for what other can we give.

To Metaphysics which, after engendering in modern times the doctrines of materialism and atheism, still misleads human reason with its controversies on Idiology and kindred subjects, which produce no result of any value: whereas the study of Passional Attraction, of the motor-forces of the soul, which belongs especially to the metaphysicans, would have led in a short time to the discovery of a social Order adapted to those forces, and of the laws of social and passional Harmony.

To Politics which, treating of the Rights of Man and claiming to explain the means of securing them, has not discovered, and as a consequence, cannot secure the first and most important of his rights—namely, the *Right to Labor*, or the guarantee of regular and remunerative employment. The admission of this right would have exposed the falseness of our political system, which can neither recognize nor satisfy it.

To Political Economy which, treating of the wealth of Nations and the means of obtaining it, has with its false commercial and financial theories, taught only the art of doubling the taxes of nations, of devouring the future by national loans, and of enriching stock-jobbers and the vampires of finance, while at the same time it has neglected all study of Association—the sole basis of economy.

To Moral Philosophy which, after preaching for so many centuries the contempt of riches, has changed its tone, and come at last to tolerate, not to say extol, the love of luxury and wealth, the commercial

spirit of the age, and as a consequence its results,—fraud, bankruptcy, usury, monopoly and other effects of civilized Commerce.

Such are the achievements of the four sophistical sciences which now control opinion on all questions relating to human Destiny.

NOTE. We will answer briefly an objection which will suggest itself to the minds of many persons on reading this chapter. If Divine Wisdom, it will be asked, has precalculated for Man a social Order for the regulation of his social relations, how is it that it has not already been established? The answer is, that Divine Wisdom prepares all the elements and calculates all the conditions necessary to a true system of Society,—one which would secure the reign of social Harmony and universal happiness,—but leaves to Humanity its part of the work to perform, which is to develop, combine and organize them. It has prepared the elements of Industry, calculated the action of the Passions and their employment, and adapted them to the social Order predestined to exist, but it has left to human intelligence the work of a secondary creation—which is the realization of that Order. Man is a creator in his sphere, and this constitutes his greatness and elevates him to the rank of an independent link in the great chain of intelligent beings, which extends from Humanity up through a vast hierarchy of intelligences to the supreme Pivot of the universe or God. Had the Creator established at once the social system which he predestined for man, it would have been necessary to have provided him with all the instrumentalities of Industry, such as tools, implements and machinery; to have communicated to him by some means—either through revelation or by instinct—a knowledge of the arts and sciences; to have built for him even edifices, for all these things are necessary to the organization of society. Had the Creator done this, he would have violated the following among other fundamental principles of universal Movement. He would have, 1st, taken from Man all independent and intelligent action, and reduced him to the condition of a creature of instinct like the beaver, the bee, the ant; 2d, interfered with the functions delegated to Reason, which is given to man to direct him in the work of social organization, and, in fact, rendered Intelligence unnecessary; 3d, assumed or monopolized the functions delegated to the lesser orders of intelligences, and descended to details in the government of the universe, which would have destroyed variety in the spiritual creation, and rendered useless the existence of finite intelligences, thus depriving the supreme Pivot of intellectual co-operators and associates. Leaving aside these abstract reasons, we will explain the problem by a simple and practical illustration. God designed evidently that man should possess a knowledge of the sciences—mathematics, astronomy, etc.; he gave him Reason or the means, but left him to acquire the knowledge himself; he did not reveal or make it known to him by instinct. He designed in like manner that he should possess and enjoy the arts, such as music and painting; he gave him the necessary faculties and prepared all the conditions, but he left him to invent instruments, processes and laws of harmony, and to perfect himself in their use. The same law applies to the social system as a whole. All the elements and conditions of a complete and perfect system of Society have been precalculated and prepared, but to Humanity is left the work of developing, perfecting and organizing them. It must, in fact, create a social Organism as the individual man must grow—that is, create a physical organism, and study, learn and perfect himself intellectually.—EDITOR.

CHAPTER FOURTH.

EXAMINATION OF QUESTIONS WHICH ARE THE SUBJECT OF CONTROVERSY IN CIVILIZATION.

LIBERTY.

It is in the natural order of things that each social period should direct its attention to measures which tend to advance it to the next succeeding period; it is for this reason that Civilization, while occupying itself but little with the question of Association which would lead to social Harmony, is very actively engaged with the questions of Commerce and Liberty, which are stepping-stones to the sixth period or Guarantism. They are the subjects which especially occupy public attention, and on which the speculative sciences exercise their controversies.

The question relating to Liberty can be elucidated in a few pages, though thousands have been devoted to obscuring it: I shall dispose of the subject in two chapters.

After health and fortune, nothing is more precious to man than the possession of Liberty, which is of two kinds, Corporeal and Social; the latter has never been a subject of study on the part of political theorists.

According to the habit of the speculative sciences of considering Nature from a *simple* or one-sided point of view, the spirit of *simplism* has been exhibited on this subject, and no complete analysis of Liberty, which we shall distinguish into Simple, Compound and Supercompound, has been made. During more than a thousand years, the first even of these liberties — the material or corporeal — was overlooked; it was Christianity which intervened powerfully for the emancipation of the slaves, who were deprived of simple or corporeal liberty. Before the Christian era, the masses of mankind, with the assent of the philosophers, were degraded to the condition of beasts of burden, and lower still, for as many as twenty thousand slaves have been compelled to slaughter each other in the arena to amuse the citizens of Rome,

who, when they lacked the means of this wholesale slaughter, caused hundreds to be butchered singly in gladiatorial combats. Such bloody scenes were enacted in a more civic style by the virtuous republicans of Sparta, who, to diminish the slave population, selected at one time two thousand slaves, and after parading them through the city, crowned with flowers, caused them to be massacred in mass. Such for a thousand years were the noble views of the philosophers in respect to material and corporeal Liberty. The virtuous republicans applauded these massacres, and but for the Christian religion, this state of things might have continued.

Had the oracles of antique wisdom, the Platos and Aristotles, been consulted as to the emancipation of the slaves, they would have replied with the stale objection, that the thing was *impracticable*—an objection repeated on all occasions at the present day. The enlightened Aristotle looked upon slaves so essentially as beasts of burden, as creatures hardly human, that he laid it down as a principle, *that no virtue is suited to a slave.* He considered them as so many brutes to be deprived of reason and moral sentiment. He was very far, then, from thinking of any philosophic plans for their emancipation, though it has since been demonstrated to be practicable, as it has been accomplished in Western Europe and America. We are here considering the simplest form of liberty, namely, corporeal alone, and not social, of which we shall treat presently.

The philosophers, after having seen under the last Cæsars that corporeal liberty which was so long deemed impossible for the masses, was nevertheless a very practicable thing, should have recognized how much their science was at fault with its doctrine of impossibility, and its assertion that Nature is limited to known means. But they took no note of the lesson thus taught them by history, and never thought of analyzing and transmitting the process by which emancipation was at last effected.

Some superficial notions on the subject exist, but they are of no practical value. Hence in our own times, when the corporeal emancipation of the slaves has been attempted, the experiment has proved unsuccessful. In 1789, our political philosophers undertook the enterprize in St. Domingo, but instead of inquiring as to the suitable means for its accomplishment, they blindly followed party prejudices without any regard to judicious philanthropic measures. They succeeded, therefore, only in making that fine island a scene of carnage, under

the pretext of liberty. Thus our philosophic theories are proved entirely incompetent in all that respects the problem of corporeal or material liberty, and the means of emancipation, whether immediate or gradual.

Let us repeat, as a very just cause of complaint, that after having believed for a thousand years, during the course of Greek and Roman history, that emancipation was impossible, the philosophers did not observe or transmit the means by which it was at last accomplished without bloodshed or commotion. We will now take up our subject.

1. Simple or Corporeal Liberty without social Liberty. This is the liberty enjoyed by those who have a very small but regular income, just sufficient to secure the necessaries of life. Such persons possess *active corporeal Liberty*, since they are not compelled to work like the common laborer who has no fixed income, no resource but his daily toil. They have, however, no scope for the development and satisfaction of the passions. A man of this class is perfectly free to go to the Opera, but he must have the means to pay for his admission; now he has barely enough to feed and clothe himself. He is free to aspire to a seat in the halls of legislation; but he must be independent, which he is not. With all his pretended rights as a freeman, he has only the shadow of social Liberty. He is stopped at the door of the opera and of the legislative hall. He is but a passive member of society, in which his passions have no positive development, and his opinions are without weight. Nevertheless, he has much more liberty than the common laborer, who is compelled to work to avoid starvation, and has but one day in the week of *active corporeal Liberty*, which is Sunday; on all other days, he possesses only *passive corporeal Liberty*. His daily toil is for him an indirect slavery, accepted from necessity, but still amounting to corporeal restraint when compared with the freedom and recreation he enjoys on the Sabbath.

Social Liberty in like manner must be distinguished into active and passive. As is just explained, it is a liberty which is enjoyed by neither of the classes above mentioned; they possess only simple or corporeal liberty, which is active in the case of the man with a small income, and passive in the case of the laborer who has none, but who again is less miserable than the slave who possesses neither active nor passive corporeal liberty.

2. Corporeal Divergent Liberty. This comprises active corporeal and active social Liberty, or full scope for the development and

action of the passions. These two kinds of liberty are possessed by the Savage; he is as free to take part in the deliberations upon peace and war as a cabinet minister among us. He possesses, as far as is possible in the horde, full scope for the action of the passions, and particularly that *freedom from care* which is all but unknown in Civilization, even among the rich and great. True, he is obliged to hunt and fish for a subsistence, but this labor being *attractive* to him interferes in no way with his active corporeal liberty. A labor which is agreeable cannot be called servitude, as ploughing would be to the Savage; hunting is to him a pleasure, like selling for the tradesman. Does any one believe that the shopkeeper suffers any corporeal restraint when he unrolls a hundred pieces of goods in the course of a morning, and retails a mass of wares and of falsehoods? No: this work becomes a pleasure to him, for he is engaged in attractive labor, and possesses corporeal liberty. As a proof of this, our shopkeeper, so happy to-day, will become sullen and crabbed if no purchaser enters his store to-morrow, and he has no chance to lie or to sell.

We have seen that the liberty of the Savage is *compound*, being *active corporeal* and *active social;* but these two liberties are exercised in divergence from human destiny — that is, from productive labor. To raise him to a state of *active convergent liberty*, he must be induced to engage from attraction *in productive Industry*, like that of the Series; he would then advance to the Liberty of the third degree.

3. Compound Convergent Liberty. This includes *active corporeal* and *active social Liberty*, allied to *attractive productive Industry*. It implies unanimity of opinion among all the members of the social body, the voluntary exercise by every individual, man, woman and child of Productive Industry, and a sincere love of the established order. This third kind of liberty is the Destiny of Man.

The liberty possessed by the Savage is then of a *simple* or false nature, since it is divergent from human destiny — an important distinction which serve to show the error of those that believe that *simple* nature is the destiny of man. As for compound liberty, it is found still less in Civilization; the two kinds of liberty, the active corporeal and the active social, are no where found convergent to, or allied with Industry.

Those who possess in the present order these two kinds of liberty, tend only to give them a divergent action or development — or one opposed to productive Industry; they incline to a life of indolence,

often of destructiveness, witness children, who begin to break and destroy the moment they are allowed active corporeal liberty, and are not observed.

These distinctions are somewhat minute, but after so many controversies in relation to false liberty, is it not time now to understand the nature of true, that is, compound convergent Liberty? This cannot exist in the Civilized Order, since it supposes the unanimous and voluntary exercise of Industry, whereas the masses in this Order are everywhere in a state of discontent, and are kept from insurrection only by fear of punishment.

There is, indeed, in Civilization a certain class, the rich and the privileged, who are satisfied with the existing state of things, but their number is limited to about an eighth of the population, while the remaining seven-eighths are discontented. These consist of the hireling classes and the common people, who are almost everywhere disposed to resistance and revolution.

The multitude then possess only simple or corporeal liberty. Their daily labor is an indirect slavery for them, from which they would gladly escape.

There remains to be considered a portion of the population called the middle class, consisting of the shopkeepers, master-mechanics and persons with a small income. We find among these a large majority who are dissatisfied with the established order of things, and desire certain changes — admission, for example, to certain rights and privileges. These, then, do not enjoy active social liberty, or rather they enjoy it but partially. They are at variance with the existing social order. Their liberty is only compound divergent, since they are not voluntarily attached to it, and in unity with it.

There is, then, but a very small minority who accept and adhere to the Civilized State as it is now organized. This minority is composed of men of leisure and fortune, who are not actively engaged in productive Industry. It also includes certain privileged classes who monopolize all lucrative employments; these enjoy a compound liberty which is semi-convergent, but their number is very small, and, moreover, they avoid productive labor, desire many changes in the social and administrative order, and have no guarantee that their present good fortune is to last.

Thus we see that there are but very few Civilizees who possess anything like true, that is compound convergent liberty. In fact, it

would be easy to prove that not one of them possesses it in full; that even monarchs are far removed from it, while the people at large, and especially the indigent classes, are reduced to simple or corporeal liberty, which is still further restricted by military conscriptions, domestic servitude and the virtual enslavement of women and children, who do not possess even full corporeal liberty.

As to social liberty, the poorer classes are wholly deprived of it; for under the wages system they are reduced to a drudgery which enslaves both body and soul. A hired laborer whose opinions are opposed to those of his employer, is often dismissed and deprived of work; he does not then possess active social liberty, nor even freedom of opinion and the exercise of his reason.

Can it be pretended that social liberty exists in such a state of things? No; for it is confined to the small minority who possess fortune, and in fact many of these have no practical liberty of opinion. This kind of tyranny is not found in the savage state; for there, whether a man possesses property or not, he enjoys full liberty of discussion, and several other kinds, such as those of hunting and fishing, which rights in most civilized countries are prohibited, except to the rich and privileged classes.

There are seven natural rights, all of which the Savage possesses: they are hunting, fishing, gathering the fruits of the earth, free pasturage, marauding, interior federation, and freedom from care.

These rights combined constitute compound divergent liberty, which should be allied with a fully developed system of associated Industry; for the human race cannot call itself free until it shall obtain in the exercise of Industry the rights which are assured to it in the savage state — rights which ought not to be restricted except on condition of a full equivalent agreed to, and accepted by each individual.

If, then, Civilization pretends to elevate man to liberty combined with Industry, it must insure to him a satisfactory equivalent for the seven natural rights; an equivalent so complete that the Savage, who now possesses these rights, will prefer to join the Civilized Order and engage in productive labor

This is the condition which the philosophers should have fulfilled in their theories of Liberty. They have admitted that man should have an indemnity for the seven natural rights of which it consists, but what have they offered him? Two chimeras, both opposed to Liberty, namely, equality and fraternity, which are admissible in the savage

state, but not in polished nations. For what result has been obtained in our day from these chimeras? A fraternity whose leaders send each other in turn to the scaffold; an equality under which the masses, dubbed with the name of sovereigns, have neither work nor bread, sell their lives at sixpence a day, and are dragged in chains to the field of slaughter.

Such are the effects we have seen spring from this system in France, where equality and fraternity have been allied with a shadow of liberty.

How could the philosophers, seeing this monstrous result of their dogmas, hesitate for a moment to abjure them, and to declare to the world that either the idea of liberty must be renounced, or that the means of its realization must be sought in some other science than Philosophy, some other society than Civilization?

I shall now proceed to give the theory of *super-compound Liberty* which insures to man in industrial Societies rights equivalent, and even far superior, to those possessed by the Savage, and which guarantees their free and practical exercise, tested by the impassioned, unanimous and permanent assent of every individual — man, woman and child.

The existence of this equivalent can be tested only by the voluntary acceptance of it by the Savage, or man in the state of Nature. He will not give up his compound divergent liberty, his seven natural rights, and engage in productive Industry, unless it offers him the inducement of a happier condition, well secured, as will be shown in the treatise on the Passional Series (compound convergent liberty), which far from admitting equality and fraternity, will require inequalities of all kinds, and a graduated system of contrasts and rivalries.

Let us repeat on this subject a few ideas already presented in the description of the Passional Series, and observe how much this Order, though supremely free, is opposed to the speculations of the philosophers upon liberty.

Nothing can be less fraternal or less equal than the groups of a Passional Series: to equilibriate it properly there must be combined all extremes of fortune, knowledge and character; there must be, for example, persons of wealth and of limited means, the impassioned and the apathetic, the learned and the ignorant, the old and the young. Such a combination is the farthest possible remove from equality.

Another condition is that the groups of a Series must be in a state of rivalry; that they criticise each other constantly in all the details

of their Industry; that their aims be incompatible and in every way distinct without the least fraternity; that they establish emulation, competition and rival schemes of every kind. Such a system would be as far from fraternity as from equality; and yet it is from this combination that will spring *super-compound liberty*—a liberty wholly opposed to our philosophic theories, which inculcate contempt of riches, and at the same time extol our system of commerce which is based on duplicity and fraud. The Combined Order, with its *super-compound liberty*, recommends on the contrary the love of riches and of material splendor, the extirpation of duplicity and fraud, and the guarantee of veracity in all commercial transactions.

The Civilized Order is based on the smallest possible domestic and industrial combination, that of one man and one woman,—a single couple in a separate household. The Combined Order would, on the contrary, be based on the largest combination possible, say about fifteen hundred persons, who would substitute in the place of domestic monotony, conjugal apathy and industrial indifference, active emulation, general enthusiasm and ardor in labor.

The Civilized Order secures for the most part fortune and honor to intrigue and falseness, while ruin is the result of generous devotion and the practice of truth; the Combined Order on the other hand would insure success only to the practice of strict veracity and justice, and the exercise of the nobler sentiments.

Such is the true basis of integral or compound convergent Liberty. It is, then, a very different thing from that superficial liberty, limited to the political sphere, which has been the subject of such interminable controversies in Civilization.

Without doubt Liberty is a very precious boon, since every party wishes to secure it for itself, deprive all others of it, monopolize every thing, and concentrate all privileges, all honors, all power in the hands of a limited number. In Civilization, this is the only kind of liberty known; I will point out the conditions of a liberty of a character entirely different.

Liberty, unless enjoyed by all, is unreal and illusory. Whenever the free action of the Passions is restricted to a small minority, there is only oppression; as for example in Civilization, where it is limited to an eighth, while even this favored few do not enjoy a fourth of the passional development they will possess in the Combined Order.

To secure liberty, that is full scope for the action and development

of the Passions to all, a Social Order is necessary which shall fulfill the following conditions:

1. Discover and organize a system of Attractive Industry.

2. Guarantee to every individual the equivalent of the seven natural rights.

3. Associate the interests of all classes, rich and poor,* since the latter would be envious of the former, if they did not participate with them in their welfare and social enjoyments.

It is only on these three conditions that the masses can be assured a *minimum* — that is, a comfortable subsistence, together with the enjoyment of all social pleasures; for the agreeable is as necessary to man as the useful. Deprived of pleasures, he would remain discontented, and would not give a cordial assent and adherence to the established order of things; he would be deprived of the seventh natural right, namely, freedom from care. He can enjoy this fully only by being insured a *compound minimum* — that is, the means of satisfying the wants of both the body and the soul.

After this definition of the different degrees and the conditions of Liberty, I shall proceed to examine it in its connection with the seven natural rights, distinguished into simple and compound. This distinction of simple and compound is a guide which we must constantly consult in studying the Passions; it is only to the Simplist that Nature is veiled in mystery; from the moment we view her in a compound light, all the mysteries in which she is enshrouded, will disappear.

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* FOURIER uses the term "poor" in a comparative sense to designate the difference that will exist in Association in the degrees of fortune. As individual property will be maintained, and Energy, Talent and Genius remunerated according to their works, there will exist necessarily different degrees of wealth. Those who possess the least will be relatively poor. But the poorest man in the Combined Order will be in reality richer than the richest in Civilization. He will possess in the first place the guarantee at all times of a Minimum, that is, of a sufficiency of all that is necessary to his physical wants — food, clothing, lodging, etc., the right of admission to all places of public amusement, to public assemblies, to social unions not of a private character, and the enjoyment of equal social privileges. In addition he will possess a boon which the rich man now only exceptionally enjoys, namely, attractive and healthy occupations; he will also possess one which is beyond the reach even of monarchs: it is the full development and the normal and harmonious satisfaction of the Passions of the soul. If we could look into the future and be witness of the Combined Order in all its perfection, we should see the humblest of its members enjoying a condition, both physical and spiritual, far above that of the most favored in Civilization. — EDITOR.

CHAPTER FIFTH.

EXAMINATION OF QUESTIONS WHICH ARE THE SUBJECT OF CONTROVERSY IN CIVILIZATION. — CONTINUED.

THE SEVEN NATURAL RIGHTS OF MAN.

In this chapter I shall endeavor to throw some light on the much controverted question of the Rights of Man. I shall show how the Combined Order will ensure to every individual the full exercise of the seven natural rights, the enjoyment of which is wholly impossible in the civilized social Order.

Let us first give a summary definition of these rights, together with the two pivotal ones:

GAMUT OF THE NATURAL RIGHTS OF MAN WITH THEIR ANALOGIES.

	Rights.	*Passions.*	*Colors.*	*Curves.*	*Sounds.*
1.	Gathering of natural products,	Friendship,	Violet,	Circle,	Do.
2.	Pasturage,	Love,	Azure,	Ellipsis,	Mi.
3.	Fishing,	Familism,	Yellow,	Parabola,	Sol.
4.	Hunting,	Ambition,	Red,	Hyperbola,	Si.
5.	Interior Federation,	Emulative,	Indigo,	Spiral,	Re.
6.	Freedom from Care,	Alternative,	Green,	Conchoid,	Fa.
7.	External Marauding,	Composite,	Orange,	Logarithm,	La.
Pivots	Direct, MINIMUM,	UNITYISM,	WHITE,	CYCLOID,	Do. (high)
	Inverse, *Liberty*,	*Favoritism*,	*Black*,	*Epicycloid*,	Do. (low)

I have annexed to the Table four analogies which will serve to disabuse those who might otherwise look upon the preference which I shall generally give to the numbers 7 and 12 as an arbitrary conformity to a preconceived system; I do not, however, exclude the other numbers, but reserve them for special uses, — not employing them in the operations of unity to which they are inapplicable.

Liberty is the effect of the seven natural rights; it results from their combination as black and white are the union or absorption of the seven rays.

Liberty is simple and false, leading to duplicity of action, unless it

is supported by the counter pivot, that is, the Minimum, which is the first or pivotal of all rights. It is inadmissible, however, in the Savage state, which guarantees the seven rights and the inverse pivotal right — Liberty — to the men alone, excluding the women who are reduced to servitude, and are much worse off than in Civilization; their servitude constitutes the duplicity of action in the Savage state.

The object of this chapter is to explain in brief a principle which will be fully demonstrated in the course of the work — namely, that unity can be established in the general action of society only by the intervention of the two Pivots; if it is sustained only by a single pivot, that of Liberty, it is out of balance; in this case the seven natural Rights become so many sources of disorder, and cause the social Movement to retrograde towards the Savage state; if a portion only of these rights is conceded, it retrogrades partially.

On the contrary, if the seven Rights are sustained by the compound Pivot — by the Minimum and by Liberty — they become so many sources of social Harmony. If the Minimum only were established it would suffice, since it implies Liberty; for the Minimum cannot be guaranteed except by the operation of the Passional Series from which Liberty springs. But if it is attempted, according to the plan of political theorists, to establish *Liberty without the Minimum* in any of the subversive societies, the effect will be to increase the subversion and to establish in the place of the seven Rights the seven social scourges, and to transform the two pivotal rights into two evils:

Universal Selfishness,* in place of the Proportional Minimum.
Duplicity of Action, in place of Unitary Liberty.

It is evident that in the civilized social Mechanism we have two Pivots which are the opposite of the two in the preceding Table of natural Rights: First, instead of the *Minimum* which supposes a guarantee on the part of the social body to every individual of the necessaries and the enjoyments of life, we have a *universal Selfishness* which is increasing, and renders every one utterly indifferent to the welfare of others. This selfishness is becoming more intense with the growth of the commercial spirit. Second; instead of unitary Liberty or the

* The French term for selfishness (Egoïsme) has a different shade of meaning from the term in English. It implies a kind of moral selfishness, a calculated concentration on self-interest. It would be better translated in many instances by Selfism. — Editor.

concurrence of the mass in securing to every individual the enjoyment of his seven natural rights, we have only leagues among the opulent classes to escape from social burdens and throw them upon the poor, to whom in Civilization none of the seven rights, nor any compensation for them can be conceded.

Let us briefly define these Rights; it is useless to speak of the four cardinal ones — the first four of the Table — which are well enough understood. Every one knows that the Savage has entire freedom to hunt and to fish, free access to the fruits of the earth, and free pasturage for whatever animals he pleases to raise. In addition, he possesses the right of marauding, that is, the right to pillage any one who is not in federal and passional league with his Horde. He does not pillage his companions, the members of his tribe; but this restriction, so far from preventing, favors the federal or combined practice of marauding; it is an extension of this practice by which the whole tribe league together to plunder other tribes, caravans and civilized neighbors. Thus the exercise of the fifth and seventh rights — internal League and external Marauding — is enjoyed by a Savage in full; it is practised even by many honest Civilizees, the strongest of whom often combine to despoil the weakest.

The seventh natural Right is Freedom from Care. This Right can be enjoyed in Civilization only by means of ample wealth; but nine-tenths of the civilized population, far from being able to dismiss care for the morrow, are burdened with the cares of the passing day, since they are obliged to devote themselves to repugnant and compulsory labor to obtain a livelihood. Hence, on Sundays they resort to public houses and other places of entertainment to taste for a few moments something of that freedom from care, so vainly sought for even by many of the rich who are harassed by the anxieties of life. "*Post equitem sedat atra cura.*" (Behind the knight rides consuming care.)

Quibblers will say that Freedom from Care is not a right but a disposition of mind; it becomes a right, however, from the fact that it is proscribed in Civilization, in which thoughtlessness for the future is dishonored and loudly condemned.

The Savage evidently possesses this freedom from care, and is not disposed to trouble himself about the future; were it otherwise, he would be in fear lest his children and his tribe be exposed to famine. He would accept the offer made him by civilized governments of implements for agriculture, but he is not willing to give up any one of

his seven rights; and in this he is wise, for if he should cede one—freedom from care—he would soon lose them all. Doubtless he makes no such calculation, but Nature makes it for him; he is directed rightly on this point by Attraction. The only plausible objection which can be raised against this privilege of the Savage, is that it is not enjoyed by the women; and yet women constitute half of the human race, and their condition in the Savage state is one of bondage and misery. I mention it as the philosophers are in the habit of considering women as of no importance.

Of the three passional sexes which constitute the human race,

The major, Men,
The minor, Women,
The mixed or neutral, Children,*

philosophy recognizes but one, and works for but one, namely, the major or masculine.

I have replied beforehand to the preceding objection in describing the liberty of the Savage as *compound divergent*. It diverges in two modes: socially, by the repugnance for, and refusal of productive Industry which is the destiny of man; materially, by the exclusion of the female sex from the seven natural rights, in which they are allowed little or no participation.

It is certain that the Savage is further advanced in liberty than the masses in Civilization, for he possesses *compound divergent* liberty, or the enjoyment of the seven natural rights.

The civilized social Order, in which all or nearly all are despoiled of these rights, should have secured to man a full and satisfactory indemnity for them; and first of all a *Minimum*, that is, an ample sufficiency of food, lodging, clothing, proportioned to the wants of all classes; but this alone would not secure individual liberty, for a man has a minimum of food, clothing, etc., in our almshouses, where nevertheless he is a prisoner and very miserable. There remain, then, other

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* It will be objected that children, being male or female, do not, like hermaphrodites, constitute a different sex. This is a one-sided objection, which is defective even from a material point of view, since children do not exercise the functions which distinguish the sexes. In the passional or affectional sphere, the difference is more striking still, for there are two of the affections which they do not feel, namely, Love and Paternity. They are, then, a neuter sex, both materially and passionally; we shall see the proof of this when I treat of their functions in passional harmony.

conditions to be fulfilled to attain liberty: first, the guarantee to every individual of the full exercise of, or the equivalent for the seven natural rights which constitute it; and secondly, the securing to him of full scope for the development and action of the Passions.

The Civilized Order, while depriving man of his seven natural rights, offers him no equivalent for them. Ask the unfortunate laborer without work and without bread, pursued by creditors and constables, if he would not prefer to possess the rights of hunting and fishing, and to have his flocks and fields like the Savage? He will not hesitate to decide in the affirmative. And what does Civilization offer him as a substitute for these advantages? The privilege of voting, of being called a sovereign, or the happiness of living under a constitution; but the poor man cannot content himself with reading a constitution when he has nothing to eat: it is insulting his misfortune to offer him such a compensation. He would esteem himself fortunate to possess, like the Savage, the seven rights and liberty; he does not, then, possess them in Civilization.

It may be laid down as a general principle, that *Liberty, when introduced isolatedly as a simple element and without the minimum, becomes illusory and disastrous in all industrial societies.* To introduce it as a *compound element*, and secure it fully, it must be accompanied by the seven rights, with their compound or dualized pivot, that is, with a guarantee of LIBERTY and the MINIMUM. It is only on this condition of a *compound Pivot* that the rights of man can coëxist with industrial societies; when accompanied by but a single pivot, by Liberty without the Minimum, they are admissible only in the Savage state or state of *simple* Nature. Hence our theories of human rights and of Liberty, when put to the trial, have produced so many failures and disastrous commotions.

Existing societies being based on two pivots opposed to Liberty and the Minimum, namely,

Subversive Pivots.		*Harmonic Pivots.*
UNIVERSAL SELFISHNESS	in place of	THE PROPORTIONAL MINIMUM,
DUPLICITY OF ACTION	in place of	UNITARY LIBERTY,

neither of the two Harmonic Pivots can be introduced partially; they must be introduced together and be substituted in the place of the two Subversive Pivots, — an operation which cannot take place except through the mechanism of the Series, out of which the passions are in

a state of counter-development and subversion, leading to the reign of selfishness and duplicity.

After these preliminary remarks, let us speak of the three conditions necessary to the establishment of a MINIMUM, which should guarantee to us,

1. Liberty, the counter-pivot of the Minimum.
2. Exercise of the seven Natural Rights.

These rights, as we have said, cannot exist in industrial societies — or societies of a *compound* nature — unless they are supported by the compound or two-fold Pivot, namely, the *Minimum* in conjunction with LIBERTY. The latter suffices alone in the Savage state, or state of simple nature, but does not suffice in industrial societies, or state of compound nature. What we have said is sufficient to explain that without the MINIMUM, the social Order rests on no solid basis. The principal conditions necessary to such a basis are,

I. THE DISCOVERY AND ORGANIZATION OF A SYSTEM OF ATTRACTIVE INDUSTRY. Without this safeguard, how would it be possible to guarantee to the poor a MINIMUM? It would only encourage them to idleness; they would easily persuade themselves that the minimum was a debt due to them from society, and would decide, therefore, to remain in a state of idleness.

If Science had discovered the means of organizing labor so as to render it attractive, the minimum would have been secured at once by the entire cessation of idleness. It would only have been necessary, then, to provide for the infirm, which would be but a very light burden for society, become opulent and delivered by Attractive Industry from indolence and from negligent labor, which is almost as fruitless as idleness itself.

II. THE GUARANTEE TO EVERY INDIVIDUAL OF THE EXERCISE OF THE SEVEN NATURAL RIGHTS, OR AN EQUIVALENT FOR THEM. I have stated that this guarantee cannot be secured except by the establishment of the Passional Series; I engage to demonstrate in the Treatise on the Series, that hunting for example — a pleasure of which the rich now deprive the poor in nearly all countries — will become so tame an amusement that in order to find any number of persons to take part in it, it will be necessary, notwithstanding the abundance of game, to supply them gratuitously with horses and dogs, repasts in the forests, etc.; and even on these terms, the chase will be but an inferior kind of amusement, hardly equal to the commonest pleasures and

excitements of the industrial groups. In this case, the people will have obtained a full equivalent for the right of hunting possessed by the Savage; for they will have offered to them without charge all the equipments of hunting and fishing, which few will be found to accept; and even those who prefer other occupations to hunting and fishing will enjoy the products of the latter every day at table. The equivalent will thus be three-fold, for every one will have,

1. The right of hunting and fishing.
2. Gratuitous supply of all the necessary equipments for them.
3. Enjoyment of the products of hunting and fishing without having shared in the fatigue.

On this hypothesis the people will enjoy in a three-fold sense what the Savage enjoys only *simply*, and at the cost of much fatigue. Thus the Combined Order furnishes in every case, not one but three equivalents, one of which is the natural Right itself, reproduced under other forms, and enhanced by accessories of elegance and pleasure, unknown to the Savage who exercises each of the seven Rights in the simple mode.

III. ASSOCIATE THE INTERESTS OF ALL CLASSES, THE RICH AND POOR, FOR THE LATTER WOULD ENVY THE FORMER if they did not participate in their prosperity and happiness.

Any liberty would become a germ of contention and disorder if the rich and the poor hated each other as at present. The only means of harmonizing them passionally, of interesting them in each other, is to associate them in Industry. The tenant who has a share of the crop desires that the portion falling to the owner of the land should be large in order that his own may increase in the same degree.

The secret of *unity of Interests*, then, is to be found in Association. The different classes once associated and having a common interest, would forget their jealousies; the more so as attractive Industry would put an end to the degrading toil of the masses, and to the contempt by the rich of the poor, in whose labors, rendered honorable and enticing they would participate. Here would end the jealousy of the poor towards the rich, who now reap without having sown; or rather there would no longer be either poor or idlers, and social antipathies would cease with the causes which produced them.

It is often asserted that the luxury of the rich gives activity to trade and furnishes the poor the means of living; this is a shameless falsehood, since the poor die of hunger around their palaces.

By means of this association of interests, the poor become interested in the prosperity of the rich, and their union being cemented by their habitual intercourse in the attractive labors and rivalries of the industrial Series, there will no longer be anything to fear from the entire liberty of the people, who, in their present state of misery and with their jealousies, would use their independence only to spoliate and ruin the wealthier classes.

It results from the preceding remarks that the guarantee of the *Minimum* depends entirely on the establishment of the Combined Order and of attractive Industry. Till then, how can men talk of liberty for the people, when it is impossible to guarantee them even the repugnant labor on which their subsistence depends. Any liberty in such a state of things becomes a germ of sedition.

Let us now recapitulate what we have said as to the meaning of Liberty, and the conditions on which it can be secured. We have shown that to be integral or super-compound, it must be sustained by a guarantee of the *Minimum*, and that this minimum requires three conditions, each of which is incompatible with the Civilized Order.

True liberty, then, cannot exist in Civilization; and there exists in the Savage state only an incomplete and perilous liberty, since it leaves the horde exposed to famine, to war, to pestilence, and is extended neither to the women nor to the aged, who are neglected and abandoned when they become infirm.

This liberty of the male Savage, though preferable to the lot of the toiling multitude and the mendicants of Civilization, is still a rude condition and unworthy of reasonable beings, since it depends on the absence of Industry. On the other hand, the Civilized Order which entails so much destitution and misery on the laboring classes, is not the fruit of social genius, but of the absence of it, and is a disgrace to science. Far from having been able to secure to us true liberty, Science has been unable to explain it, and to determine its three degrees: the simple, the compound, and the super-compound; there remains to it only the disgrace of having excited, since the origin of civilized societies, repeated political convulsions under the pretext of securing man a boon of which it has no real knowledge. Our scientific guides have treated the question of Liberty as they have that of Commerce; they have made it a subject of controversy, and, after innumerable discussions, they have not even pointed out and called

attention to the following problems, which urgently invoke the efforts of genius:

As regards Commerce: the need of Association, the guarantee of practical truth, the suppression of the numerous frauds and crimes of the commercial body — such as bankruptcy, usury, monopoly, adulteration, etc.

As regards Liberty: the need of attraction in Industry, of an equivalent for the seven natural rights, and of a guarantee of a graduated minimum.

These omissions on the part of Science will be repaired in the body of the work; I confine myself here to indicating them.

The reader must bear in mind that proofs should not be looked for in these preliminary sketches. I present my accusation only in the negative sense, and for the purpose of showing that the various branches of study just mentioned could not have been overlooked, but must have been left aside, as their discussion would have interfered with established systems and doctrines.

Before concluding the subject, I will point out a fundamental error which has been committed in the study of the question of Liberty — namely, the denial of the RIGHT TO LABOR.

The Scriptures inform us that God condemned the first man and his posterity after him to eat bread in the sweat of their brow; but he did not at least condemn us to be deprived of the labor on which our subsistence depends. On the ground of human rights, then, we may invite Philosophy and Civilization not to render altogether vain that resource which Providence has left us as a last resort, and to guarantee us at least the right to pursue that kind of labor to which we have been trained.

If I did not mention this right in the Table of the seven natural Rights, it is because the Right to Labor is a resultant from the four cardinal rights — *hunting, fishing, gathering and pasturage.* The Right to Labor is then a hyper-cardinal right, embracing the four branches of labor to which we have a natural right.

Besides the four forms of positive Industry, Nature gives to Savage tribes a right to negative Industry, which is *plunder outside the horde,* for which all Savages have a strong inclination. Such is simple nature which the moralists so highly extol; she endows men with the right to plunder and a taste for it, and the civilizees themselves are only too faithful to her impulses.

Thus of the seven natural Rights, four guarantee us that industry which Civilization refuses, or which she concedes to us only on illusory conditions, as for example, that which pays tribute, the profits of which go to a master and not to the workman.

We shall get an equivalent for the four cardinal Rights only in a social Order in which the poor man can say to his fellow-men, to the Association of his birth: "On this soil was I born; I claim admission to all branches of Industry prosecuted on it, and a guarantee for the enjoyment of the fruits of my labor, and a subsistence to compensate for that right of appropriating whatever I find, — a right which simple nature gave me." Every being in the Combined Order, however destitute he may be, will always have the right to address such language to the district of his birth, and his demands will be cordially conceded.

On such conditions only will Humanity truly enjoy its rights; but as society is now constituted, is it not insulting the poor man to pretend to grant him rights of sovereignty, when all he asks is the privilege to toil that the indolent may enjoy?

After so many empty discussions about the rights of man, no one has recognized the most essential of all, the right to Labor, without which all others amount to nothing. What a disgrace for nations boasting of their political wisdom! Should not particular attention be called to so disgraceful an oversight, that we may dispose the minds of men to study the social mechanism which shall restore to man all his natural rights — the cardinal one of which, the right to Labor, Civilization can neither admit nor guarantee?

I simply mention this subject in order to exhibit the extreme ignorance of the moderns regarding the theory of Liberty — to show the necessity of "retracing our ideas to their origin, and of forgetting all that we have learned" respecting Liberty, as of all problems relating to the Study of Man. It was a problem of no mean importance to determine how the free exercise of the natural rights could be made to coëxist with the development of Universal Liberty. But however formidable it may seem, a partial or entire solution of it might have been reached, had the problem of human Destiny been studied from a *compound* instead of the *simple* point of view, to which all classes of theorists in Civilization are addicted.

Let us briefly recapitulate, and state the general conclusions to be drawn from the preceding chapters; they should be engraved in letters of gold.

No super-compound Liberty without the Minimum;

No Minimum without Attractive Industry;

No Attractive Industry in the incoherent or civilized system of labor; it can only result from the serial organization of Industry.

The Minimum, then, guaranteed by Attractive Industry, is the sole path to Liberty, a condition sine qua non.

To enter upon this path, we must emerge from the Civilized Social Order; there are various issues from it; let us decide for the simplest and most feasible, which is Association.

Here are themes for meditation, which express much in a few words.

I have shown that in the study of the most ancient of controverted problems, the human mind has gone completely astray. I shall add to the proofs of this assertion by exposing a like state of ignorance in the treatment of commercial questions, which are the most recent subject of controversy. After this demonstration of the gross errors committed with regard to the theories of Liberty and Commerce, we shall be able to estimate how completely the world has been misled under the direction of our philosophic guides.

CHAPTER SIXTH.

EXAMINATION OF QUESTIONS WHICH ARE THE SUBJECT OF CONTROVERSY IN CIVILIZATION.—CONTINUED.

COMMERCE: RANK WHICH IT OCCUPIES IN THE FOUR PHASES OF CIVILIZATION.

We have examined one of the most ancient themes of controversy, that of Liberty; we will now treat of the most recent—the question of Commerce, which has become the absorbing subject of interest in modern times.

The present system of Commerce, based on anarchical competition, will furnish us a fine occasion for censuring Science, which has not discovered that in Commerce, as in any other branch of relations, *simple* liberty is a source of discord and disorder; that all liberty should be sustained by guarantees and counterpoises; in fine, that liberty should be *compound* and not *simple*, like that of the merchants, against whose frauds the social body has no guarantee.

The merchants at present are free, but the social body is not so in its relations with them, for people are obliged to make purchases; they cannot dispense with food and clothing, which can be obtained only by buying; they are then dependent on the seller, to whose extortions they must submit.

Such a mechanism is only *simple*, and not *compound* liberty; the liberty is all on the side of the seller, of whom the consumer is the dupe, and against whom he has no guarantee. To raise the commercial system to *compound* or *reciprocal* liberty, it was necessary to discover and introduce this guarantee.

Strange oversight, that after a hundred years of mercantile controversy it has not been observed that civilized Commerce is of the simple and not of the compound mode; that it insures liberty and proper guarantees to but one of the contracting parties—to the *seller, and not the buyer.*

This truth is as new as was that announced by Copernicus, when

he declared that it was the earth which turned and not the sun. But since the study of Commerce dates back only a century, ought we to be surprised at the errors which have been committed in regard to it, when on so many other subjects, especially that of liberty, we see errors lasting for centuries?

It is not surprising, then, that the mercantile controversy which is of comparatively recent date, should still occupy itself with the simple method, which is always the first tendency of the human mind. No one is to be blamed for being a *simplist* in a study which is only at its commencement; but after a hundred years of experience, is there any excuse for not perceiving that we are on the wrong track, that we are speculating on the simple mode, which is without guarantees? Is an age which talks so much of checks and balances, of guarantees and equilibria, pardonable for having failed to recognize that there is not a shadow of guarantee, check or balance in our commercial system?

There exists, nevertheless, in the present order a fine germ of truth supported by proper guarantees: men in earnest pursuit of the truth should not have failed to discover it in the monetary system. We shall point out in this system a clue to discoveries which have been shamefully missed by our economic sciences, which, in this matter, deserve censure.

Whoever seeks for real discoveries, should know that he who proposes anything new is obliged to disregard the opinions of his age, and give a denial to its dominant prejudices. Could Kepler, when demonstrating that the earth turned on its axis, compliment his cotemporaries who believed it immovable? I am in the same position: I bring a theory whence will spring riches, truth and social unity; can I felicitate the age for having, under the auspices of its mercantile doctrines, fallen into the slough of indigence, fraud and duplicity of action? As well compliment the goat for having been left by the fox at the bottom of the well. Men are blinded in respect to these enormities by the incense of the sophists who delude them with their flattering theories of progress and perfectibility; they would receive the same delusive flatteries from discoverers. But let no one be deceived in this: where there is incense for the age, there are no new ideas. If we sincerely desire new truths, real discoveries, we must not demand flattery from him who brings them.

Commerce being the link or tie of the industrial system, being for

the social world what the blood is for the body, it was in Commerce that the attempt should have been made to introduce practical truth in place of that chaos of vices and frauds, a table of which I will give further on. Had the philosophers sought to reform the commercial system, they could have rendered a real service both to governments and peoples; instead of disorganizing the social world by their mania for overthrowing governments, they would have put it on the track of practical reforms.

In antiquity, Commerce appeared contemptible to the philosophers, who looked upon it as the domain of falsehood and fraud; but since they have seen it grow to colossal dimensions by means of the invention of the compass and the discovery of the two Indies, they at least determined to study it.

The first thing which should have been remarked by men who were seeking for truth, was that it is wholly banished from Commerce.

Another important observation which the examination of Commerce should have suggested, was that in it are to be found the germs of various kinds of Association.

Political science had then two problems to solve in the study of the commercial mechanism; the one positive, which consisted in developing the germs of Association — the source of all economy — and in introducing it into Agriculture; the other negative, which was to banish from the commercial system the fraud and falsity which pervade it generally, and which are the greatest obstacles to the activity of industrial relations.

These two problems were intimately connected, and the solution of the one would have led to the solution of the other; for guarantees of truth cannot be introduced into Commerce without the aid of Association, and the associative principle cannot be extended without discovering the guarantees of truth.

A fine and noble career was here opened to science. Governments and learned bodies should have united in encouraging the study, and, if necessary, in making it obligatory; with the least success, it would have led the social world to the sixth society, called Guarantism,* which is a very happy state in comparison with Civilization.

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*Under the name of "Guarantism" FOURIER designates a social Order in which guarantees of all kinds will be established,—the guarantee of regular and remunerative employment, the guarantee of education for all children, the guarantee of care and

Political economists, to whom the analysis of Commerce properly belongs, have made of it as of other branches of study an arena of controversy; they have basely bowed before the golden calf, and extolled the whole array of mercantile duplicities, the attack upon which should have been the first work of men sincerely seeking for truth. They could not have been ignorant that Commerce in its present state of entire liberty is a sink of abominations, such as bankruptcy, fore-

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support for the aged and infirm, etc. It is a system of general and reciprocal guarantees and insurance, by which the individual is sustained and protected by the social body, and the social body secured against the peculations of the individual. It is the realization to a certain extent of the unity of the Collective with the Individual interest, — the inauguration of the reign of a *Social Providence* on earth. Fourier did not *imagine* this form of Society; he deduced it from the Laws that govern the progressive development of beings, both individual and collective. These Laws indicate that in the social Movement a transitional social state must exist between the Subversive Societies with their incoherence, disorder and discord, and Association with its unity and harmony. In this state, for example, the fraud and falsity that now exist in industry and commerce will be corrected; the injustice, usurpation and intrigue that prevail in politics, remedied; equal social rights and privileges secured to women, and the suffering and misery attendant upon the present state of social incoherence, banished. A condition of general prosperity and well-being, of justice and order will be established; but Harmony will not be realized. Industry will be systematized and partially organized, but it will not be rendered attractive. The Passions of the soul will receive a normal development, and will be secured a certain degree of satisfaction, but they will not be developed in their higher degrees so as to culminate in passional Harmony. Guarantism, then, is a middle stage between social Incoherence and social Harmony, the transition from the subversive to the harmonic Societies, — a transition which exists, as I stated, in the social as in all other branches of Movement.

Fourier believes that the more advanced nations of the earth can, with the progress they have made, pass over this transitional epoch, and organize at once social Harmony, that is to say, the Combined Order, based on Attractive Industry and the passional Series. He holds that industry, the arts, sciences and other elements of the social organization are at the present day so perfected that the operation is possible This passage over an intermediate stage, this jump, so to say, in social Movement, Fourier deduces also from a Law which he finds in Nature, and applied in certain exceptional cases.

Although Guarantism would be a state infinitely happier than that of Civilization, yet men after living in it for a period would feel a great impatience to organize the Combined Order; the enjoyment of a moderate degree of happiness would soon stimulate them to desire the highest degree. Fourier, comprehending this, and reflecting on the immense labors necessary to establish Guarantism, urges strongly the organization at once of Association. He has discovered, he affirms, the fundamental conditions necessary to its accomplishment, namely, the *Law of organization of the Passions*, or the Law according to which their development and action are regulated. It is this law which he designates briefly by the term, *Passional Series.* — EDITOR.

stalling, extortion, speculation, usury, monopoly, fraud, adulteration, and the like. These characteristics offered a collection of vices hideous enough to have stimulated the friends of truth; the scandalous fortunes of speculators, monopolists and commercial operators of all kinds, showed plainly enough that Commerce is the vulture of productive Industry; that under the pretext of serving, it audaciously spoliates it.

All these enormities have been without power to arouse the Economists or any other class of philosophers; they who would carry reform into so many departments have not dared to attempt it in those relations where it was as easy as it would have been honorable to introduce it, and where they could have operated without causing either trouble or distrust; for no one is an advocate of commercial frauds which are as onerous to governments as to the producing classes. Had the philosophers sought to discover a method of true and equitable commerce, and declared open war against the system of falsehood, extortion and complication, which, under the name of free competition, reigns in commercial relations, they would have secured the thanks and approval of all classes.

In this examination, I accuse not so much the philosophers as the whole system of Civilization which encourages corruption. If an Age upholds a vice, writers who seek popularity will not fail to extol it. But in analyzing this labyrinth of corruption, I will commence with the errors of the philosophers in commercial studies; we will then pass to those committed by nations.

The manner in which the philosophers have treated Commerce proves clearly that the sacred fire is indeed extinct among them. Let us examine the opinions which an intelligent and honorable body of men would have entertained, and how they would have acted.

Nature is never at fault in the *collective* impulses which she gives to the human race. When a profession excites universal contempt, be sure that it conceals some latent vice. We find no nation despising government, the sacredotal order, the judiciary or the military profession. These functions enjoy everywhere general consideration; they enjoyed it before any philosophical theories existed; whereas Commerce has excited among all primitive nations a well-merited contempt.

There have been cited as an exception to this rule certain ancient states which were devoted to commerce, as for instance, Tyre and Athens. But these states had no extended territory: the famous republic of Athens was not the hundredth part the size of France. A

people without territory like the Athenians, or living on an ungrateful soil like the Hollanders, form an exception to the general rule; they devote themselves to parasite industry; they become industrial corsairs, monopolists and traffickers. They may well tolerate the mercantile profession, which is their only resource, and by the aid of which they spoliate the producing nations.

It is nevertheless certain that all nations, with some rare exceptions which confirm the general rule, have exhibited an innate contempt for commerce. The Gospel makes no distinction between traffickers and thieves. Christ scourged the former and drove them from the temple, of which, says the evangelist, they had made a den of thieves.

At that epoch men and things were called by their right names. Hence Christ called the civilizees a race of vipers, and the traffickers a band of robbers. This was the frankness characteristic of the olden time. The merchants and financiers of antiquity were rogues on but a small scale; they did not devour millions as at the present day. Now Civilization being in the habit of sending small rogues to the gallows and extolling great ones, it was natural that the mercantile class should be despised, so long as it robbed in a small way. Horace and other writers of classic antiqnity amused themselves at its expense, and openly ridiculed the arts of money-getting held in such high estimation in our days.

All this has changed since the discovery and conquest of the two Indies; the quantity of industrial products has increased ten-fold, and as a consequence the profits of the merchants, thirty-fold; for to the regular profits of Commerce must be added those of usury, stock-jobbing and monopoly. In a word the merchants of our days are no longer petty rogues like those which Christ scourged and Horace satirized. A stock-jobber or a great speculator makes at the present day in a single year more than ten monarchs. It is stated that a house in London made the sum of sixteen millions of dollars in one year on French loans. Now where is the sovereign in Europe who could lay aside, not in one year but ten, sixteen millions after paying the expenses of his household? It is doubtful whether the sovereigns of Austria and of France, after deducting the expenses of the court and household, have at the end of the fiscal year a million left: neither of them then could save as much in ten years, as a great financial operator makes in one.

This gigantic development of mercantile industry has bewildered

the philosophers; they have turned towards the rising sun and prostrated themselves before the god of speculation and stock-jobbing. Their science did not cringe so low before the commercial and financial interests a century ago. This independence of opinion no longer exists; we see only insolent pretensions on the one hand, and the degrading humiliation of science on the other; the mercantile vampires call for incense, and obsequious science proclaims that such incense is their due; it teaches the nations respect for them and all their nefarious plots of monopoly and speculation.*

With a public sentiment thus corrupted, it was not surprising that no discoveries have been made which would have led to reform in the commercial system. The ancients were excusable for sneering at the commercial power while yet in its infancy, but at the present day the whelp has become the lion; it is a new power which disputes authority even with governments themselves. We have seen the civil power contend against the colossal influence of the clergy in the Middle Ages, but now when a new tyranny, that of the strong box and the monied interest, the worst of all tyrannies, would seize in its grasp kings and peoples, we see the whole scientific corps prostrating itself before the mercantile colossus, that parasite which, without producing anything, appropriates to himself the wealth of nations, and forms in the industrial system a new influence, more potent than that of potentates themselves, a vampire which, without legal sanction, enters into competition with the legal authorities, and arrogates to itself the lion's share.

The division is the more unequal from the fact that government levies its taxes in the *simple* mode, while Commerce and Banking reap their profits in the *compound;* that is, the former levies only on the products of its own country, while the latter levy indifferently upon those of all countries. Certain bankers, who are neither French, Austrian nor Spanish, have, perhaps, at the end of the year levied from the imposts of France, Austria and Spain, in the form of dividends on the national debts, a share larger than that of the governments them-

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* The term which FOURIER uses in French is *Agioatage;* there is no one word in English which expresses it fully. Agioatage signifies the manœuvres of financial and commercial operators to raise or lower the price of government and other stocks, and merchandize of all kinds, by means of combinations of capital, monopoly, financial contractions, plots, panics, etc. It comprises, consequently, stock-gambling, monopoly and speculation, and in general all schemes for producing an artificial rise or fall in the market. — EDITOR.

selves, from which must be deducted the expenses of the civil list; these deductions made, there remains much less to the governments from the product of the taxes than to the bankers who negotiate the national loans. After meeting the expenses of the different branches of the public service — war, marine, etc. — the surplus goes, not into the hands of the administration, but falls to usurers and stock-operators.

Civilized states at present are in the position of embarrassed landholders, who find the usurer drawing from their domains much more than they themselves who cultivate them. And as national debts go on increasing, the mercantile power which shares in the authority of governments tends to become their superior, and to bring them under its influence, or at least to maintain an equal sway with them. Never was duplicity of action more evident.

The strong box is in Civilization all-powerful; thus we have seen the Congress of Aix-la-Chapelle hesitating to decide upon anything till the arrival of two great bankers. When a political emergency places the revenues of a country at the mercy of a class of money-lenders, they become, from this fact, the rivals and competitors of the government; this is the case at the present day with the financiers who manage national loans, and who see ministers at their feet. These *devourers of the future* give tone to public opinion and to the theories of the philosophers, and rule rulers themselves; so true is this, that any ministry wishing to thwart the machinations of the money-lenders and leaders of finance fails completely, and will continue to fail, until there shall be discovered a true and equitable system of commerce by which speculation, stock-jobbing, usury, fraud, monopoly and all other mercantile artifices lauded by the political economists, shall be abolished.

This state of things should have attracted the attention of science. It is clear that Civilization has changed its character; that monopoly and stock-jobbing, which are two commercial characteristics, have overthrown the old order of things. Is this a subject of congratulation or of alarm? What is the final *result foreshadowed by this monstrous irruption of the mercantile power, whose encroachments are constantly on the increase?*

This is a question which should have occupied the attention of our learned bodies in connection with the two problems already stated, namely:

To develop the germs of commercial association, and give the principle universal application.

To combat the fraudulent system of Commerce by the discovery of the true or equitable system.

These problems opened to genius a brilliant career, which it has entirely neglected.

The dependency of governments is constantly increasing, and the ascendency of stock-jobbers and bankers has attained such a height, that the operations of the Exchange have become the index of public opinion. If the funds fall, it is an infallible sign that the administration is pursuing a wrong policy; this fall is often the effect of the intrigues of stock-gamblers who are more powerful than the ministry.

As soon as a cabal can put into operation this engine of political commotions — this fall in the public funds produced by intrigue — the public join in chorus against the policy of the administration. Nothing more is necessary to bring undeserved disgrace upon a ministry, and often to compromise the welfare of an empire through the intrigues of stock-gamblers and speculators. Was ever bondage more thoroughly established? And can any government doubt that it is under the rod of these lords of finance whenever the State is in debt? that is, in every civilized nation, since national debts are a disease especially characteristic of the Third Phase of Civilization.

Our philosophers with their pretensions to profound analysis, know not how to analyze this monstrosity, and do not perceive in it a transition of the civilized order from the Third to the Fourth Phase, according to the Table next page.*

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* In this Table, FOURIER indicates by a few leading characteristics the course of Civilization. It applies especially to modern Civilization, although it furnishes some means of judging of the Greek and Roman, which reached only the second Phase.

The fundamental feature of the first Phase is Monogamy or exclusive marriage, and the concession of certain civil rights to women; this separates it from Barbarism, with its polygamy and the slavery of woman. The fundamental feature of the second Phase is the rise of the free towns and cities, and the enfranchisement of the Serfs; it is in fact the emancipation of Labor, which did not take place in Greece and Rome. The fundamental feature of the third or present Phase is the immense and preponderant development of the commercial and industrial interests, and the organization of joint-stock companies which are obtaining the monopoly of labor, and organizing it in a crude and despotic manner. The fundamental feature of the fourth Phase will be a vast coalition of the joint-stock companies, and the regular and entire monopoly of all branches of industry, commerce and banking. This will constitute a new Feudalism, founded by Capital, as the old one was founded by the Sword. Under the new Feudalism, Industry and Commerce will be systematized: the working classes brought under regular and uniform discipline; order established in the industrial affairs of society; a commencement of the organization of Labor made and the means thus prepared for a passage to a higher social state. — EDITOR.

TABLE OF THE

PROGRESSIVE MOVEMENT OF CIVILIZATION.

Characteristics of the Entire Period and of each Phase.

PIVOTS OF THE WHOLE PERIOD.	Individual Characteristic.	SELFISHNESS.
	Collective Characteristic.	DUPLICITY OF ACTION.

INFANCY, OR FIRST PHASE.

ASCENDING VIBRATION.

Simple Germ.	Exclusive Marriage, or Monogamy.
Compound Germ.	Baronial or Military Feudalism.
PIVOT.	CIVIL RIGHTS OF THE WIFE.
Counterpoise.	Federation of the Great Barons.
Tone.	Illusions in respect to Chivalry.

ADOLESCENCE, OR SECOND PHASE.

Simple Germ.	Communal Privileges.
Compound Germ.	Cultivation of the Arts and Sciences.
PIVOT.	EMANCIPATION OF THE SERFS.
Counterpoise.	Representative System.
Tone.	Illusions in respect to Liberty.

APOGEE, OR MATURITY.

Germs.	NAUTICAL ART ; EXPERIMENTAL CHEMISTRY.
Characteristics.	DESTRUCTION OF FORESTS ; NATIONAL DEBTS.

VIRILITY, OR THIRD PHASE.

DESCENDING VIBRATION.

Simple Germ.	Mercantile and Financial Spirit.
Compound Germ.	Joint-stock Companies.
PIVOT.	MARITIME MONOPOLY.
Counterpoise.	Anarchical Commerce.
Tone.	Illusions in Political Economy.

DECLINE, OR FOURTH PHASE.

Simple Germ.	Trust or Loaning Companies.
Compound Germ.	Trades monopolized and controled by Capital.
PIVOT.	INDUSTRIAL FEUDALISM.
Counterpoise.	Contractors and Managers of the Feudal Monopolies.
Tone.	Illusions in Association.

Ascension or Growth. The two phases of ascending vibration or movement effect the abolition of personal or direct servitude.

Declension. The two phases of descending movement effect the increase of collective or indirect servitude.

The APOGEE is the epoch in which Civilization assumes forms the least ignoble; I do not say the most noble, because this society is always ignoble, and varies in its four phases only by shades of *Selfishness and Duplicity*, which are always dominant because they are the Pivots of the civilized mechanism.

Experimental Chemistry and the Nautical Art are characteristics of the Apogee; on these two branches of knowledge depend the perfection of Industry, and the facility of communications.

As soon as the Civilized Period is provided with these two levers, it is ripe for passing to the next higher social Period, and any delay becomes prejudicial, since it engenders the four characteristics of the descending movement or vibration. In that case, scientific achievements become an evil rather than a good. Many of the sciences become injurious and dangerous to the civilizees from the moment they have entered the Third Phase. Once possessed of the two characteristics of the Apogee, this period is like a ripe fruit which thereafter can only deteriorate. Thus the increase of knowledge is desirable in Civilization only as maturity is desirable for a fruit; as soon as it has arrived at the ripe state, it should be put to some use.

Now what is the use or function of Civilization in the social Movement or the progress by the human race? It is to advance the race to the Sixth Period or Guarantism. As soon as it has acquired all the means necessary, *it should escape from itself;* it should seek for an issue, and enter upon Guarantism. If it delays this necessary step, its scientific acquisitions are only a burden to it; it grasps more than it can carry.

As a proof of this, do we not see that the nautical art, one of the finest achievements of human genius, has already engendered two characteristics of the third phase—*mercantile spirit and maritime monopoly* —together with other calamities which would have had no existence in the Sixth Period. The excess of knowledge and of industrial improvements has become detrimental to us in the same way that the most wholesome food becomes deleterious when taken in improper quantities; and it is to exceed the proper measure to *remain civilizees* after we are provided with the levers of the Sixth Period. When we

have attained the degree of social development which characterizes the *Apogee of Civilization*, we may be compared to the silk-worm which, having reached a certain stage of growth, has need to change its form and pass to the chrysalis state.

We had arrived at this industrial maturity as early as the middle of the Eighteenth Century; we then possessed the two characteristics of the Apogee; an issue from Civilization should have been sought without delay.

The genius necessary to discover this issue, however, was wanting, and our sciences have become to us more pernicious than useful: they have produced only the germs of social convulsions and of political and moral corruption; in brief, we have traversed the Third Phase, and are about to enter the Fourth or the Decline of Civilization.

Each one of the Four Phases has its point of plenitude or Apogee like the entire society itself. It is evident that the Third Phase of Civilization has passed the Apogee, since we see the predominance of the two essential characteristics which distinguish it.

Let us remark that during the three Phases of Civilization already passed through, philosophy has never coöperated in social improvements, though it arrogates to itself that slight honor; it has always been *passive* in respect to the social Movement. I have already offered some suggestions on this point, which I will state anew.

1st Phase. This Phase arrives at its full by the concession of civil rights to the wife. This is something with which the ancient philosophers, like Confucius and those of Egypt and Hindostan, never troubled themselves; they did not even manifest an intention to ameliorate the condition of woman. The women of antiquity had even less liberty than those of the present day; they did not share in the various amatory rights, such as that of divorce, and the moralists were indifferent as now to their welfare.

2d Phase. Civilization entered upon this Phase by the amelioration of the system of Servitude. This improvement was the effect of the Feudal system; slavery was first transformed into Serfdom, and then the serf population was furnished with the means of collective and gradual emancipation. By attaching this class of bondsmen to the soil instead of to the individual, it turned to their advantage the benevolence or the selfishness of each feudal lord; and the *community* being able to obtain in one case a concession from the avarice of a father, in another a concession from the generosity of a son, advanced

step by step toward liberty. This is a process of which the ancient philosophers had no idea.

3d Phase. This Phase is developed by the influence of the commercial policy, originating in colonial monopoly. This influence was not foreseen by the philosophers, and they have discovered no means of counterbalancing it, nor even of attacking it in its most oppressive form, that of insular monopoly. They have treated the subject of commercial policy only to extol its defects and vices, instead of combating them, as they should have done.

4th Phase. Civilization is tending toward this phase by the influence of powerful joint-stock companies, which, by forming combinations and securing special privileges, will control industrial relations and regulate the conditions of labor. These companies conceal the germ of a vast feudal confederacy, which will soon obtain control of the whole industrial and financial system, and will give rise to a vast Commercial Feudalism. This the philosophers have not foreseen, and while they are all infatuated with the mercantile spirit, the influence and tendencies of which they have so little understood, events are in preparation which is to change the existing state of things, and cause Civilization to decline into its Fourth Phase.

But the philosophers do not trouble themselves with providing against future storms; they consider the social Movement only in a retrograde sense, and occupy themselves with the past and the present alone. Now that the commercial spirit is dominant, they will decide according to their custom that the present condition of things is the highest state of social development. They will restrict themselves to glorifying what they see before them, without presuming that the Civilized Order may assume new forms.

And when Civilization shall have arrived at its Fourth Phase, when the commercial Feudalism shall be fully established, we shall see the philosophers coming in after the change has taken place, and broaching new theories on the subject; we shall see them lauding the Fourth Phase with its vices, and writing volumes on the new order, in which they will then see the ultimate of human progress as they see it at present in the Third Phase with its commercial spirit.

We shall consider the foregoing Table again, and go into an examination of the special characteristics of each phase. It is evident that Civilization is tending to the Fourth. The absorbing predominance of the commercial spirit and power denotes a speedy downfall into

commercial Feudalism or a universal monopoly of commercial relations, an alliance between the monied classes and the nobility or great landed proprietors, and a regular division of prerogatives and privileges between these two parties already united in interest.

When we see Civilization elated with this declining and decrepit phase of its career, we are reminded of a faded belle who, boasting of her attractions in her fiftieth year, excites at once the remark that she was fairer at twenty-five. So it is with Civilization; which, dreaming of perfection and progress, is constantly deteriorating, and which will find but too soon in its industrial achievements new sources of political oppression, crimes and commotions. Commerce is tending to a participation in the functions of government, the policy of which is already subject to the *sanction* or the *veto* of the great bankers and capitalists. Theorizers, with their checks and balances, think they see in this unnatural alliance a political counterpoise; but it is only a league against the producing interests. Combinations like these for the purpose of acquiring power, are not political counterpoises; such counterpoises should be two-fold or compound in their action, like that of our gold and silver coin, which, from the compound influence of foreign exchanges and the value of bullion, obliges government to keep it at its standard weight and fineness.

There is no real equilibrium of this kind in the present system of Commerce; on the contrary, it is an abyss of fraud, rapine and anarchy; it is an industrial corsair which should be muzzled by some kind of restraint. Instead of seeking for a remedy for this state of things, the age has become infatuated with all its excesses and abominations, under the impression that Commerce is necessary.

Ten times the amount of commercial transactions will be necessary on the establishment of Association, in which production will be three-fold and the amount of sales ten-fold greater than at present; for the demand for foreign commodities will extend to the whole mass of the laboring population in all the zones. But however great may be the development of the commercial system which shall be then in operation, it will not be carried on by fraud and deception.

Let me define more exactly the charges to be brought against the present system of Commerce: It is a dishonest agent which produces *one*, and embezzles *ten*. It is a valet whose services are worth *ten* crowns, and whose thefts amount to a *thousand*. This will appear

evident when I come to enumerate the special characteristics of the commercial mechanism.

Its first spoliation is to employ a *hundred* agents, when *ten* would suffice in a true system; the labor of ninety individuals is thus absorbed in functions which are parasitic, *compared with those of a true system of Commerce.*

The plan of such a system was the problem to be solved; and the sciences should have been held to make an investigation of the true commercial method.

But did not honor oblige scientific men to denounce that system of Commerce which constantly tended to engross the control of productive Industry? Should they not at least have proposed some remedy against its encroachments, when the search for such a remedy would have been attended with results so highly advantageous?

In conformity with a maxim of the philosophers — to proceed in the study of all intricate problems *by analysis and synthesis* — the science of Political Economy should have furnished an exact analysis of the characteristics of Commerce; doubtless it lacked the courage to attempt it, for the portrait would not have been very flattering to the golden calf It is an omission which I shall repair in this work; and as nothing is more important than to enlighten governments and the producing classes as to the enormity of mercantile extortions, I will present a brief analysis in tabular form of the present system of Commerce.

First I will remark, that we find, among the most intelligent classes, men who are in entire ignorance as to the real nature of Commerce. In a recent discussion in the public press on the subject, I remarked a mass of errors, one of which was to confound Commerce with manufactures. To extol the former, it was stated that the Emperor Napoleon, on visiting the vast manufacturing establishment of M. Oberkampf, was so highly pleased that he took the cross of the Legion of Honor from his own breast to bestow it upon him. But what had this to do with the question of the commercial system? M. Oberkampf was a very useful manufacturer, and so great a stranger to commercial intrigues that two years afterwards he returned the decoration to the Emperor, declaring that he could no longer struggle against the machinations of Commerce, which had raised the price of raw materials so high that manufacturers were obliged to close their factories and dismiss thousands of operatives, leaving them without work.

In this, M. Oberkampf was only the echo of daily complaints made

by manufacturers who are constantly embarrassed by the schemes of speculators and monopolists.

Commerce is the natural enemy of manufactures; while feigning a solicitude to supply them with raw materials, it in fact labors only to spoliate and render them dependent. So in most of the manufacturing towns, it is well known that the manufacturer of small means works only for the dealer in raw materials, just as the small farmer often works only for the usurer, and as the humble attic student toils for the distinguished academician, who stoops to publish under his own name the fruit of the vigils of some poor and hired assistant.

In a word, the merchant is an industrial corsair, living at the expense of the manufacturer and the producer. To confound the functions of the merchant with those of the manufacturer is to ignore the alphabet of economic science.

Whence comes this extreme ignorance in respect to the commercial mechanism? Evidently from the fact that no one has ever made an analysis of Commerce, and that men in disputing on the subject have had no real knowledge of it. A general idea of the question may be obtained by consulting the two following Tables:

SCALE OF COMMERCIAL METHODS AS THEY EXIST IN THE DIFFERENT SOCIAL PERIODS.

In the Primitive State,	1. Payments anticipated.
In the Savage State,	2. Barter or Direct Exchange.
In the Patriarchal State,	3. Traffic or Indirect Exchange.
In the Barbaric State.	4. Government Monopolies, Established Valuations.
In Civilization,	5. Individual Competition.
In Guarantism,	6. Collective and combined Competition.
In Simple Association,	7. Continuous Consignments.
In Compound Association,	{ Anterior Valuations, Compensations by Arbitration.

In conformity with the above Table, we must analyze Individual Competition, the fifth or Civilized Method, which is a system of fraud and complication, and point out the errors which have prevented the human mind from discovering the sixth method — that of Guarantism — with its system of combined, direct and equitable exchanges.

This study will require an analysis of the characteristics of the present or fifth method; the following is a Table of them:

SYNOPTICAL TABLE

OF THE

CHARACTERISTICS OF CIVILIZED COMMERCE

DISTRIBUTED IN A MIXED SERIES.

Pivots. { Direct. Collective Interest sacrificed to the Individual.
Inverse. Intermediate Property.

1. Duplicity of Action.
2. *Arbitrary Valuation.*
3. *Tolerated Fraud.*
4. Absence of Concert and Combination.
5. Withdrawal of Capital.
6. Decreasing Salaries and Wages.
7. *Artificial Gluts or Over-supplies.*
8. *Depressive Abundance.*
9. *Inverse Encroachment.*
10. *Policy of Competitive Exclusion.*
11. Stoppage of Circulation, or Want of Credit.
12. Artificial Money.
13. Fiscal Complication.
14. Fraud and Vice rendered Epidemic.
15. Obscurantism.
16. *Parasitism.*
17. *Forestalling.*
18. *Speculation and Stock-jobbing* (agiotage).
19. *Usury.*
20. *Fruitless Labor.*
21. *Industrial Lotteries.*
22. Corporate Monopoly.
23. Fiscal or Governmental Monopoly.
24. Exotic or Colonial Monopoly.
25. Simple or Maritime Monopoly.
26. Feudal Monopoly.
27. *Provocation to Fraud.*
28. *Waste and Depreciation.*
29. *Adulteration.*
30. *Sanitary Lesion.*
31. Bankruptcy.
32. Smuggling.
33. Piracy.
34. *Maximations, Forced Levies.*
35. *Speculation in Slavery.*
36. Universal Selfishness.

Quadruple Transition, Direct and Inverse, and in Simple and Compound Modes.

{ Commercial Corporations.
Collective and Reductive Competition

{ Simple Integral Monopoly.
Compound Integral Monopoly.

See Note II, Appendix, for an explanation of this Table.

The number of frauds and vices in this Table could be greatly augmented. I should extend it to *sixty* in a regular treatise on Commerce.

Among the *thirty-six* characteristics, several are already known; for example, speculation, usury and bankruptcy.

But can we find in the voluminous writings of the political economists a single definition of either of these three characteristics; that is to say, a description of

All kinds of bankrupts?

All kinds of usurers?

All kinds of monopolists and speculators (agioteurs)?

We find nothing of the kind, which is a proof that in all the treatises on Commerce, the first step has not yet been taken, namely, that of analysis and definition. A singular omission this on the part of men who lay it down as a maxim to proceed by analytic methods.

The same course has been pursued in respect to all the branches of science which have occupied the attention of speculative philosophy: its authors do not analyze even the subjects upon which they treat, so that, in fact, they have no clear conception of the problems they discuss. I have shown this in a preceding chapter in respect to liberty, an elementary analysis of which has not been made, that is, an analysis of its three modes, and of the seven natural rights and their pivots; nevertheless, how many volumes have been written on the subject of liberty, without the first condition being fulfilled or the first step taken required by Philosophy itself, which enjoins on us to proceed by analysis and synthesis.

This should have been the first work of our modern economists when they began the study of Commerce; and after this analytic dissection of the monster, their next step was to proceed to the counter-synthesis, that is, to the construction of a commercial mechanism which would guarantee the extirpation of the thirty-six characteristics of false Commerce, or individual and anarchical competition.

A regular study of Commerce, then, like that of Liberty, would have led to the conclusion that real and efficient guarantees should exist in all branches of the social mechanism — branches of which the civilized social Order is wholly destitute. This need being recognized, it would have led to researches for a system of general guarantees, which constitutes the sixth Period. It was to this point that the human mind should have been led; it should have been convinced that Civilization is in no sense the ultimate social condition which it

demands, since it calls everywhere for justice, based on guarantees which that order cannot secure.

The analysis of Commerce would also have led men to speculate on the means of extending the germs of Association, which we see springing up through the economic instinct of the merchants. A study of the development of these germs might have led to important discoveries in Association. Thus a methodical analysis of Commerce would have opened to the world several avenues of social progress.

Not only no positive knowledge has been acquired in respect to this subject, as I have shown by the two Tables of Methods and Characteristics, which should have been the first in a regular analysis, but the question has been obscured to the extent of confounding Commerce with Manufactures, of which it is the natural enemy, and of subordinating the latter to the various interests of the former. We see our manufacturers systematically sacrificed to the machinations of monopoly and speculation.

So long as a false system is popular and universally upheld, no one seeks to correct it; and this explains why it is that it has not occurred to our age to undertake a reform of our fraudulent commercial system; governments and religion have been assailed, while the remedy for our social evils was to be found in a reform of Commerce, an agency which has secured to itself the respect even of sovereigns, though it is their greatest enemy, since it leads them into national loans, which are the most fruitful cause of revolution; it is to them what the usurer is to a young man of family.

Commerce is the weak side of Civilization, the point at which it should have been attacked. It is secretly hated by rulers and peoples; in no country does the class of landed proprietors and producers look with a favorable eye upon the parvenues who, entering our cities barefoot, soon make their hundreds of thousands. The honest landholder cannot understand this sudden accumulation of wealth; whatever care he may give to the management of his estate, he succeeds with difficulty in adding a few hundred dollars to his income; the profits of speculators and stock-jobbers amaze him; he would give utterance to his astonishment, and express his suspicions of the whole system, but he is silenced by the political economists who hurl their anathemas against any one who dares to criticise "*le commerce immense et l' immense commerce.*"

Some governments have endeavored by coercive measures to put a

stop to the excesses of commercial speculation and stock-jobbing. But they failed. It is not by force that the mercantile hydra is to be overthrown; it is a serpent which has coiled itself around Civilization. and resistance only causes it to contract its folds closer than before. There was but one means of opposing commercial rapine, and that was the discovery of a true and equitable system of Commerce; a discovery of the highest importance, as it would have greatly increased the resources of governments, while doubling at the same time the profits of productive Industry; for the Sixth Society, that of Guarantism, yields a product double that of Civilization, and we enter upon Guarantism from the moment that we organize equitable commerce in the place of free competition, which is only a compound of fraud and complication.

The present system of Commerce — the false and fraudulent system — was the growth of circumstances and accident. It is not a work of design, but the result of a rude and simple impulse — the tendency of the individual seller to defraud as much as possible for his own interest.

Never did a system better deserve condemnation as being vicious and corrupt; and it is clear that it should be counterbalanced by some means of guarantee against individual frauds, by some agency organized in such a manner as to unmask and prevent its extortions. With such a guarantee the commercial system would be changed from simple to compound; it would become what the grafted is to the wild fruit.

Now what is the power by the intervention of which commercial frauds can be repressed? It is the government. I shall point out in the treatise on equitable Commerce in what manner this intervention should be exercised.

I am aware that in the present Order it is not admissible; that if the government should interfere with the system of *simple* or fraudulent Commerce, the effect upon general Industry would be pernicious; but under the *compound* system, if the government should cease a moment to intervene for the guarantee of truth, everything would be thrown into disorder; just as false weights and measures would become general, if the administration should for a moment relax its strict supervision.

How should this intervention be exercised? What should be the mode? We have an example of the true mode under our eyes in weights, measures and the metallic currency; these are the only

branches of our commercial relations in which there exists practical truth; and yet they are under the exclusive regulation of the government—which is a very different thing from that fraudulent license that reigns in Commerce, and produces only fraud, anarchy and the multiplication of parasitic agents to ten times the number necessary.

If the Economists were really in pursuit of the truth, they should study to assimilate the commercial to the monetary system; the latter is not a simple government monopoly, like that of tobacco, for example, in France, but a system counterbalanced by the double check of commercial exchange and the value of bullion, which, as I have said, obliges the mint to maintain the coinage at a standard fineness. The gold and silver currency is, then, a compound fiscal monopoly, which, as in all operations of the compound order, insures practical truth.

Reformers who recommend us to proceed from the known to the unknown, had here before them a fine guide; they might have made an application of the system by organizing Commerce also as a counterbalanced monopoly, controled like the coinage by the State. This would have been the means of realizing commercial truth, which would have led by degrees to Association.

A sense of honor should have induced men of science to undertake this study. They are now openly sneered at by the merchants; with the banker and stock-jobber, the name of savant is an object of derision. Hence science, to defend its honor against the outrages of this tribe of parvenues, as well as to establish the reign of truth, should have sought for means to correct the commercial system which it secretly despises, and to raise it from the simple and fraudulent mode to the compound and equitable. It would have found in this discovery an avenue to fortune for governments, for the people, and for men of science themselves. It has preferred the policy of truckling; it has servilely flattered traffic and stock-gambling, and has extolled their frauds and speculation, and has made the interests of Commerce the rule of practical action. In thus neglecting a study which honor and the love of truth alike imposed upon it, it has failed in discovering the most direct issue from Civilization; it has misled the social world, and lost itself.

In execution of the plan I proposed to myself in developing the Theory of the Combined Order, it was necessary to proceed by succes-

sive steps, to give first a mere outline of the subject treated; then abridged Essays on the same, and, lastly, a full Treatise.

In conformity with this method, I have limited myself in treating the questions of Liberty and Commerce to a summary exposition of the errors prevalent on these subjects. If I had gone more into details, I should have violated the plan which I had decided to follow.

The more especial object of these sketches was to prove the error of the prevalent opinion that the secrets of Nature are impenetrable mysteries, and to show that the *most valuable scientific discoveries were more frequently the result of chance than of the diligent efforts of genius.* If our men of science will not undertake a methodical study of the LAWS OF NATURE, she certainly is under no obligation to reveal them, any more than she is bound to bestow harvests on the cultivator who will not plough or sow

CHAPTER SEVENTH.

EXAMINATION OF QUESTIONS WHICH ARE WITHOUT THE PALE OF THOUGHT AND CONTROVERSY IN CIVILIZATION — CONTINUED.

PASSIONAL ATTRACTION,

AND THE SEVEN-FOLD GUARANTEE WHICH IT ESTABLISHES BETWEEN GOD AND MAN.

This first study of Passional Attraction will be purely abstract. I shall not treat of any of its special applications, but consider it only from a general point of view, reserving details for the body of the work. For example, I shall not here explain the three centers or foci of Attraction, which are,

1. Luxury.	2. Groups.	3. Series.	Pivot, Unity.
Riches.	Affections.	Association.	Harmony.

nor the twelve essential motors or radical passions:

Five Sensuous, tending to Luxury,* 1st focus;
Four Affectional, tending to Groups, 2d focus;
Three Distributive, tending to Series, 3d focus;
Pivotal, tending to Unity.

Before entering upon these details which do not properly belong to a preliminary essay, it is necessary in the first place to establish the essential goodness of Attraction, its function as a permanent interpreter to Man of the Divine Will, and the necessity of taking it for guide in any social Order in which we would follow the designs of God, secure the reign of truth and justice, and realize Social Unity.

To prove that Attraction is a perfect agent or motor in social mechanics, that it will impel and direct Humanity rightly in the path of its social Destiny, that it is the interpreter of the Divine Will, I commence by an enumeration of the seven guarantees which it will establish reciprocally between God and Man — guarantees not one of which

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* By Luxury is to be understood, material abundance, elegance, splendor and harmony, that is, everything necessary to satisfy the physical wants and charm the senses. — Editor.

can be obtained by confiding the direction of the social world to human reason, — or to legislation, the result of that reason.

TABLE OF THE SEVEN GUARANTEES WHICH ATTRACTION ESTABLISHES BETWEEN GOD AND MAN.*

1. *An Infallible Guide and a Permanent Revelation of the Divine*

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* By Passional Attraction is to be understood, as we have before remarked, the *Attraction of the Passions*, that is, the influence which they exercise in drawing or attracting man to the objects which will satisfy them; and by the Passions are to be understood those springs of action, those forces or motors in him which impel him to action. The name given them is of very little consequence, provided we know exactly what it designates. FOURIER calls them Passions — a kind of proscribed name in Civilization, as they are seen for the most part in their incoherent development; but by Passions, he means simply the Forces or Motors implanted in man by Nature to impel him to act and fulfill his function and destiny in creation. From Passion Fourier derives the adjective *Passional*, and by Passional Attraction he indicates simply the power — impelling or attractive — which those motors exercise on man.

We assert the proposition — which to us appears self-evident — that Passional Attraction is good, a perfectly true guide, a Divine impelling force; for the Passions must be the work of that Power and Wisdom which holds the helm of the universe, and their play and action must have been calculated by the same supreme Reason which regulates all the other forces of creation.

But on the other hand, it will be asserted that it is equally self-evident that Passional Attraction and the Passions from which it derives, are bad, for the effects to which they give rise, such as deceit, lying, drunkenness, cruelty, injustice, theft, murder, etc., are bad and vicious.

How can these two radically opposite views be reconciled? How can the belief in the original and abstract goodness of the Passions and Passional Attraction be harmonized with the bad results which they produce, — with their present practical and concrete action, which is evidently false and vicious?

These apparent contradictions can easily be explained if we take into consideration two fundamental laws which govern the development of the Passions. The first is, that the Passions, like all other forces or active agents in creation, are subject to *a two-fold mode of development and action*, one of which is false, or — as Fourier terms it — subversive, while the other is true and harmonic. The Passions are deranged in their action and forced into a state of *subversive development* in the five following modes.

1. THEY ARE MISDIRECTED. A single illustration, drawn from Ambition, will explain this. The passion ambition — whose *focus of attraction* is fame, distinction, glory, power — acting in the soul of a Napoleon and directed to war and conquest, covers a continent with havoc and devastation, whereas the same Passion, directed, for example to industrial creation, would cover it with mighty works of internal improvement. The Passion is the same in both cases: the effects only are different; and this teaches us that *we must not take the effects of the Passions for the Passions themselves*. Ambition is a noble motor; without it man, like the animal, would be devoid of aspiration—without high and noble aims; its Attraction is a Divine impulse, a true guide; but when misdirected, it may produce the greatest disorders and evils.

Will in social relations, inasmuch as Attraction stimulates us constantly by impulses as invariable in all time and in all places as the teachings of reason are variable and deceptive.

2. *Economy of means*, by the employment of a motor combining in itself the properties of revealer and guide — a motor which, at the same time, reveals to man the Divine Will and prompts him to fulfill it.

The intellectual faculties are in like manner misdirected, of which we have abundant examples in political intrigues, commercial frauds, gambling, etc.

2. THE PASSIONS ARE DEVELOPED INVERSELY. When these forces are violated, disappointed, outraged or thwarted in their action, they are driven in upon themselves, and take an *inverse* or *inverted* development; they then engender sentiments or emotions which are exactly the opposite of their true nature; their natural sympathies become so many antipathies. In this way, philanthropy, when long violated or disappointed, turns to misanthropy; benevolence to malevolence; love to hatred; confidence and devotion to jealousy and revenge, and thus through the entire scale of the passional forces. Violate and thwart, for example, a man's ambition, and it will turn to hatred and a desire for revenge, which will be strong exactly in proportion to the strength of the passions violated. The passional forces, in their inverse development, lead to the commission of deeds of violence and of crimes, which make them appear vicious and depraved, and this has caused in all ages their denunciation and condemnation. To understand the enigma, which has so long misled human reason as to the real nature of the Passions, we must know that, like all other forces, they are subject to a *dual or double* development, which gives rise to two classes of effects, the one good, the other evil. This dual action runs through all Nature, and everywhere produces similar effects. In this connection I will indicate a law which governs the action of the Passions: it is that the antagonist or subversive sentiments, such as envy, jealousy, hatred, revenge, are not *spontaneously* active, that is, they do not act of themselves; it is only when the Passions are violated or thwarted that those subversive emotions appear; they are dormant, passive, latent and incapable of self-action, while the harmonic passional impulses are spontaneously active, positive and self-determining. Thus man is naturally, positively *good*, — artificially, negatively *bad;* he tends to good *spontaneously;* he is impelled to evil *circumstantially*. In a social Order perfectly adapted to the Passions, and securing their free and natural development, they would produce on earth the reign of good, that is, passional harmony.

3. THE PASSIONS ARE BROUGHT INTO COLLISION AND CONFLICT WITH EACH OTHER. Taste, for example, seeks the pleasures of the table, and may lead for its gratification to extravagant expenditures: this violates avarice (a shade of ambition): they come in collision, and a conflict ensues. This single example will explain what we mean by the *conflict of the Passions;* they are all at present more or less at war with each other, and this constitutes the battle of the Passions in the soul, which is general in the subversive societies.

4. THE PASSIONS ARE DEVELOPED IN THEIR LOWER DEGREES. The Senses, for example, in this state, that is, uncultivated and unrefined, lead to sensuality, grossness and vulgarity. Taste leads to gluttony; sight to tawdry forms and colors; hearing to noise and racket. The same Senses, developed in their higher degrees and refined by cultivation, lead to material elegance, refinement, splendor and har-

3. *Sympathetic concert between the creature and the Creator*, or reconciliation of the free-will of man, obeying from pleasure, and the authority of God, ordaining that pleasure through the impulse of Attraction.

4. *Combination of the useful with the agreeable*, by imparting Attraction to productive labors, to which it would impel us as it would to the performance of every design of the Creator, of whose will it is the interpreter.

5. *Abolition of all coercive means for the maintenance of public order*, such as prisons, scaffolds, police organizations, courts of justice and

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mony. The social affections, which are the source of the love of our fellow-creatures, engender, when developed in their lower degrees, exclusiveness, selfishness and often injustice. To what injustice do not exclusive friendships, exclusive family affections, for example, give rise? The same Passions, developed in their higher degrees, and embracing in their sympathies a wide range, become benevolence, philanthropy, devotion, magnanimity and other generous sentiments.

5. THE PASSIONS ARE DEVELOPED IN EXCESS, that is, one class in preponderance over another. When the Senses or material attractions are developed in excess so as to overrule and control, for example, the social affections, — as is the case generally in Civilization, — they engender materialism and selfishness, and lead to a disregard of the rights and interests of others. This has caused the moralists to exclaim against human nature, declaring that its natural tendency to selfishness is an insurmountable obstacle to the establishment of a true Order of society on earth. Had any thorough analysis of the Passions been made, it would have been seen that selfishness and materialism are the result of the preponderance of the Senses, — which tend to self, — — over the social Passions, — which tend to Humanity, — and that they are not a natural and inherent characteristic of human nature, but an effect of the unbalanced development of the passional forces, produced by the poverty, repugnant labor, the precariousness of existence and other imperfect conditions of the Subversive Societies. The simple truth is that Humanity is still in its social Infancy, and during this Infancy, the material principle, represented by the Senses, is preponderant, as it is in the infancy of the individual man: this preponderance is necessary to the accomplishment of the preliminary material labors necessary to enable Humanity to attain to its social Destiny. Were the social Affections developed as much in excess as the Senses now are, they would lead to a benevolent wastefulness, an unwise generosity, which would be more injurious to the interests of society, to its progress, than selfishness now is.

These five modes of passional derangement are the most evident and the most easily understood, though others could be mentioned, such as 6th, Monomania, produced by the prolonged repression of a predominant Passion; 7th, Insanity, produced by an intense violation, disappointment or irritation of some one of the Passions, giving it an entire preponderance, and thereby destroying their internal balance, and the link or rational connection between them and the outward world — the excited Passion becoming the center or pivot of the passional system, and displacing consciousness, which is their unity; 8th, or pivotally, confirmed Misanthropy and Atheism, which are an inversion, morally and intellectually, of the religious sentiment, produced by the aspect of the social disorders and the excess of suffering which reign on the earth.

other parasitic agencies which the Civilized Order is obliged to employ to support the laws and enforce the prosecution of repugnant labor.

6. *Collective recompense* of Worlds that are obedient to Attraction, by the delight of living under the Divine attractive regime; and *collective punishment* of Worlds rebellious to Attraction, effected without violence, by the cravings of unsatisfied desire or the martyrdom of Attraction, which is a negative punishment for globes persisting in living under the false and arbitrary laws of men.

The conclusion we draw from the preceding analysis is this: We believe on general principles that the Passions are good; that they are motors given to Man by that Supreme Wisdom which distributes all the forces, spiritual and material, of the universe, to direct him to fulfill his destiny; but that, like all other forces, they may be misdirected and deranged in their action, and that they then produce disorder, discord and evil, — and in a degree which is in exact proportion to the harmony to which they would give rise, if they were normally developed. This disorder and evil are effects of the Passions, and we must not, as we have said, mistake the effects for the causes, — mistake their perversions for their essential nature. We do not condemn steam, because in machinery unsuited to its action, it produces explosions and destroys all around it; we do not condemn musical instruments, because in unskillful hands they produce discords; we do not condemn an organic body which, in a state of decay, emits a disagreeable odor; observation has shown us that this *dual Movement* runs through all Nature, and we accept it as a Law. It applies equally to the Passions, and it explains why they are subject to the same principle of dual development.

This is the first important fact to be known in the study of human nature. The second is, that the social Organism or Mechanism must be perfectly suited to the Passions, to their requirements and their mode of action. The latter is, so to say, the body of the former, and it is a law which is universal in its application, that external organisms must be adapted to internal moving forces.

Fourier does not hold that Attraction is to be taken as a guide in the present false social Order, called Civilization, in which it cannot act naturally and harmoniously. He knows that when the Passions are thwarted and perverted in their action, their Attractions are false, and lead to discordant and vicious results. What he asserts is, that the Passions and their attractions are, *in principle*, good; that they are the motors which God has implanted in man to impel him to fulfill his Destiny, and that in an Order of Society suited to them, and in which they can act according to their real or essential nature, they would be true guides, and effect and secure the seven guarantees which he describes.

Moralists and legislators have, in all ages, supposed that the Passions must adapt, or be made to adapt themselves to the social Order in existence — not that the social Order should be adapted to the Passions; in other words, Man must be adapted to human laws and institutions, not laws and institutions to Man. This error is similar to that which supposed the sun to revolve around the earth, instead of the earth around the sun. The social policy of the past must be changed, and the legislators of the future must seek to establish a social system, which is adapted to human nature, and which will secure to the Divine agent — Attraction — its normal action. — EDITOR.

7. *Concert of Reason with Nature*, or the guarantee of attaining to wealth and happiness which are the aim of nature, by the practice of truth and justice which are the aim of sound reason, and which can exist only in Association, based on Attractive Industry.

Inverse Pivot. *Internal Unity or peace of Man with himself*, and the end of the internal war which the present social Order creates in each individual, by placing the passions or attractions in conflict with reason and the law, neither of which can be satisfied by a sacrifice of the other.

Direct Pivot. *External Unity in the relations of man with God and the Universe.* As the universe communicates with God only by means of Attraction, as every created being, from the planet to the insect, attains to harmony only by following the impulses of Attraction, duplicity of system would reign in Nature, if man had to follow any other guide than Attraction in order to attain to the destiny assigned to him by God—that is, to social Harmony and Unity.

Such is the basis upon which I shall establish the worth and excellence of Attraction in social mechanics, and the inadequacy and incompetency of human legislation to direct the social Movement. Legislation produces results exactly the opposite of those described in the above Table, and, in addition, duplicity of action or absence of the spirit of God, whose essential characteristic in the government of the Universe is Unity of System.

In no age have men reasoned more than in ours upon the unity of the Universe; it is the favorite theme of the philosophers. There exists, however, in all their theories a surprising oversight; they have left Man out. They refuse to him all unitary Destiny: 1st, Unity of man with himself, or accord between the Passions and Reason; 2d, Social unity, or unity of races and nations, living under one Order of Society; 3d, Unity with God and with the universe, or capacity of being directed as are worlds and their creatures by the agent of God, which is Attraction, the only agent which at the same time reveals and impels, interprets his social laws and secures their execution by the charm of the seven guarantees.

Let us consider the first of these Unities, overlooked by the philosophers, namely, Unity between the Passions and Reason.

Civilization and the other subversive societies, in preventing man from being governed and directed by Attraction and in subjecting him

to the dominion of human reason with its coercive laws.* places him in antagonism with Divinity, and excludes him from the plan of universal Unity.

As Unity cannot admit of two opposite and conflicting motors like Attraction and Compulsion, it is evident that whatever is governed by Compulsion or Constraint is out of unity with God and the universe; and that if we would conform to this unity, we must discover an attractive social regime, that is, an order of society based on Attraction.

Our theories of unity, then, rendered it obligatory upon us to study Passional Attraction, especially since Newton's success in the material branch; everything indicated that it would reveal some great mystery.

When we reflect that Attraction is the interpreter and motor of Harmony for creations both superior and inferior to man, that it harmonizes by its impulse alone the planets and the industrial insects (such as the bee and the ant), we might well be surprised that it should not in like manner ordain laws of unity and harmony for man, who is a creature between the planet and the insect. This apparent exception to the general rule compels us to choose between the following alternatives:

1. If Attraction, which is the sole interpreter of the laws of Unity and Harmony, does not reveal those laws to man, God, then, has excluded him from the plan of universal Unity; in this case the Creator would be unjust toward us, and his providence would not be universal, since it would not extend to the first of our collective wants—

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* This statement contains an important truth, but it is imperfectly expressed, that is, in too absolute a sense — without regard to social circumstances and conditions, as is the case with many of FOURIER'S statements. It can hardly be said that Civilization does this; it is the result of the state of development of man's spiritual or passional nature, and the condition of society. The same idea might be expressed as follows:

The Passions in the subversive societies being undeveloped or misdeveloped, do not direct man rightly and in the path of his Destiny, and cannot consequently serve him as guide. It is necessary to check, repress and regulate their action; Reason lays down rules and regulations — which it deduces from the state and condition of society, from its necessities—for their government, that is, it legislates for them; the Passions — or the Attractions — are forced to conform to these laws; man cannot consequently obey his Attractions; he is withdrawn from their control and guidance, and placed under that of reason and legislation. We will add that as happiness consists in the satisfaction of the Attractions, it is sacrificed by this social necessity; in addition, the Passions and Reason are placed in conflict with each other, and Man in a state of warfare with himself. — EDITOR.

that of a system of Divine laws for the regulation of our social relations.

2. If, on the other hand, man is permitted by God to participate in the unitary plan of the Universe, it follows that the system of Social Unity to which he destines us must be interpreted by Attraction, which is the Oracle of God — an oracle that has never yet been studied.

There can be no hesitation in choosing between these two alternatives; the first is wholly inadmissible; to pretend that God has denied to us a unitary social Code would be absurd, so long as we refuse to consult the Divine Oracle — Attraction — the only known mode of revelation between God and his creatures *in all that relates to social and industrial Harmony.*

(It must be observed that I do not speak here of religious revelations, which are wholly foreign to the question under consideration.)

If the philosophers had devoted to this subject a single one of the centuries they have devoted to metaphysical and other controversies, if they had, without any success, endeavored by methodical studies of Attraction and by practical experiments to ascertain to what social mechanism it tends, and if after all their laborious researches they had discovered nothing satisfactory, they would at the most have been authorized to assume one of the following alternatives:

Either a neglect on the part of the Creator to devise for man a social Code revealed by Attraction, as he has done for the planetary and insect worlds.

Or incompetency on the part of human reason, which up to the present time has failed to discover that Code, as it failed for a long period in making other important discoveries, as, for example, the mariner's compass.

A similar failure in respect to the Divine Social Code should lead us rather to accuse human reason of incompetency or of defective methods, than to accuse Providence of having overlooked the first of man's collective wants, that of a unitary Passional Code; for we could not suspect the Creator of such an oversight without denying all his attributes.

Radical Attribute. Integral regulation of Movement by Attraction.

PRIMARY ATTRIBUTES.
1. Economy of Means,
2. Distributive Justice,
3. Universality of Providence.

PIVOTAL ATTRIBUTE. UNITY OF SYSTEM.

If God has not devised for us a Social Code, revealed by Attraction, he is wanting in all these attributes.

Radical Attribute. He is not the integral Regulator of Movement, if our globe in its social career is abandoned forever to the direction of human reason with its coercive arbitrary Laws.

1. He violates the principle of Economy of Means, since in abandoning us to the coercive methods of Reason, he does not secure the economy resulting from the seven guarantees already enumerated.

2. He disregards the principle of Distributive Justice, in refusing to us the advantage of a guide which he could have given to us as he has to other creations, and the absence of which he knows cannot be supplied by human reason.

3. His Providence is not universal, since he has not provided for the most important of the collective wants of Humanity.

Pivotal Attribute. He establishes Duplicity of System in creation, if he excludes man from the scheme of Universal Unity.

These imputations against the Creator, which are contrary to all the teachings of religion and of common sense, would in each instance cause the suspicion of error and incapacity to fall upon human reason and its defective methods of investigation, — methods which should certainly be distrusted, for they have failed in many instances for thousands of years to lead to the simplest inventions and discoveries. These methods should be equally distrusted in social matters, since during all antiquity the champions of popular liberty neither discovered *nor even sought* a method for the emancipation of the slaves who composed the great body of the people. After such neglect, it is not at all surprising that up to the present day the most urgent of all studies, namely, that of Association and of Passional Attraction has been overlooked.

This study would not have been deferred for a moment, if men had discovered and reflected on the radical attribute of God — the faculty which he alone possesses of regulating Movement, by distributing to all beings attractions and repulsions, adapted to the execution of his designs.

Let us examine the consequences of this attribute, possessed exclusively by the Deity.

Attraction is, in the hands of God, an enchanted wand which enables him to obtain by the allurements of love and pleasure what man knows how to obtain only by coercion and violence. It transforms

functions the most repugnant in themselves into enjoyments. What can be more repulsive, for example, than the uncleanly offices incident to the care of a new-born infant? What does God do to transform these repulsive functions into pleasures? He gives to the mother *Passional Attraction* for them; he simply uses his magic prerogative of IMPARTING ATTRACTION. From that moment, labors, in themselves the most repugnant, are transformed into pleasures.

To estimate the value of this exclusive prerogative of God, let us suppose it possessed by some ambitious monarch. Such a monarch, once invested with the power of IMPARTING ATTRACTION, would have no need either of tribunals or armies to cause his laws to be executed, and to bring the whole world under his empire. It would suffice him to give to all nations an Attraction for the system he desired to establish. Let us suppose, for example, that it was for our delectable Civilization with its policy of spoliation and war; as soon as he had imparted Attraction for this fortunate Order, the people would hasten to carry their savings to the tax-gatherers; the young men would vie with each other in their ardor to enlist in his armies; the Savage tribes would engage with delight in the Industry which they now abhor; the Barbarians would disperse their seraglios and adopt the customs of Civilization. In addition, such a monarch would impart to all other sovereigns, far or near, an *Attraction for recognizing his supremacy:* they would hasten to send ambassadors to do him homage and to proclaim him Arch-monarch of the globe. And since every sovereign and people would find their happiness in the measures which this monarch had invested with the charm of Attraction, it must be admitted that the ruler who should be the exclusive possessor of this talisman would be foolish indeed if he resorted to any other means, such as coercion, punishment or war; such a course would imply wilful malignity and arrant stupidity in him, for in addition to inflicting misery upon his subjects and upon neighboring states, he would fail in his plan of universal supremacy through the resistance and despair of nations; whereas by employing the magic lever of Attraction, he would at the end of a few years be in peaceful possession of the entire globe, without having incurred the least expense, run any risk, or dissatisfied any individual.

Such is the relation of God to his creatures; exclusive possessor of the most powerful of motors, of the talisman of Attraction, would he not become their persecutor and fail in his designs if, neglecting an agency so efficient, he should have recourse to any other lever than

Attraction for ruling the Universe, and regulating according to one plan of unity all branches of Movement?

Cardinal Movements.	1.	The Material,	Earth.
	2.	The Organic,	Water.
	3.	The Aromal,	Aroma.
	4.	The Instinctual,	Air.
Pivotal.		The Social or Passional,	Fire.

Let us not spare repetitions in a question of such high importance; they are absolutely necessary.

We see that God employs the lever of Attraction alone in directing planets and suns, which are creations immensely superior to us, and the insect world which is far inferior to us. Could man alone, then, have been excluded from being guided to his social Destiny by Attraction? Why this interruption in the order and system of the universe? How is it that Attraction, the Divine interpreter for the planetary and animal creations, and sufficient to lead them to harmony, is not also sufficient for man, who is a creation midway between the two? Where is the Unity of the Divine system, if the motor of universal harmony —Attraction—is not applicable to man as it is to the planetary and animal creation? if, in other words, Attraction is not applicable to his social relations, and particularly to Industry which is the Pivot of the social mechanism. Here are condensed in a short space important truths; they are among those which should be engraved in letters of gold.

The exercise of Industry, which is a delight for certain animals, such as the beaver, the bee and the ant, is for man a burden from which he seeks to escape the moment he enjoys his liberty. The masses in Civilization aspire only to a life of indolence and ease, and the Savage says to an enemy as his bitterest imprecation: "May you be compelled to till the earth."

But since we are evidently destined by God to agricultural and manufacturing Industry, how is it that, up to the present time, we find emanating from his wisdom, no social Code for the regulation of our industrial relations, no natural attraction for labor? How is it that labor, which is said to be our destiny, is a scourge for the slaves and hirelings of Barbarism and Civilization, who seek only to rebel against it, and would abandon it at once if they were not restrained by the fear of punishments or by want? Labor, nevertheless, as we have remarked, is the delight of various creatures, such as the beaver, the bee

and the ant, which are perfectly free to remain idle; but God has planned for them an industrial system which attracts them to labor, and causes them to find their happiness in it. Why has he not bestowed on man the same benefit as on these creatures? What a difference between their industrial condition and ours. A Russian or an Algerine works from fear of the lash; an Englishman or a Frenchman from fear of starvation, which is always at the threshold of their miserable homes; the laboring classes of ancient Greece and Rome, of whose liberty we hear so much, were slaves, and worked from fear of punishment, like the negroes of the present day.

Such is the happiness of man in the absence of a system of Attractive Industry; such the results of human wisdom and human legislation; they reduce Humanity to a condition inferior to that of the industrial animals, for which Attraction transforms labors into pleasures.

How great would be our happiness, had God done for us what he has done for those animals — had he imparted to us Attraction for the labors to which he has destined us! Life for us would have become a constant succession of enjoyments, from which would have flowed unbounded wealth; whereas, in the absence of a system of attractive Industry, we are but a society of slaves, of whom a few contrive to escape from labor and combine together to maintain themselves in idleness; these are hated by the majority who seek like them to emancipate themselves from labor. Hence arise commotions and revolutions, the leaders of which promise the people to render them rich and happy; but, when once they have attained their ends by some political change, they spoliate the masses and subjugate them more than ever in order to live in idle ease, or what is the same thing, become the directors of the labors of others.

In this wretched state, we may well envy the lot of the industrial animals, and murmur against Providence which would appear to have had more solicitude for them than for us; for if our philosophic theories are to be believed, Providence has assigned to us neither a code of social laws, nor a fixed system of Industry, nor industrial attraction to give a charm to the labors to which we are destined, nor even a guarantee of labor, repulsive as it is, which cannot always be obtained by those who depend upon it for a subsistence, and which is insufficient to those who do obtain it, for more commonly they labor for a master than for themselves — a wrong that will not exist in the Combined Order, in which every individual, man, woman and child, will

receive a share of the profits of Industry, proportionate to his or her capital, labor and talent.

In vain do our legislators and economists hope by their theories and laws to supply the place of an attractive industrial code; in vain do they pledge themselves in their innumerable constitutions to secure to the masses prosperity and happiness; with all their wisdom and legislation, Industry continues to be repugnant, and the seven social scourges are as deeply rooted as ever. Do not these shameful results show the worthlessness of all these theories?

Besides, if Humanity is to make its own laws, if there is no need for Providence to intervene in our legislation, then God must have judged our reason to be superior in legislative conceptions to his own.

Now one of two things must be true: either God did not know how to compose a social code for us, or he did not wish to do so.

If the first, how could he have supposed that our feeble reason would succeed in a task to which his own was unequal? If the latter, how can our legislators hope to construct the social fabric of which God would deprive us?

Will it be pretended that God wished to leave to human reason the exclusive control and direction of the social Movement? That he has delegated to man the function of legislator, though better able assuredly to exercise it himself? That he wished to reserve this field to the political genius of Humanity?

Our experiments for three thousand years prove clearly enough that human reason is unequal to the task. God must have foreseen that all our legislators, from Solon to those of the present day, would succeed only in perpetuating the seven social scourges while promising to open to us avenues to moral and political progress. With this foreknowledge of the deplorable results of human legislation, God would then have assigned us a task beyond our strength, though the execution of it would have been so easy for himself.

Let us consider further this error which would attribute legislative powers to feeble human reason. Why should God renounce this function which it would have been so easy for him to exercise by giving us a social Code sustained by Attraction? What reason could he have had for refusing us such a Code? There may be six answers to this question:

1. *Either he did not possess the knowledge requisite* to frame for us a social Code, based on Attraction and securing the reign of justice,

truth and social unity; in this case he is unjust for creating in us the want, if he had not the means of satisfying it, as he has satisfied that of the industrial animals to which he has given attraction for their labors, and for the mode of life which he has assigned to them.

2. *Or he had not the desire* to give us such a Code; in which case he is the persecutor of Humanity, creating us designedly with wants which it is impossible for us to satisfy, since none of our social systems can extirpate the seven scourges.

3. *Or he had the knowledge but not the desire;* in which case he is animated by a malignant spirit, since, while able to secure the reign of good, he prefers the reign of evil.

4. *Or he had the desire but not the knowledge;* in which case he is incapable of governing us, since he perceives and desires the good which he has not the wisdom to realize, and which it is still less within our power to achieve.

5. *Or he possessed neither the knowledge nor the desire;* in which case he would be inferior to that evil spirit to whom man attributes wickedness, but not stupidity.

6. *Or he had the knowledge and the desire;* in which case the Code exists, as well as the means of its revelation; for of what use would be such a Code, if it were not revealed to the beings for whom it was intended?

Now when a theory, discovered after twenty-five centuries of neglect, transmits to us this revelation, initiates us into the knowledge of the Divine Social Code, and of the system of relations which it assigns to human Industry, what have men to do but to admit the insufficiency of their sciences, and make on a small scale a practical experiment of this Code?

Men would not have doubted for a moment the existence of a Divine Social Order reserved for them, had they reflected how easy it would have been for God to grant such a favor. To deliver us from the scourge of false theories, to give us a Code capable of harmonizing our social, domestic and industrial relations, what had God to do? Nothing, we answer, but *to will.*

With the power which he possesses exclusively of imparting Attraction, the worst Code framed by Him, and based on Attraction, would have been spontaneously accepted by the whole human race; whereas the best social Code, devised by man and upheld by constraint, becomes a source of discord and suffering by the sole absence of Attraction in

securing obedience to its laws: hence all the constitutions framed by men would fall at once if they were not sustained by scaffolds and prisons.

We may draw from this the singular conclusion that human happiness can result only from divine laws, even were God less skillful in legislation than human lawgivers. How will it be, then, if God is their equal in legislative wisdom, which we may presume without doing them injustice? His Code, if it were only as wisely framed as theirs, would be immeasurably superior, for the reason that it would be sustained by Attraction, which is the only guarantee of happiness to those who obey. Thus God would be certain of securing our happiness by an attractive Code, even were it inferior in wisdom to the laws of man; and on the other hand, he would be sure to see us plunged in misery under any code coming from human reason, from the one fact that it would not be attractive, and that the human lawgiver has not the ability to inspire any charm for his tax-gatherers, policemen, military levies, and other perfections of our civilized constitutions.

The human legislator may, sword in hand, make us avow that we love his laws, but he cannot really inspire us with a love for them unless he admits us to share his privileges, and thus enables us to live in ease, secure against poverty and repugnant labor; but these privileges are only for a favored few, while Attraction, once connected by God with the execution of laws, would render them delightful to all.

In vain will moralists, like Lambert, say to the people, "Pay your taxes cheerfully, it is the best use to which your money can be applied." The poor man has no taste for such precepts, but on the contrary feels a profound dislike to hand his money over to the government agents. He would pay with delight, if some power, invested with the Divine prerogative, should impart to him Attraction for tax-paying; he would experience as much pleasure from it as a mother experiences in performing the uncleanly but attractive offices required by the care of her infant-child.

These truths, which could not have been overlooked by a wise Creator, must have determined him to give us a social Code of some kind, obedience to which should be secured by Attraction. Regard for these truths should have prompted men to examine whether this Divine Code, which rules by Attraction alone, does not exist, but remains undiscovered in consequence of the false methods of science, or the neglect of

investigation. The question, then, should have been raised as to the proper mode of pursuing the investigation in order to discover this code. It will be seen in the following chapter that God would have been involved in a labyrinth of absurdities, if he had failed to frame such a code.

Instead of occupying themselves with this investigation, men have been engaged in contriving constitutions which have greatly multiplied within the last century. How is it that on beholding the inefficacy of these unsubstantial guarantees against known evils, such as pauperism, fraud, oppression, carnage, etc., no reflecting mind has instituted the inquiry whether God had not provided for our wants in respect to social legislation, and devised for us a social Order adequate to secure for us the various ends which human laws can never attain, such as wealth, harmony, justice, practical truth, the guarantee of attractive labor and the minimum, and above all, social Unity, the essential aim of Divine legislation and the dream of human politics.

If men were making their first social experiments, if they were in the early ages of Civilization, they would, perhaps, be excusable for founding some hope of social happiness on their own wisdom — on human legislation without the intervention of the Divine; but a long experience has fully dissipated this hope; the world has evidently nothing to hope from the four speculative sciences — Metaphysics, Moral Philosophy, Politics and Political Economy; twenty-five centuries of trials of their systems have proved that they all revolve in the same barren circle of error; and far from satisfying the expectations they raise, they but develop new social and political evils, such as military conscriptions, forced loans and levies, secret societies general espionage, national debts, issues of irredeemable paper money, and many other devices and expedients, which only aggravate the scourges they propose to extirpate.

What are the results of the most vaunted of political constitutions, that of England? Its capital swarms with beggars, vagabonds and thieves, and an annual poor tax of millions does not prevent the country from being overrun with laborers out of work and without bread, and obliged to emigrate by the thousand.

If such is the condition of the nation which subjects to its commercial tribute every region of the globe, what must be that of the countries thus despoiled to enrich a people among which so much misery still prevails? With what distrust for the laws and institutions of

legislators and conquerors should the contemplation of these results inspire us! How powerfully should the spectacle of such enormities urge us to seek for the Divine Code and for an issue from our disastrous Civilization!

And when we reflect that human reason, which might have failed in this investigation as in so many others, has not even entered upon it or even raised the question, God will be vindicated from all suspicion of oversight or negligence, and human reason, which for twenty-five centuries has blindly disregarded the studies which it was its duty to undertake, will be condemned. Through this neglect, it has deprived mankind of the advantages of the Divine Social Code, and has left it to suffer under the guidance and control of human legislation, which can only produce and extend the seven scourges of our subversive societies.

Champions of the speculative sciences, unanimous in your condemnation of the passions and their natural attractions, what reply have you to make to these arguments, drawn from the five essential attributes of God, and especially from the pivotal attribute — Unity of System, which you concede to him by common consent? Explain how a Being who is the director of Universal Movement in Creation, and whose fundamental law is Unity of System, could in the case of man alone have neglected the direction of the social Movement; could have isolated him from the general scheme of unity, from the universal mode of guidance and revelation; could have refused to us a happiness which it would have been so easy for him to bestow, since he alone can impart attraction for obedience to laws which are always hated when dictated by man? In what a labyrinth of absurdities would not God become involved by this contradiction with himself, and his plan of establishing Unity through Attraction. This will be a subject for examination in the next chapter.

CHAPTER EIGHTH.

EXAMINATION OF QUESTIONS WHICH ARE WITHOUT THE PALE OF THOUGHT AND CONTROVERSY IN CIVILIZATION.—CONTINUED.

THE INNUMERABLE ABSURDITIES

WITH WHICH GOD WOULD BE CHARGEABLE HAD HE FAILED TO FRAME AND REVEAL TO MAN A SOCIAL CODE, BASED ON ATTRACTION.

Duties are proportional to means; the more opulent a father the more duties he has to fulfill toward his children. The poor man, destitute of all means, cannot be said to owe even the necessaries of life to his family; the artisan with a small competence owes those dependent on him a support; the man in easy circumstances owes his children instruction in the useful branches of knowledge; the man of fortune owes his a finished education; and so on by degrees up to the monarch. The latter is, without doubt, the father who has the most obligations to fulfill toward his children, since he has more means than any other for providing for their education and securing their welfare.

According to this scale of progression, God, who is our common father, owes us still more than a monarch owes to his children; for being infinitely more powerful than all monarchs together, it was his duty to have provided for us, beginning with this world, more happiness than any earthly monarch can procure for children; and this happiness must commence for us from the time that the divine social Code shall be put in execution; the good which God has reserved for us not being attainable under the laws of man.

We are not so exacting as this in our prayers; we ask of God only that daily bread of which the poorest have need; to ask so little is to underrate his magnanimity, to turn his providence into derision. God owes us much, because he can give much. When we behold the refinement and luxury which exist among the great, what opinion must we conceive of a God who, having provided so many pleasures for the rich, should have done nothing for the poor; should have neglected to devise, by means of a just social system, an equitable and

progressive distribution of the means of enjoyment, a gradation such that if the rich, for example, have an abundance of everything with elegance and splendor, the poor would have at least a proportional minimum, with neatness and comfort.

Sophists will reply that God reserves this happiness for us in another world, and for this reason is relieved from the obligation of securing it to us in the present. This is to assume that his providence is partial; that it does not include the universality of Movement; that instead of being compound, it is simple, limiting to one life the happiness which should be extended to both. But as these sophists give us no details as to the condition and functions of our souls in the future life, of which I shall treat elsewhere, they leave room for us to suspect, on the principle of unity and analogy, that they will be unhappy as in this. Nevertheless, the power of our common Father being infinite in this world as in the other, he owes to us an infinite happiness in the present world as well as in the future.

The theory of Passional Attraction will demonstrate that he has fulfilled this two-fold duty, and that in addition to the good he has prepared for us under the reign of social Harmony, to which the globe is soon to pass, he guarantees to us happiness in the other life, of which we have as yet no positive knowledge.

The scientific demonstration of the reality of the future life can be arrived at only by a knowledge of the integral theory of Movement, or the unitary theory of its five branches, of which our sciences, after three thousand years of research, have been able to explain only the least important — the material — which has been known since Newton's discoveries.

Omitting for the present these transcendental problems, let us restrict ourselves to the inquiry as to what should be expected of the Deity relative to our terrestrial destiny, which he must have regulated by a social Code, anterior to the creation of man. Let us examine to what extent his wisdom would be compromised, if he had not provided such a code. Let us set up a fictitious accusation against his providence, assuming that he has devised no system of laws for our industrial and social relations, revealed by the synthesis of Attraction, and in harmony with mathematics.

An amusing feature of the Table which follows is, that all the charges here brought forward, to the number of sixteen, — some of which have been mentioned in preceding chapters, — fall back upon

human reason, if it can be proved that God has not neglected to frame for man a unitary social Code, but that human reason has neglected to seek for it.

TABLE OF CHARGES TO BE PREFERRED AGAINST THE DEITY, ON THE HYPOTHESIS THAT THERE EXISTS NO DIVINE SOCIAL CODE.

A *The Creator is deficient in foresight, limited in his providence and in his wisdom.* if, after the experience he must have acquired during a past eternity in creating and governing worlds, he has not foreseen the want of their inhabitants of a unitary social Code for the regulation of their industrial and domestic relations and the play of the passions — a code which human reason is incapable of framing.*

V *He is liable to the charge of having considered human reason superior to his own,* since he has left to it the care of legislating on the pivotal branch of Movement — that of the organization of human societies.

B *He detracts from his own dignity and punishes man,* because being able to insure our happiness by means of an attractive social Code of some kind, which, whether good or bad in theory, is always good in practice, as it is based on Attraction, he has been pleased by refusing us such a code, to exhibit his malevolence toward us, and involve us in perpetual suffering.

G *He gives rise, by providing no social Code, to the spirit of irreligion and to doubt in his providence.* He betrays a want of interest in the welfare of the human race by not establishing a social Code for

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* Supreme Wisdom must have precalculated the action of those motor-forces, called Passions, which it has implanted in man, and regulated, *according to some plan*, their mode of action and development. It must, before creating the Passions, have determined upon a system of Society which would secure their useful employment, and in which they could act and co-operate harmoniously. It is this system which human reason should have sought to discover by *a careful observation and study of the Passions, their tendencies, requirements, and modes of action and development*,— or what FOURIER calls, "The analytic and synthetic calculation of Passional Attraction." Moralists, philosophers and legislators have never thought of this; they have simply condemned the Passions as depraved and vicious, — seeing them in their subversive development, — and sought by laws and institutions of their own to regulate their action according to their views. Fourier shows the radical error of this policy, and proposes to seek for the original or Divine plan according to which they were created, and their play and action regulated. This plan is what he calls the divine social Code. — EDITOR.

the regulation of its social relations, and thus justifies scepticism and impiety.

C *He exhibits a degree of intelligence inferior to that of the commonest of mortals by not framing such a code;* for the most ignorant of men in collecting materials for building — stone, wood-work, etc. — does not fail to prepare some plan for their employment. Now if God, in creating the passions, the arts and sciences, industry and the other materials of the social edifice, has neglected to fix upon a plan for their employment, he would exhibit a want of foresight which would expose to derision the least skillful of our mechanics.

D *He would seem at times to be void of his attribute of wisdom;* for, knowing how to regulate harmoniously the planetary worlds and their systems, if he were incapable of establishing harmony in the relations of the beings who inhabit them, he would resemble an architect who, after having constructed a vast palace, should be at a loss how to build a cottage, and from that fact might be suspected of a temporary loss of his faculties.

D *He becomes responsible for the existence of social anarchy and discord on earth,* by depriving us of a Code, the necessity of which he could not have overlooked; for no sovereign or minister in founding a colony, were it only of a hundred families, forgets to provide for it, at the outset, some system of organization and government; God should have done as much for our globe and all others, — they being colonies of which he is the founder.

C *He is chargeable with injustice to our globe alone, or to all globes;* for if other worlds have no need of a social Code, and can attain to harmony by the light of human reason alone, or if they have discovered the Divine Code by means of an instinct refused to ours, God exercises a providence toward them which he does not toward us. Why does he not either relieve us from the necessity of such a code, or initiate us into the means of discovery which has been granted to other globes?

E *He violates the laws of mechanics and the first of his primary attributes — Economy of Means* — in not employing Attraction to exercise the functions of motor and guide for man as it does for the planetary and animal worlds; in making Attraction a deceptive guide for man alone, he fails of the only means of attaining the seven guarantees we have already enumerated, such as permanent revelation, voluntary execution, etc.

If he has conferred on Attraction this function of social motor and guide, *he has, then, given us in the faculty of Reason but a delusive substitute for it;* for up to the present time the theory of Passional Attraction has been impenetrable to our sciences, although in its quality of social guide it was the thing most urgent for us to understand. God would then have given us only incomplete or partial powers of reason, capable of discovering the comparatively useless theory of material or siderial attraction, but not the priceless theory of Passional Attraction and social harmony.

He is the enemy of man in both a positive and a negative sense; in the positive sense, by refusing us an attractive passional Code, which would have secured our happiness and would have cost the Distributor of Attraction nothing but to will it; in the negative sense, because being able to distribute Attractions and Repulsions at pleasure, he has not given us Attractions adapted to the results—such as poverty, fraud, oppression, carnage, etc.—which the laws of men produce, laws which would become for us a guarantee of happiness, if God had given us an attraction for their odious results, as he should have done, if our present societies were our irrevocable destiny.

He desires a permanent war between man and himself and between man and his passions, if he has condemned us to resist the influence of the attractions, of which he is the distributor; or if, foreseeing that they would lead us to evil, he has given us to resist them no other means than reason, which is powerless even among those who call themselves its oracles, like the philosophers, for example, who are often the least capable of resisting their passions.

He directly encourages atheism, for he must have foreseen that after fruitless social experiments, continued for thousands of years, Humanity, subjected to the legislation of reason, would find all the evils it had suffered, aggravated, and would vainly invoke the intervention of Divine Wisdom in social affairs, in which its own had always failed; that these repeated disappointments would destroy all hope in God, and would give birth to theories of materialism, atheism, of the supremacy of evil, and to other aberrations to which the spectacle of the miseries engendered in the civilized, barbaric and savage societies gives rise, and which will prevail so long as men have no faith in a divine social Order and in the advent to a better social state.

His government of the globe is such as we should attribute to the fictitious being which we call Satan; for we may defy the evil spirit,

if the globe were given it to govern, to invent for the torment and degradation of the human race,

More ferocity and brutality than we see in the Savage state;

More persecution and oppression than we see in the Barbaric state;

More perfidy than we see in the Civilized and Patriarchal states;

In fine, more poverty and debasement than the human race experiences in these four societies.

Direct Pivot. As regards the passional and social world:

God is in internal conflict with himself and with his own laws, if, loving justice, truth, unity, he has destined us to the civilized, barbaric and savage societies, in which the passions produce only the permanent triumph of injustice, falseness and duplicity of action — a state of collective and individual warfare of man with himself.

Collective warfare, by the open or secret opposition of the great majority to the laws and institutions of our false societies which would fall at once if not upheld by violence and constraint.

Individual warfare, by the strife and conflict between Attraction and Reason in each individual.

And in addition, social warfare, by the antipathies of races which maintain upon the earth four incompatible societies — the Savage, Patriarchal, Barbaric and Civilized — which are hostile to each other; and by the refusal of nations composing the same society, like the Civilized, to form any fusion or union.

Inverse Pivot. As regards the material world:

God is involved in external conflict with himself, that is, with the universe, which is composed of three principles:

1. Spirit, or God, the active and moving principle;
2. Matter, the passive principle which is acted upon;
3. Mathematics, the neutral and regulating principle.

He is in conflict with two of these principles, if he has irrevocably destined the second — matter — to the derangements of climate, the atmospheric excesses, the polar congelations, and other physical disorders which reign on the earth. If the present chaos of the globe is the ultimate design of God, he then rules matter in contradiction with the laws of the third principle — mathematics — from which, having derived the laws of harmony for the planets, he should have employed them to establish harmony in the elements and the material system of the globe.

This series of charges contravene in every sense the attributes of God which have been already enumerated.

Radical Attribute. Integral direction of Movement in all its branches by Attraction.

PRIMARY ATTRIBUTES. { Economy of Means, Distributive Justice, Universality of Providence.

PIVOTAL ATTRIBUTE. Unity of System.

I have set forth the charges to which God would be liable, had he failed to frame for man a social Code for the regulation of the passions, based on mathematics, and interpreted by the synthesis of Attraction. I have reduced the charges to sixteen; another might double and triple the number, but those enumerated are sufficient to sustain the propòsition laid down in this chapter, namely:

That if a series of formal charges were preferred against the Deity, they would all fall back upon human reason, if it can be proved that God has not neglected to devise for our relations a unitary Code; but that it is misdirected reason — the speculative sciences — which have made no researches whatever for this Code.

Let us reason here as if its discovery were not made: the vindication of the Deity would still be very easy; it is based on a decisive fact, on the neglect of investigation, of which human reason has rendered itself culpable. God consents willingly that we prefer all these and a hundred other accusations against him for not framing and revealing a social Code; but if he has done this before creating the human race, and if he has given man in Passional Attraction a medium of revelation, upon whom do the various charges fall back, if not upon the authors of the speculative sciences which have lost five and twenty centuries in political controversy without deigning to seek for the divine social Code by the analytic and synthetic calculation of Passional Attraction — a calculation which should have been entered upon in the earliest ages of scientific investigation, were it only from pure curiosity, and to conform to the rule of integral exploration.

Thus to accuse the Deity, which seems at first view an act of impiety, becomes in fact the most judicious step that could have been taken, because it raises the issue between the false light of reason or philosophy, and the wisdom of God.

Timid consciences may fear that such an act would be an insult to the Creator by comparing his wisdom to that of man. God is indifferent

so matters so trifling; he can condescend, without lowering his dignity, to expose our ignorance and folly, which will always be made manifest, when the apparent errors of God are put in the scale with the real errors of human reason.

While ostensibly accusing God in this discussion, we really accuse the authors of the speculative sciences, for the greater the number of charges which can be preferred against him, the more incredible it will appear that he could have become involved in such a labyrinth of follies and absurdities by neglecting to frame and reveal a unitary social Code.

An apparent accusation thus preferred against the Deity, far from being an act of audacity and irreligion, would have been in reality an act of the highest wisdom, since it would have sufficed to dissipate those prejudices which destroy in us faith and hope in the universality of Providence. The discussion would have led to the conclusion that there must exist a divine social Code, and the recognition of the fact of its existence would have soon been followed by its discovery.

Can it be presumed that the Creator would take offense at such an accusation? The administrator who has fulfilled his duties faithfully and honestly has no fear of having his accounts examined; he is the first to invite an investigation, in order to establish his probity.

The Deity invites a scrutiny of his providence; he has too wisely organized the passional and material universe to fear that his methods and arrangements should be criticized—that the causes and ends of apparent evil should be inquired into; we can adopt no course more acceptable to him than to abandon our habit of servile and superstitious adoration, and scrutinize severely his plans as to the regulation of Movement, and especially of the Passions, provided, however, that we proceed in the same way with the adversary of Divine Wisdom, namely, perverted reason, which, arrogating to itself the direction of the social Movement, has excluded God from all participation in it.

We cannot, then, accuse God without, at the same time, accusing human reason; this is the only means of exhibiting the wisdom of God, which, as regards the destiny of our globe, has been veiled from the eyes of Humanity; it cannot be properly vindicated except by entering upon a regular examination of the duties and obligations of the Deity to man, and the manner in which they have been fulfilled, and making at the same time a similar examination in respect to the duties of human reason.

The issue between Divine and human reason may be reduced to the two following points:

The duty of the former was to frame for man an attractive social Code, and to interpret it to him by a permanent revelation.

The duty of the latter was to seek for this Code by an analytical and synthetical study of Passional Attraction, and to test it when discovered by a practical trial.

Upon the least examination as to which of the two has failed to fulfill its task, human reason will at once be suspected and be summoned to proceed to the research of the Divine Code — to the methodical study of Passional Attraction.

Such is the result to which our modern theories of atheism would have led, had not their authors been weak both in intellect and character.

This revolt against the idea of a God, which has found so many partisans in modern times, was, perhaps, an effect of despair on the part of an age which had become weary of its errors, and of the apparent disorders of Nature. Atheism, odious as it is, would have become a means of discovery, if the philosophers had been less timid in respect to forms. If they believed themselves justified in their denial of a God, they would not have been afraid to draw up their charges against his providence regularly, and to try a serious issue between human and Divine Reason, commencing with a detailed list of grievances, and especially a statement of what would be expected of each.

And as any discussion of this subject, by bringing Philosophy to the bar, would have caused suspicion to fall upon it as well as upon the Deity, and determined how far the obligations of each had been discharged, it is beyond doubt that philosophy would have been at once condemned, from the simple fact of its having violated the precept of integral exploration, and neglected all regular study of the social designs of God.

Thus extremes meet; the discovery of this mystery of our social Destiny, of the existence of a divine social Code, which would have resulted from the fullness of faith and hope in God, would also have resulted from a regular accusation of the Deity. Such an act, impious in appearance, would have led by an inverse process to the same end to which we should have been led by a direct process, through an intelligent faith and hope in Divine Wisdom, as well as by researches for the Divine Code.

Our philosophers, then, in atheism as in everything else, have failed through *simplism* and littleness; simple atheism is a hideous doctrine; compound atheism or the suspicion of both divine and human reason would have been a very happy conception, and in nowise unreasonable, for it is *conditional*, and does not call in question the existence of a divine Providence till after an examination of human philosophy, its antagonist, till after a decision of what each of them has done towards the accomplishment of its Duties. In this sense, compound atheism leads to the same end as intelligent faith, for both lead to a regular study of Attraction.

Our globe, up to the present time, has known only simple or blind faith, attributing the movement of the universe to the pure caprice of the Deity without the intervention of the mathematical or regulating principle.

In this study, as in all others, the civilized mind has lost itself through simplism; and with all its subtle theories in regard to the generation of ideas, it has never been able in its studies relative to God, to man and to the universe, to rise to the conception of any compound idea, to any hypothesis of unity of system in the universe. I shall analyze this tendency to one-sided or simplistic views at a future time.

Partial measures, instead of remedying, tend only to aggravate evils: we may judge of this by the course of our modern atheists, whose half-way denials of the existence of God have delayed the discovery of the Laws of Attraction, whereas a compound and methodical atheism would have led directly to the accusation of Civilized reason, and this was the end which it was desirable to attain. A cause does not admit of a just decision, when the accusing party is the criminal; he will take good care to say nothing to criminate himself; and such has been the course pursued by our simple atheists, who have attempted merely to disprove the existence of God from the apparent disorders of this world. These disorders — constituting the reign of evil — exist during the early or transitional phase of the social Movement, or of the social career of the human race on the planet. This period of social subversion is of short duration when compared with the entire career, as the period of infancy, with its teething and other troubles, is of short duration in comparison with the entire life of man.

If we suppose the social career of Humanity on the globe to be, for example, eighty thousand years, the different phases would be distributed somewhat as follows:

SOCIAL CAREER OF THE HUMAN RACE.

		Years
1st Phase.	*Period of Ascending Social Subversion,*	5,000
2d Phase,	Period of Ascending Social Harmony,	36,000
Pivot.	Apogee of Social and Material Development,	9,000
3d Phase,	Period of Descending Social Harmony,	27,000
4th Phase,	*Period of Descending Social Subversion,*	4,000*

Doubtless Providence appears at fault during the first phase or ascending subversion — the present state of our planet, which is still very young. The Deity will not be liable to such a suspicion in the fourth phase or the declining age, when there will be a return to a subversive state through the effect of the refrigeration and poverty of the planet; it will be known then that the two extreme transitions of all careers are painful, and that God, according to this general rule of Movement, cannot save any globe from the sufferings of the two extreme ages. As to those of the first age, they need not occasion much solicitude, since it is easy to escape from them as soon as the means or lever necessary to organize Association, namely, the arts of Agriculture and Manufactures, are discovered; after the development of these arts (which were already sufficiently advanced in the age of Pericles), it only remains for human reason to discover how to employ this lever, which, however, can only become a source of happiness on condition of organizing Association and social Unity.

Our men of science, instead of studying this question, have confined themselves to censures of divine Providence, justifying their charges by the present disorder of the globe, without taking into account the

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* It is of but little consequence, in studying the question of evil, whether the social career of the human race is eighty or eight hundred thousand years; the law is the same. The important fact to be understood is that Humanity, considered as a collective whole, goes like all other finite beings, through a CAREER; that this career has a beginning, a middle and an end; that the two extremes or transitional phases — the beginning and the end — are incomplete and imperfect, being out of unity with the central, which is the organic and normal part of the career, and that it is in these transitional phases that the reign of evil takes place. Had men of science comprehended this truth, they would have furnished a scientific solution of the problem of evil, and the world would have been taught to seek for the means of realizing the collective happiness of the race on this earth by the discovery and organization of social Harmony, instead of believing in the eternity of evil here below, and in the possibility only of individual salvation in another world through prayers and supplications. — EDITOR.

means of Harmony which God may have reserved for us, and which reason should have endeavored to discover.

Why does human reason claim for itself the privilege of accusing Providence, while denying the right of any authority to accuse it in turn? To escape the dilemma, it resorts to a subterfuge which up to the present time has fully succeeded; it feigns extreme humility, saying "let us reverence the profound wisdom of God; let us not seek by an act of audacious sacrilege to penetrate sacred mysteries, and raise the veil that conceals them; is a pigmy like man made to fathom the depths of Divine Wisdom?"

Let us not be deceived by such subterfuges; let us come at once to the point.

There is delinquency somewhere, which must be traced to its source; and since suspicion must rest either upon divine Providence or human reason, no evasion should be allowed. Let us not fear that the inquest will be offensive to the Creator; far from it; he desires it for his own glory as well as for our happiness. He has been for five and twenty centuries the object of philosophic suspicions, which have been disguised under a mask of reverence; but notwithstanding all this pretended veneration for the Deity, the principle is none the less maintained that his *providence is limited and insufficient*, since he has failed to provide for us a social Code; that he is *the enemy of distributive justice, of economy of means, and of unity of system*, since the intention is attributed to him of wishing to perpetuate the present civilized Order, the social chaos that now reigns on the globe.

Such are the delinquencies which we impute, *in fact*, to the Supreme Being, while offering to him an incense, polluted by prejudices defamatory of his wisdom and goodness. God does not accept this equivocal homage; his wisdom can be made manifest only by an exposure of the real delinquent; we must know definitely whether God is deficient in providence, and has neglected to frame for us a social Code, or whether human reason has neglected to seek for it.

From the moment the discussion assumes this definite form, and leaves no opportunity for subterfuge, we shall see delinquent philosophy confounded and shrinking from an investigation; we shall see it confessing the universality of Providence, and the necessary existence of a divine social Code.

Whoever will reflect upon the sixteen charges which I have just set forth in the form of a hypothetical accusation of divine Providence,

and upon the seven guarantees which would have been secured in employing Attraction, will be convinced that if this hypothetical accusation had been developed and regularly entered upon, it would from the outset have awakened suspicions against speculative philosophy, which attributes to God the absurdity of having failed to frame and reveal a social Code for man. The investigation of these charges against Providence would of itself have led to a search for the Divine Code, which, had a regular exploration been prosecuted, would have soon been discovered.

CHAPTER NINTH.

EXAMINATION OF QUESTIONS WHICH ARE WITHOUT THE PALE OF THOUGHT AND CONTROVERSY IN CIVILIZATION — CONTINUED.

DETAILED EXAMINATION OF THE SEVEN GUARANTEES INHERENT IN ATTRACTION.

Let us multiply our proofs to establish the great truth before which all our philosophical theories in regard to man and his destiny fall, namely, that THERE MUST EXIST A UNITARY SOCIAL CODE, FRAMED BY GOD AND REVEALED BY ATTRACTION, and that the sciences not having made, up to the present time, any study of Passional Attraction, there is in this omission, if not bad faith, at least the most shameful negligence and incapacity, especially since the success of Newton in the investigation of Material Attraction was an incentive to follow up the study, and to raise it from the simple to the compound, by adding the calculations of Passional, to those of Material Attraction.

The three chapters of this part of the work relate only to this thesis, developed and presented in various lights; there is no subject upon which constant repetition is more necessary. In these three chapters we wage a war with the whole body of the speculative sciences; if the above thesis is clearly demonstrated, these sciences fall to the ground; Attraction is proclaimed the interpreter of God, and the ancient and modern philosophies are swept into oblivion.

Let us not spare details, then, in order that we may carry conviction to every mind. If some readers are sufficiently prepared, others doubt and hesitate, not from any bad intention, but from infatuation for reigning philosophic ideas, for our boasted Civilization, and from their belief in the capacity of human reason to make laws. Led astray by these narrow views, which are fostered by the four false sciences, they would amalgamate them with the doctrine of Attraction, which is opposed to all arbitrary dogmas and all theories confuted by experience.

Our age, engrossed by its philosophical and political chimeras, requires repeated rebukes for its blind disregard of truth and nature.

Its prejudices against Attraction are like the old walls of Roman cement, which are proof against the sledge and hammer of the mason; such is the tenacity of our prejudices against the guide which God has given us—against Attraction. We must, then, utterly demolish and clear away these old philosophic structures, before laying the foundations of the new system.

The more we examine the perfect accordance of Attraction with the attributes of God and the wants and aspirations of man, the more we shall be convinced that our learned bodies in neglecting all study of Attraction are chargeable, if not with bad faith, at least with shameful incapacity.

In how many researches, most of them useless, do we see men engage from curiosity or cupidity! What obstinate studies of insoluble problems, like those of the alchemists! How many fruitless excavations in regions supposed to contain mines! How many voyages to discover some miserable desert island, or a few inscriptions of no value! What impotent efforts to explore the interior of Africa for its mines of gold, and for the sources of the Niger and the Nile! What expenditures for the discovery of a north-west passage, which in the present state of the Arctic climate would be of no practical value!

No matter how great the obstacles, nothing can deter scientific curiosity from researches which end only in deception and disappointment; whereas the most magnificent of scientific prizes, the calculation of Attraction and of human destiny, has remained neglected for three thousand years without having excited the least curiosity.

Let us insist upon the indications which should have stimulated genius to this study, and resume the examination of the seven guarantees which Attraction offers to God and to man; I have presented them only in a Table. I will now proceed to analyze them in detail.

1. *Means of a permanent social revelation*, in that Attraction stimulates us constantly by impulses as invariable in all time and in all places as the teachings of reason are variable and deceptive.

The experience of all ages having proved that Attraction is immutable, that it must be ten thousand, twenty thousand years hence as unchangeable as it has been since the creation of the world, that it will tend always to riches and not to poverty, to groups and not to incoherence, it becomes evident from this immutable character of Attraction, that any science relating to its developments and properties would be a positive science, that any social system resulting from it

would be one dictated by God, and interpreted by a permanent revelation from him, since Attraction is never either silent or uncertain. What an inducement, then, to seek for its theory, which once discovered will be sure to become an invariable guide in social politics, and to supplant all our present irreconcilable systems.

If Attraction is not destined to furnish us this guide, what function, what employment has God assigned to it? It has served, up to the present time, only to lead us astray, to plunge us into excesses and into social conflicts. It would seem to be an enemy which God has placed in our path, a traitor which, under the most alluring guise, wins our confidence in order to mislead and ruin us. Is it God, then, who would betray us? for it is he who has placed within us this enemy.

The philosophers and moralists think that they explain the problem by saying that *God has given us reason that we may resist our Attractions.* This is precisely what he has not done; Reason, which they would oppose to Attraction, is powerless even with those who are reputed to be its especial ministers; it is always impotent when the passions and inclinations are to be repressed. Children are restrained only by fear; young men by want of money; the masses by poverty and coercion; the aged by parsimonious calculations which take the place of the impetuous passions of youth; but no one is restrained by reason, which, unsupported by coercion, would thwart the natural inclinations.

Reason, then, is without influence, and the more we observe man the more we shall see that he is in reality controlled by Attraction; that he listens to reason only so far as it teaches him to satisfy its dictates, and to refine his enjoyments.

It is evident, therefore, that God in subjecting us to this guide and motor called Attraction, must have reserved to it some function, some use adapted to the ends of unity and justice which are attributes of the Creator. In order to make Attraction serve a useful purpose he must have given us a social Code, which would admit of its free action and development. This opinion is the only one which can be reconciled with the attributes already pointed out.

With this mass of indications to excite us to study attraction, and to determine the social mechanism to which it tends, how great is the blindness and folly of Civilized nations in so long deferring the study, and how great would be the perversity of those who should seek to

prevent the trial of Association, the laws of which are at last discovered through the calculation of that Attraction which has in all ages been neglected and condemned.

2. *Economy of means*, by the employment of an agent combining in itself the properties of interpreter and motor; an agent capable of revealing and impelling at the same time.

What idea must men form of Divine Economy, about which they are constantly reasoning so absurdly? Can it be believed that when a means exists of performing a double function by a single agent, God would prefer to this economy the coercive method which would cause a double waste?

This is what would take place if God were to choose Reason without Attraction as his interpeter; he would be obliged, according to the Civilized method, to employ.

Unproductive interpreters, and
Rebellious subjects.

We have in the present Order many self-styled expounders of wisdom and reason, supported by a great army of officials, civil and military, without which no people would either listen to their lessons of wisdom, or consent to pay taxes. This whole body of officials is now unproductive; in Association it would be largely productive; for in that Order, labor being attractive will constitute the delight of the rich and great as well as of the people; it will secure a state of opulence and general peace, will render coercive armies and other means of repression unnecessary, preserve the masses from the disgust of repugnant toil, and combine pleasures with the creation of wealth.

Unless the incentive of Attraction be applied to Industry, the contrary effect takes place; the poor refuse to labor, or at least do so sluggishly and with disgust, while the rich and great are obliged to league together and enrol in armies the famished rabble to force the masses to engage in their repulsive labors; hence come those legions of non-producers, who constitute, incredible as it may appear, two-thirds of the civilized population.

Our theories which assign to God the title of supreme Economist are absurd and irreverent, when they assume that he could have based his calculations on a system of coercion, which gives rise to such enormous waste. It would have been perfectly easy for him to have adopted the attractive system, from which would have resulted both economy and wealth; he employs this system, as is visibly evident, in

the direction of the heavenly bodies, and of various industrial animals; can it be presumed that he would exclude man from it?

But how can our philosophic sciences be expected to give us any correct ideas of the system of economy employed by God, when in the management of the public economy of states, they have ended in so rapidly and monstrously increasing taxes, that it will soon be necessary to expend one-half of the product of the Industry of nations to regulate their industrial interests.

Such are the achievements of sciences which promise to simplify the administrative mechanism of Governments! Now if we admit that God has the power to establish the reign of good on earth, promised by our philosophic guides; if he wishes to simplify social arrangements instead of complicating them to the highest degree as they do, does he not possess the means in Attraction, of which he is the sole distributor? Must we not presume that he has decided upon making use of Attraction, and ought we not to enter upon its study, in order to discover the social applications to which he has destined it?

3. *Sympathetic concert between the creature and the Creator*, or reconciliation of the free-will of man, obeying from pleasure, with the authority of God who ordains pleasure.

From Attraction alone can this two-fold marvel proceed; where can we find an agent which guarantees so perfectly the respective liberties of master and subject, and which causes love to spring from obedience, from which in the present Order there arises only hatred between subject and master? In this Order, it is necessary to inculcate upon the civilized mind the fear of God so as to excite in it a fear of the constituted authorities, and secure passive obedience. If instead of such a policy, which is based only on fear and hatred, one could be discovered through which the people would be led to adhere with delight to Industry and to the laws and institutions of society, would not the philosophers admire an agent which should produce results so impossible for them to effect by their theories?

I have never read any of the controversies relative to free-will; I should like to know how the philosophers pretend to prove that man is free when he cannot obey the impulses which God has implanted in him, when he has not the power accorded to inferior creatures of obeying his attractions. The problem to be solved in respect to free-will is to establish concert between rulers and the ruled; this concert cannot exist except under a code which is attractive to those who are

governed by it. When the people come to have a sincere affection for the social system under which they live, and are happy in it, they will be inspired as a consequence with a sincere love of God — the author of so perfect an Order — and there will be entire concord and unity in the social world, but effected by the spontaneous play of the attractions without any coercion. Then will the exercise of free-will be fully guaranteed.

Does this freedom of the will exist at present among the industrial nations? No; since free or savage races reject Industry, and among agricultural and manufacturing nations, we see insurrection breaking out whenever constraint and coercion are removed.

Our industrial societies, then, are in a state of opposition to God, and of oppression for man; they are in opposition to God, who would govern us by Attraction, but which is now repressed, and they are oppressive for man, who has the desire, but not the liberty to follow Attraction. We cannot then conciliate

The free intervention of God,
And the free-will of man,

except under a social Code, adapted to the collective and individual attractions of Humanity. I have demonstrated that this Code exists; but how can it be discovered, so long as men make no researches for it?

4. *Combination of the useful with the agreeable*, or of profit with pleasure, by the application of Attraction to productive labors, to which it should passionately attract us as to all functions assigned us by God.

We ought, according to the moralists, to prefer the useful to the agreeable. But this is contrary to our destiny, which is compound and not simple, and which requires the useful and the agreeable to be united; our social and industrial relations should be so arranged that we should attain the useful while thinking only of the agreeable; without this, our happiness would be inferior to that of the animals.

Is it to be supposed that the ant thinks of the useful while gathering its winter supplies into its little storehouse? No; it is instinct alone which guides it; it occupies itself only with the agreeable, without thinking of the morrow, without troubling itself with speculations as to the approach and duration of winter. God must have devised for us a similar system, under which we may live without preöccupation for the future.

"Preposterous idea!" it will be said. Preposterous indeed would it be in Civilization, and this proves the need of a different social Order in which this freedom from care for the future would be possible, and in which the requirements both of the present and future would be fulfilled simultaneously. If we deprive ourselves to-day in order to enjoy to-morrow, our happiness is not integral and continuous. The prudence which sacrifices the present to the future, is a divergent wisdom, a war between Attraction and Reason. Wisdom in the Combined Order becomes convergent; it will enable man to enjoy himself to-day without care for the morrow, unless this care has for him some charm. Besides, this anxiety would be useless in the Combined Order, since while imagining himself engaged in the pursuit of present pleasures, he will, like the ant and the bee, have labored for the future.

This is promising too much, it will be said; men do not desire such wonders. Thus reply our pretended sages; but nothing is more erroneous than their moderation. They do not consider that our destiny being compound, we fall, if we do not obtain a two-fold degree of happiness, into a two-fold degree of suffering and misfortune. This is an alternative which must be constantly borne in mind. Good and Evil are always dualized effects in human destiny; we must attain to compound good, or we sink into compound evil; the animal is subject to *simple* good and evil only.

How will the Combined Order attend to the cares of the future, especially to the laying up of reserved supplies in seasons of abundance, if every one adopts as a rule to occupy himself only with the present? Attraction will provide for this; many characters will find *in cares for the future a present pleasure;* it will be these who, in each Series, will occupy themselves from Attraction with laying up supplies for the future. For example, in an Association, the regency, composed of old and experienced persons, will find a present pleasure in these acts of precaution; and when in a year of superabundance they decide to lay aside supplies for three years; when they supervise in turn the work of storing the grain, and securing it against all damage; when, finally, they can say to the Association, "our granaries are supplied for three years and arranged in good order," is their pleasure postponed to the future, like the consumption of the stores amassed? Certainly not; for an old man experiences *present enjoyment* when he makes for persons whom he loves arrangements which guarantee to them a happy future. The old will find besides a *present* charm in

presiding over the labors of the young men who are engaged with them in storing the grain, — a pleasure which cannot exist for old men in Civilization, between whom and the young there are so many causes of antipathy. The incompatibility of extreme ages being one of the most common duplicities of the civilized Order, as is the conflict between the useful and the agreeable.

There can be no unity of action in this respect except in a state of things, capable of putting an end to the conflict between Attraction and Reason, of attaining the useful by the agreeable, and of securing the good to come in the pursuit of present pleasure; this brilliant but difficult problem will be fully solved in an Order based on the Passional Series, and on a system of attractive Industry resulting therefrom.

The Serial Order once understood, what value can we attach to our present theories, which, placing Attraction and Reason in conflict and wishing to sacrifice one to the other, succeed in satisfying neither; for in Civilization, we see reason producing no valuable results, not even that of laying up supplies for the future, which is a guarantee against famine. Without this guarantee, a society with all its theories of political economy has less wisdom than the ant which is trodden under foot. Now, when with the light derived from these theories, we sink in intelligence below this humble insect; when it is evident that human reason has not, as regards providing for the future, risen to a level with the instinct of the ant, how can it be doubted that there remain great mysteries for us to penetrate in the theory of social Harmony, and that we should distrust the men of science who do not explore this new scientific field, from which exploration the solution of so many great problems might be expected.

5. *The saving of coercive agencies and measures, — of armies, scaffolds, prisons, courts of justice*, with all the parasitic functionaries, which the Civilized and Barbaric Orders of society employ for the maintenance of systems based on poverty and repugnant industry. These means of coercion would become useless from the moment a system of attractive Industry is established. And can it be doubted that we are destined to such a system? It will suffice as a proof that God has not created upon the earth any means of constraint, invested with divine authority, and superior to any force which could be opposed to it by man. We see on our globe neither giants, nor centaurs, nor tritons, nor agents of any kind capable of vanquishing human armies,

though it would have been so easy for God to have created on the land and in the seas beings of colossal size and strength, capable of at once subduing man in case of rebellion against his will. The absence of such creations denotes that coercion does not enter into the plans of God, and that a social Order emanating from him would be exempt from it.

If God did not possess the lever of Attraction, he would be obliged to resort to coercion — to create in the firmament colossal planets which should urge on the smaller ones, restrain them, and compel them to move in their orbits. It would have been the same on the earth, where God would have been obliged to create distinct species of men of monstrous size and power — to create minotaurs, giants, tritons, centaurs, etc., to compel men to exercise Industry and to adopt any system which he might ordain. He would also have been compelled to create gigantic bees to force the smaller ones to gather honey, and gigantic beavers to force the smaller ones to construct their dams.

Then again, these colossal species might themselves disobey God, if they were not impelled by Attraction to the service he had assigned to them. God would then be obliged to employ Attraction with some and coercion with others, and to practice intentionally duplicity of system, when he could follow unity of system by imparting to all his creatures Attraction for their functions, which would lead them to prompt and cheerful obedience, and enthusiastic conformity to his will.

How can we suppose that God, who is a being of supreme goodness and supreme wisdom, has taken pleasure in complicating the social mechanism by coercive measures, which would render it necessary to double the number of agents for the maintenance of order, and would cause the unhappiness of the great majority of mankind. How could God, whose pivotal attribute is unity of system, deprive himself voluntarily of the marvellous lever — Attraction — which, already employed with entire success as the agent of sidereal harmonies, must, according to the principle of unity, be equally adapted to produce harmony in the social relations of men?

It results from these indications that God, in the social laws which he has destined for man, cannot have calculated on any other lever than that of Attraction, since he has not provided any means of constraint and coercion. After this, how can we explain the inconsistency of men who wish, as they say, to conform to the designs of God, yet who, refusing to consult Attraction, his sole interpreter in social me-

chanics, confide blindly in vague and arbitrary systems of morality and legislation, notwithstanding that the tenacity of the seven subversive scourges has proved for three thousand years the entire incompatibility of these systems with the designs of God, and their incapacity to reveal the theory of human destinies and the divine social Code?

6. *Direct and active recompense of worlds that are docile to Attraction* by the charm which it imparts, and *indirect and passive punishment* of worlds that are rebellious, without resort to violence, but by the cravings of unsatisfied desire or the martyrdom of Attraction, which is the lot of globes that persist in living under the laws of men.

It would not comport with the dignity of the Supreme Being to inflict direct punishment on globes or individuals that are rebellious; there would then no longer exist any *free-will*. How could we be free to choose between the divine Order or industrial association, and the philosophic Order or industrial incoherence, if God made use of his power to punish rebellious globes by direct chastisement? There can be no freedom of will where there is a certainty of punishment in case a choice is made. God, to leave us free-will, had no other alternative than to forego the power of inflicting direct punishment, and to permit an indirect or passive punishment, — that of unsatisfied desire; this punishment is equitable, because it is proportioned in all cases to the resistance of the rebellious subject, and involves no special punishment, no exercise of divine wrath.

The resistance to the demands of Attraction and to the permanence of its impulsion is a light evil at first. We may try for a brief period to restrain ourselves, to despise the goods of this world, and when we lack the necessaries of life, console ourselves by reading Seneca. We might succeed, perhaps, in becoming indifferent to privations, if the objects of desire were not constantly displayed before our eyes, while suffering from the want of them. We see everywhere, even in our villages, a small number of rich, the sight of whose wealth provokes the desires of the destitute multitude, and subjects them to the fate of Tantalus. Thus Attraction, by the effect of long-continued privations, degenerates into a torment; but this suffering is not direct vengeance on the part of God, for globes are always free to change their policy, to abandon the guidance of false science with its incoherent Industry and poverty, and secure the reign of justice and truth with abundance, by organizing the Combined Order. By the time that nations begin to reflect on their sufferings, and to comprehend the disorders of the

social world, they are in possession of the arts of agriculture and manufactures, which are necessary to the organization of Association: there will then be nothing to prevent them from rising to a happy destiny, provided they recognize the necessity of a divine social Order, and discover it. It is not God, then, who prevents men from attaining to a state of happiness; they deprive themselves of it by their own act in not comprehending the necessity of such an Order, and the universality of his Providence.

Let us remark that the martyrdom of Attraction weighs upon the rich as well as the poor, and that we see among the former, whose happiness is the subject of envy, a large number consumed by ennui and gnawed by unsatisfied desire. Let us listen on this point to Madame de Maintenon: "O that I could make you feel the ennui which devours the great, and the trouble they find in passing away their time! The annoyance which they suffer from that crowd of servants with which they cannot dispense; the restlessness which leads them to change from place to place without finding one that pleases them; the wearisomeness which follows them even upon the throne! Do you not see that I am dying of sadness while enjoying all the favors of fortune, and that it is only the aid of God that prevents me from sinking under it (a feeble aid if it left her to die of ennui). I have been young and handsome; I have tasted every form of pleasure; I have been everywhere loved at a more advanced age; I have passed years in the society of the learned and the intelligent; I have obtained the favor of royalty, and I protest to you that all these enjoyments leave only a frightful void, a restlessness, a lassitude, a desire to reach something higher, because in all this there is nothing that satisfies fully."

If people are devoured with ennui when they have arrived at the summit of greatness, what must it be in case ambition is frustrated? We see persons dying of despair in consequence of a disappointment. The learned chemist, Fourcroy, it is said, died from this cause on seeing the presidency of the university given to M. Fontanes. Sir Samuel Romily fell into a state of despondency and committed suicide while laboring under an attack of fever, because Mr. Abbot, instead of himself, was appointed chancellor. Examine twenty heads of families taken at hazard, and you will see nineteen with whom the want of fortune is a perpetual torment. This state of suffering and disappointment is also the lot of women who have passed the period of youth, and who have no interest capable of occupying their attention. Everywhere we

see this martyrdom of Attraction, — even among the most humble classes. Here a peasant is devoured by vexation for having failed to secure a farm which some neighbor has obtained; there a young girl pines away and dies in consequence of a marriage being broken off. We see everywhere these bitter disappointments which cannot exist in the Combined Order; its organization will be such as to secure to each passion various modes of development and satisfaction, forming a diversion for each other, and attended by a variety and succession of pleasures so well interlinked, that occasional reverses will cause at the most but a temporary sadness, which would be promptly dissipated.

Such is the effect of passional equilibrium, to which man can attain only on condition that the twelve passions are developed in the contrasted, rivalized and interlinked Series. Out of this mechanism, our souls find, even at the summit of human greatness what Madame Maintenon well describes as a frightful void, a restlessness, a lassitude, a desire to attain to something higher.

We have now analyzed in the martyrdom of Attraction the means of indirect punishment, which is effected without a direct or special chastisement, and without any exercise of positive vengeance, which would be degrading to the Deity. This is the sixth economy which God derives from the employment of Attraction. Let us consider the last.

7. *Accord of sound Reason with Nature;* that is, the guarantee of attaining to health and pleasure, which are the promptings of Nature, combined with the practice of justice and truth, which are the aim of sound reason, and which can reign only in Association.

One of the finest characteristics of Association is that it is capable of reconciling reason and Nature, and of establishing harmony between all those classes which in the Civilized state are at variance with each other; namely, the young and old, the rich and poor, masters and servants, the virtuous and vicious; it reconciles all varieties of character by establishing concert between those two directing agents which in Civilization are opposed to each other: that is, by making reason agree with the impulse of Nature, or Attraction. Let us take an example, which will illustrate the necessity of having recourse to the Combined Order to effect this result.

I will take it from the love of riches, which of all passions is the most general. Let us observe the contradictory opinions that exist upon this subject.

The sage in Civilization would have men despise riches and pleasures, and sacrifice them to the cause of truth; but the man of the world does not counsel this contempt of riches; he prefers to preserve them in order to procure the delights of life and satisfy its wants; in short, he would have men prefer the real charms of fortune to the equivocal charms of truth and moral subtilties.

Who is in the wrong in this case, the wise man or the man of the world? Both, we answer, in Civilization.

The sage who is no master of the art of acquiring riches, meets for the most part only with contempt, and has no influence to ensure an adoption of his views, however praiseworthy they may be. The indigent sage compromises wisdom itself, brings it into discredit, and exposes it to the derision of a purely mercantile age which estimates every thing by the money it will bring.

A man must, like Seneca, possess millions before he can preach the love of poverty with success; once in possession of such a fortune, the philosopher will be a sage, whatever principles he may profess. In Civilization, then, a sage without fortune is placed in a ridiculous attitude. As to the man of the world who loves riches, is it certain that he is in the wrong? Every one will reply with a smile: "If it is a fault, the number of the erring is immense, and the innocent are only to be found in the Academy of the moral Sciences, which extols the charms of poverty." Is it certain, on the other hand, that the man of the world is entirely right in loving riches? No; if we take into consideration the odious means he must adopt to acquire them. In both cases, then, there is a mixture of wisdom and folly, a conflict of principles which cannot be reconciled in the present social state, because we find that riches are necessary, but that they should be acquired by other methods than those of fraud, which in Civilization are the main avenue to fortune.

An investigation of the subject will, then, bring men of all shades of opinion to desire a social Order which may lead to wealth by the practice of justice and truth; this is demanding the extinction of Civilization and Barbarism, and the substitution in their place of the Combined Order in which the practice of justice will lead to wealth. In such an Order, it will be commendable to love riches and truth at the same time; the two impulses will act in concert, and to the same end; Attraction will be no longer assailed by reason, and man will be at peace with Nature and with himself. There will then be unity between

Wisdom and the Passions, which now are in complete duplicity of action; for whatever social arrangements may be devised, it is impossible in the Civilized Order to reconcile reason with Attraction.

Thus the moralists of the present day, who are trimmers and mere literary chameleons, have made concessions and adopted subterfuges, which surrender the claims of truth, and pander to the love of wealth, under cover of verbose declamations on the virtue of moderation. We can look for wisdom only in an order of things in which the impulses of Attraction may coincide with the practice of virtue.

If we reflect that God alone can effect an end so desirable, since he can inspire Attraction for whatever social Order he may choose, how can we doubt that he has exercised this sublime attribute in providing for us a social Code, adapted to the demands and requirements of Attraction.

When we recall its marvellous functions,—the sevenfold guarantee which it ensures to God and man for establishing a perfect accord between the passions and reason, for realizing the probable desires of the Creator with the known desires of the creature,—how can it be supposed that God, unless he is the most malevolent of beings, should have preferred Coercion, which even under the sanction of morality, is but oppression, and which is an agency unworthy of a sovereign master, who had it in his power to secure obedience and love by imparting Attraction for the works which he requires of us?

I have remarked, that being able to choose only between two agents, Coercion or Attraction, by selecting the former he would derogate from his essential attributes—from Economy of Means, Distributive Justice, and also from Universality of Providence, since he has established on the globe no means of coercion which would conduce to unity, the aim of his creative efforts. The coercive methods to which men resort, establish only universal discord between nations and individuals. If, then, these methods were in conformity with the purposes of the Deity, he would be in reality the fictitious being that we style Satan; because when, able to secure to the human race unity and happiness by the agency of Attraction, he would have preferred intentionally to institute discord and universal misery by selecting coercive methods, and repudiating the seven guarantees which Attraction alone can secure.

If the present age which makes guarantees a subject of study, had analyzed the seven which I have described, would it have delayed the investigation of the science that promises us blessings so immense?

Moreover, of what account is that respect for nature which the philosophers pretend to entertain? If they believe that nature should be consulted in the study of man and his social destiny, how can they show that Attraction is not an element of human nature, and that man can be studied without the investigation of Passional Attraction, of which they have said not a word in their countless systems? But this is an oversight to be expected from writers who, pretending to lead us back to nature, admire a state of society in which Man is despoiled of his seven natural rights, and that without any indemnity.

CONCLUSION.

A fault of most readers is that they make no abstract of what they read, and preserve no general idea which serves them as a guide. After having read this dissertation on Attraction, many will simply say: "Here are opinions set forth quite new and extraordinary; and they will then fall again under the sway of their habitual prejudices without deriving any advantage from the perusal. We must, therefore, draw one conclusion from what has preceded, and call the reader's especial attention to it.

In the preceding chapter we reduced to two points the problem of our destiny, raising an issue between the Deity and human reason. We have shown that God should have devised for us a social Code, and provided the means for its revelation. It is evident from the explanations given that he has fulfilled this two-fold duty.

We have seen further, that it devolved on man to seek for the divine Code in the study of Attraction. It is evident that human reason has failed to perform its duty. But as the fault is now remedied, and the social Code discovered, nothing more remains than to submit it to a critical examination, and to a practical trial.

But to render this examination impartial and judicious, two conditions must be fulfilled: The first is that the examiner shall be thoroughly persuaded of the immense results which are to be derived from the new social Order. Of these there can be no adequate appreciation as yet, for I have given no description of them; another portion of the work is to be devoted to that point, and when the results of the Combined Order shall be understood, and be compared with those of Civilization, the examiner will be in a condition to scrutinize rationally and without prejudice the Theory of Association.

A second condition is that the examiner shall be thoroughly con-

vinced that the speculative sciences have completely misled and perverted the human understanding.

And in all frankness let me ask, what have been the achievements of these sciences during the past century? Shall we enumerate them? They are materialism, atheism, revolutionary commotions without result, a shameful and inhuman political policy, commercial corruption and depravity, increase of taxation, increase of national loans and the mortgaging of the future, deterioration of climate; such are the achievements of the social world under the guidance of the speculative sciences. And when Civilization, in its pride, does not perceive these evils, are we not justified in asserting that the leaders of opinion in it are incapable of pronouncing a sound judgment on discoveries which are without the pale of its ordinary experience, and that they must be brought by repeated criticism to that candor and modesty which have characterized many eminent thinkers, who, like Socrates, confessed their ignorance, and *waited for the light some day to descend.*

CHAPTER TENTH.

THE ALTERNATIVE, IN THE DIVINE MIND, BETWEEN ASSOCIATED AND ISOLATED INDUSTRY.

Our age boasts of its capacity of abstract speculation, and of its freedom from prejudice; in examining the subject before us, namely, the choice which must have existed in the Divine mind between Associated and Isolated Industry, I invite it to abstract itself from civilized habits of thought, to free itself from dominant prejudices, and weigh with candor the results claimed for an industrial system, which, based on an entirely different set of usages from those that prevail at present, and substituting the Series of groups for isolated individual action, must necessarily produce results entirely unlike those attained by the methods of Civilization.

Let us here apply some of the maxims which the philosophers have laid down as the rules of scientific exploration:

1. To believe that Nature is not limited to known means;

2. To beware of taking opinions, which have become generally received, for established principles;

3. To forget what we have been taught in social polity, and go back to first principles and to the source of ideas.

Let me propose a few conjectures in regard to the social and passional destiny of man in accordance with these three established maxims of philosophy.

1. *To believe that nature is not limited to known means:* it may then be presumed that she holds in reserve some other means of prosecuting Industry than the isolated and incoherent method. This method, far from being based on any true social art, is but an indication of the absence of genius, a mark of the ignorance and apathy of ancient and modern politics and of the exact sciences, whose duty it was to discover the true social order.

Rude nature assembles human beings by pairs in savage huts; this is an association for the purpose of reproducing the species, and not

for the prosecution of Industry. There remained then to be discovered a system of industrial association.

Neglecting inquiry upon this point, the only one needing urgent investigation, the philosophers have assumed that the savage system, the conjugal couple or household, was the social destiny of man. But this union of pairs is the sheer absence of all combination, since it is the most restricted form of domestic combination.

Philosophy, however, has never condescended to investigate the subject of domestic association. The ancient philosophers, being diverted from this inquiry by the institution of slavery, and swayed, moreover, by ambitious aspirations — taking part, as they did for the most part, in political affairs — could see in social polity nothing but political questions, and never dreamed of extending inquiries and reforms into other departments. They left domestic industry in the rude state in which they found it, that is, to be prosecuted by the single couple.

Their negligence is a fact not to be denied; there has been no inquiry by them as to new methods of industrial and domestic organization, which may be held in reserve by nature, which they describe, however, *as not limited to known means.* Why, then, suppose her restricted to a single industrial method — *to the isolated household, having no coöperation with neighboring households?* Is not that the error which they themselves denounce when they advise us *to beware of mistaking opinions generally received for principles.*

In contempt of this maxim, they have elevated their ancient prejudice in favor of incoherent industry and the isolated household to the dignity of a principle, and declare it to be the exclusive and irreversible destiny of man, and the ultimate limit of social perfection.

Let us confront these ancient prejudices with the theory of the Passional Series and the associated household. But to appreciate this discovery and the brilliant results to spring from it, it is necessary, in accordance with the maxim of the philosophers, to forget what we have been taught in regard to the permanence of the system of incoherence and isolation, to dismiss for the time our pre-conceived opinions, *and go back to the source of ideas.*

What is the source of ideas in social science? Is it to be found in the reveries of Socrates and Plato? Certainly not; we must ascend to Divine conceptions, which are far anterior to those of human reason. Before creating worlds, God must have legislated on their social Des-

tiny, and on the best possible system for their domestic and industrial relations. Let us go back, then, to the original idea of society, to the Divine purpose in regard to the *industrial and domestic order* that should prevail in it.

For the prosecution of human labor, God could only choose between GROUPS and INDIVIDUALS, between *associated and combined* action on the one hand, and *individual and incoherent* action on the other. This principle must be constantly borne in mind.

As a wise organizer, he could not have calculated on the employment of *isolated couples,* laboring without coöperation, according to the practice of the civilized method; for individual action contains within itself seven germs of disorganization, each one of which would alone suffice to engender a multitude of disorders. From the catalogue of evils attendant on individual action, which here follows, we can easily judge whether God could do otherwise than condemn that system of isolated Industry in which they are all essential parts.

THE EVILS ATTENDANT ON INDIVIDUAL ACTION IN THE EXERCISE OF INDUSTRY.

Transition. — Hireling labor, indirect servitude.

1. Death of the laborer or operator.
2. Inconstancy of the individual in his works and enterprises.
3. Dissimilarity of character between father and son.
4. Want of economy in social combinations.
5. Fraud, theft and general distrust.
6. Suspension of labor for want of means.
7. Hostility and conflict between rival enterprises.

PIVOTS. { CONFLICT BETWEEN THE INDIVIDUAL AND THE COLLECTIVE INTEREST. / ABSENCE OF UNITY IN PLANS, AND IN THEIR EXECUTION.

God would have admitted all these evils as the foundation of the social structure, if he had adopted the incoherent and isolated system of Industry; can we attribute to the Creator such folly? Let me devote a few paragraphs to a consideration of these defects, and contrast them with the corresponding results which would be produced by the associative method.

1. DEATH: This is an event likely to arrest the most useful enterprises of an individual, and under circumstances in which no second

party is disposed to continue them, nor possessed of the necessary capital and talent.

** The Passional Series never die; the members whom death from time to time removes, are replaced by new members.

2. INCONSTANCY: it takes frequent possession of the individual, and causes him to disregard or change operations already begun; it is incompatible with the attainment of perfection in any enterprise, and with stability.

** The Series are not subject to inconstancy; this defect will cause neither suspension of labor nor unsteadiness in the prosecution of it. If it should occasion the loss of some members every year, other aspirants will take their places, and reëstablish equilibrium, which will further be maintained by calling upon the older members, who are an auxiliary corps, in case of urgency.

3. *Dissimilarity of character* between father and son, and between testator and heir; labors commenced by one of these parties are from this cause frequently abandoned or rendered valueless by the other.

** The Series are exempt from this evil, because the principle of unity in the Series is affinity of inclination, and not the tie of consanguinity, which is frequently the source of difference in inclinations.

4. *Want of economy in social combinations:* economy is an advantage incompatible with isolated individual action; to economise in all forms of labor, whether of the household or in agriculture, large numbers must act in concert.

** The Series, by the double means of the employment of large numbers and associated action, carry economy to the highest possible degree. I have explained this sufficiently in the preceding part of the work.

5. *Fraud and theft*, vices incidental to every enterprise, in which the parties have not a joint interest, with a distribution of profits proportional to each one's investment in the form of Capital, Labor and Skill.

** The Serial mechanism, entirely secure against fraud and theft, is not compelled to resort to those ruinous precautions which they now necessitate.

6. *Suspension of Industry* for want of work, of land, machines, instruments, work-shops, and other appliances, which is constantly paralyzing civilized industry.

** Obstacles of this nature are unknown in the Combined Order,

where everything requisite to the completeness and perfection of labor is constantly supplied.

7. *Conflict of enterprises:* the rivalries of the civilized order are characterized by rancor, not by generous emulation. A manufacturer seeks to crush his competitor; the industrial classes are hosts of mutual enemies.

** There is nothing of this anti-social spirit prevailing in the Series, where each is interested in the success of all the rest, and in which the whole body undertakes only those branches of cultivation and manufactures, for the products of which there is a sure demand.

Conflict between the individual and the collective interest; as illustrated in the destruction of game and fish, and of forests.

** A different spirit exists in the Series, in which there is a unanimous effort to preserve all sources of wealth, and promote the collective good.

Absence of unity in plans and in their execution: the Civilized Order is a monstrous conglomeration of all manner of duplicities.

** The Social Organization, on the contrary, is the combination of all possible unities.

Finally, *hireling labor, or indirect servitude*, which is the source of misfortune, persecution and despair for the industrial classes in Civilization.

** This condition contrasts strongly with that of the industrious classes of the Combined Order, who enjoy to the full extent the seven natural rights of man.

After an examination of this catalogue of evils, the reader may draw his own conclusions; he must admit that the Deity, possessing the alternative between these two social systems, between innumerable practical absurdities on the one hand, and countless perfections on the other, there can be no doubt as to which system he must have given his sanction.

Any doubt on this point would be a distrust of his wisdom and inconsistent with his attributes, particularly with the first, *Economy of means;* he would go counter to this attribute, if he gave the preference to isolated over associated Industry, for the latter secures economies of every description; it dispenses with constraint, economises health, time, labor and machinery; and avoids anxiety, discouragement, theft, and waste of all kinds, as well as duplicity of action.

Such, in brief, is some of the knowledge we should have acquired

on the subject of social science, if, according to the precept of Condillac, we had endeavored for a time to forget our scientific prejudices, lay them entirely aside, *and go back to the origin of ideas.*

Now the origin of social ideas is to be found only in the wisdom of God, who, long before the creation of Man, must have estimated the comparative worth of the two social systems, the isolated and the associative, and by reason of his necessary preference for the latter, must have framed our passions in conformity with it; hence it is, that we find them incompatible with the Civilized Order.

We ought not to be surprised that passions, such as cupidity, inconstancy and love of good living, pernicious in the present order, should find a useful function in the associative system; and that the education of the Combined Order should calculate upon the unrestricted play of the passions, which are hurtful in the isolated or civilized system, because their proper theatre of action is that Order.

According to the unanimous teachings of the philosophers, *Man is made for society;* if this principle is true, does man tend naturally to the most restricted form of society, or to the largest? Doubtless to the latter, in which are to be found all the advantages of combination and economy; and since men have established only the smallest possible society, that of a single couple in the isolated household, do we need any further proof, that this order is the direct opposite of that to which we are destined?

Our system of sub-division into couples reduces the means of concerted action, economy, wealth and virtue to the minimum degree. Families, forming with their children isolated households, are the element of extreme discord, and the antipode of Association and wealth; hence, to make the family state the pivot of the social system is to labor directly to organize disunion and poverty.

I have just shown that we cannot suppose this domestic organization to be the intention of the Deity. If, as cannot be doubted, the opposite system, that of Association, is the true one, it follows:

1. That the passions which he created must all have been framed with reference to the requirements of Association, and are all incompatible with the isolated or civilized state.

2. That the same passions must produce in the civilized or isolated Order all those results which are opposed to the purposes of God, that is, to truth, justice, economy and unity.

3. That we should expect from the passions, developed according

to the associative mode, as many blessings as they engender scourges in the isolated order.

Such are the conclusions to which the world would long ago have arrived, if it had been inclined, according to the advice of philosophers, *to go back to the origin of social ideas*, to ascend to their source, to the designs of God as to the true form of human society.

APPENDIX.

NOTE I.—SEE PAGE 21.

GENERAL VIEW OF THE THEORY OF UNIVERSAL UNITY.

What is the DESTINY OF MAN? What the function assigned him to perform, the work to execute, by that Power which has called him into existence, and placed him on the planet he inhabits? We do not speak of Man's destiny hereafter, or of the special destiny of the individual, but of the *collective Destiny of Humanity on this earth.* Asked at all great epochs of inquiry, this first and most important of questions has received as yet no answer that satisfies the human mind, none that has obtained universal assent.

The THEORY OF UNIVERSAL UNITY is FOURIER'S answer to the question; it embodies his conception of the Destiny of Humanity. Before explaining what is to be understood by *Universal Unity*, we will glance at the two leading solutions of the problem which have been offered in the past. They come from Religion and Philosophy.

Religion — based upon the aspiration in the human soul for the Infinite and Universal, for Unity and Harmony — declares in substance that Man is a fallen being, in a state of sin and corruption. A curse rests upon him; he is at war with God; the earth is an abode of misery, a valley of tears. The supreme object which he should have in view is to purge himself of his sins, to regenerate himself, to effect a reconciliation with God — who in His mercy has reserved to him the means — and thus secure his salvation in the life to come. Religion, looking upon the present state of existence as a fallen one, considers it as a probation through which Man must pass; if he combats and overcomes the temptations that beset him; if he conquers evil and regenerates himself, he is rewarded hereafter with eternal happiness; if he fails, he is lost and an eternity of evil awaits him. Our present existence is then merely a probationary one, a preparation for another life, in which the solution of this will be found. The Human Race, as a whole, has on this earth no great collective work to accomplish, no important function to fulfill, no high destiny to attain. Each individual has his own special destiny to work out, which is to secure, if he can, his salvation in another world. As to the present life, the poverty, dis-

cord and suffering which have existed through all the past, will continue to exist through all the future.

Philosophy — the creation of the speculative and reasoning faculty in man — like Religion, conceives of no collective Destiny for Humanity. If we examine the various theories of Philosophy which have existed, and take the opinions most generally entertained, we shall find that they arrive *practically* at about the same conclusions as Religion. They hold, for example, that Man is an imperfect being, in whom the lower and material instincts govern; that he is sensual and selfish, and incapable consequently of any high moral elevation and of wise and balanced thought. Philosophy does not speculate on the fall, on original sin with its consequences, but it holds that the instincts and passions are bad, that they possess an inherent selfishness, a tendency to strife and conflict, which unfit them for the practice of justice and concord; this view amounts practically to the same thing as the doctrine of Depravity. Looking upon the history of the Past with its conflicts and discords, its vices and crimes, as the natural and permanent condition of mankind, and on Man, undeveloped, or perverted by false social influences, as in his normal state, it comes to the conclusion that social incoherence and evil are for ever to reign on the earth. In the trials and vicissitudes of life, in which fate or chance rules, it recommends, not the striving for salvation in another world as does Religion, but the exercise of a wise temperance or a stoical resignation as the best means of meeting and overcoming them. These views are equivalent to a denial that Humanity has any collective Destiny to fulfill on this earth, any great work to accomplish by its genius and its united labors. Destiny is individual; each being must work out for himself, as best he is able, his own fate or welfare.

Religion and philosophy, then, do not differ essentially in their views of human destiny. As both are ignorant that the human race is still in the early phase of its social career on earth; that is, in its *Social Infancy;* that in this early transitional phase it is subject to ignorance and, as a consequence, to error and discord — in a word, to social evil — they believe that what is, is natural and eternal, and draw their conclusions as to the future from the troubled experience of the past and present.

A few eminent thinkers, who form an exception to the schools, have conceived the idea that Humanity is ONE — a collective being having a collective destiny to fulfill on earth, and subject to a unitary

and progressive development. FOURIER takes this view; he holds that the Human Race, composed of the totality of human beings that live through the ages, is ONE; that it lives, grows, and acquires experience like the individual man; that, like him, *it goes through a career; that it has its social infancy, youth, manhood, and old age*, and that it has a great work to accomplish on earth by its collective labors.

The Human Race, he considers, is still in its social Infancy; and this explains the cause of the existence of poverty, ignorance, discord — in a word, of evil on earth.

The infancy of the race is analogous in principle to that of the individual man, but differs from it in the mode of its manifestations. The race, during its infancy, is, like the individual, weak, ignorant, and subject to incoherent action. It is weak, because it has not developed, perfected and organized Industry, which is the source of its power and its control over the material world. It is ignorant, because it has not developed and perfected the Sciences, which are its collective reason, and are necessary to it, as guide, in its collective labors and relations. It is subject to incoherent action and social discord — to fraud, oppression and war — because it has not discovered and established true political and social Institutions that are capable of harmonizing the interests and relations of its members.

We believe that the hypothesis, that Humanity is in the early phase of its terrestrial career, is perfectly correct. We have only a few thousand years of authentic history, and certainly they can form but a small part, a fragment of its entire life on the planet. The history of the past, which appears so vast to the mind that takes no general survey of human destiny, will appear a brief period to him who can grasp the entire career of the race on the globe. Let us conceive, then, of Humanity as a collective unitary being, living and developing itself upon this planet, learning and acquiring experience by the labors of successive generations, making experiments of all kinds in industry, government, science, religion, etc., and elevating itself gradually from a rude and ignorant state to one of high social development, in which it will possess a perfect system of industry, government, religion, and social institutions. In this progress, it goes necessarily through a social infancy, that is, a preparatory phase, during which it develops the elements of a true social organism. The race, as we stated, is in this early phase, and this fact explains the cause of the evils which exist on the earth. Evil is an accompaniment of

the early and transitional phase of a career; immaturity and imperfection exist in it; the being is subject, on the one hand, to ignorance, and, as a consequence, to discord and error, and on the other, to physical troubles and disorders of various kinds. The infant man must, for example, cut his teeth, and suffer in the operation; an infant Humanity must in like manner go through the painful process of developing Industry; and, while engaged in the work, it is subject to poverty and all the evils which it engenders, and this unavoidably, since Industry is the only source of wealth. Thus the collective being, called Humanity — of which the different races are the members, and the individuals the molecules — lives, develops its powers, and acquires knowledge and experience like the individual man. It must discover and establish a true social Order for the regulation of its labors, interests, and relations; it is now engaged in creating its elements, which are Industry, Art, Science, political and social Institutions, and Religion. The discoveries and acquisitions of each generation are transmitted to those that follow, so that the life of the race is a continuous and progressive whole. From the earliest period of history, there has been a continued progress in the general development of society, although there has been at periods a temporary suspension in the progress of some of its elements, but not of a character to prevent the general onward march of Humanity. The Middle Ages, for example, show, as compared with Greece and Rome, a retrogradation in art and science, but a great progress in the religious element, in the moral sentiments, in the elevation of the masses — slavery being transformed into serfdom — and even in Industry.

The infancy of the race, when compared with that of the individual, is an immensely long one; thousands of years enter into it. The human mind, but little accustomed to high generalizations and to a methodical study of abstract questions, becomes bewildered when it undertakes to grasp five thousand years of history, to look upon it as one phase in a great career, and to see progress and order amid the apparently incoherent movements of human history. Lost in what appears to it the immensity of the past, it looks upon that past as the natural and permanent state of mankind, and concludes that the future will resemble it. To penetrate the mystery of human history, and comprehend the law of human progress, it must understand the *theory of Careers;* it must know that humanity, like all finite beings, goes through a career; that a career has necessarily a beginning, a

middle, and an end; that the beginning — which, with animate beings, is called infancy — is a period of immaturity and imperfection, accompanied by evil under some form, and that it must differ essentially in character from the phase of maturity or full development, which is a state of relative perfection, accompanied by good. Comprehending the theory of careers, the human mind will see in the history of the past a series of infantile efforts and experiments on the part of Humanity to organize a true social order, and attain to its destiny.

With these preliminary remarks, we will now ask: What is the destiny of humanity on this earth? What function is assigned it to perform? What is the social state at which it is ultimately to arrive?

The Destiny of Humanity, according to FOURIER, is to elevate itself to UNIVERSAL UNITY.

Stated in the simplest form, Universal Unity comprises three primary unities:

Unity of Man with Nature.
Unity of Man with himself and with his Race.
Unity of Man with the Universe.

Pivot: *Unity of Man with God.*

The first Unity — that of Man with Nature — supposes the scientific cultivation and the artistic embellishment of the earth's surface, and the perfect development of the animal and vegetable kingdoms upon it; it is the creation of material unity and harmony on the globe, to be effected by the combined industrial labors of mankind.

The material is, in all spheres of life, the basis of the spiritual; the development of the latter cannot be normal and harmonious unless order and unity reign in the former. The individual soul, for example, is thwarted, is perverted in its action in an imperfect or disordered body; and, in like manner, the collective soul of Humanity is perverted in its social life and development upon a globe on which physical disorder reigns.

The earth is the scene on which Humanity develops its life and accomplishes its destiny; material harmony must reign upon the planet to facilitate its labors and development. Instead of harmony, incoherence and disorder exist in all departments of the physical world — in the condition of its surface, in the animal and vegetable kingdoms, in the climate and the atmospheric system, and also in its magnetic currents or its electric system.*

* We will point out briefly some of the disorders which exist in the leading

It is for Humanity to correct the false condition of its terrestrial domain; it must establish the reign of material harmony upon it, which it can effect by its combined industrial labors; this is the first great work which it has to accomplish.

The second Unity — that of Man with himself and with his Race — supposes, first, a high degree of development — physical, intellectual, and moral — of the individual man; and second, the establishment of concord, justice and harmony in the social relation of human beings. This Unity can only be realized by the discovery and organization of

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departments of Nature, and which thwart man in his Industry, and derange, as a consequence, his social life.

In the waters, by floods and inundations, by prolonged and excessive rains, and by stagnant collections, engendering diseases of various kinds.

In the electric or magnetic system, by earthquakes and tornadoes, which are probably electric in their nature, by fluctuations and want of equilibrium in the atmosphere, by violent thunder storms, and by various derangements in the magnetic currents of the earth. This subject is as yet very little understood.

In the climate, by sudden and excessive fluctuations of temperature, by prolonged heated terms in summer, and intense cold in winter, by late and early frosts, by the burning state of the tropics, caused by the great deserts, and the frozen state of the northern regions, caused by the absence of cultivation.

In the atmospheric system, by storms and hurricanes, by poisonous winds, like the simoom, by impurities and miasmata of various kinds, arising from swamps and marshes, or from neglected regions, like the Campagna of Rome.

On the surface of the earth — that is, the cuticle of the planet — by deserts which, like ulcers, cover the finest portions of the tropical regions, by marshes, morasses, jungles, arid steppes, and unreclaimed wildernesses, by ravaged regions, once fertile and now barren, like Babylonia and other parts of Asia, and by the destruction of forests on mountain ranges, causing the drying up of streams to the serious injury of the climate.

In the animal kingdom, by beasts of prey, noxious reptiles, and vermin of innumerable kinds.

In the vegetable kingdom, by poisonous plants and useless weeds — the latter being, so to say, the vermin of the earth.

These disorders constitute what we will technically term a state of *Subversion, i. e. of Disharmony* in the physical world; they establish a conflict, an antagonism between Man and Nature; they thwart his industry, oppose great obstacles to his social progress, and by entailing on him poverty and a continual combat with material obstacles, they pervert and degrade his spiritual nature: *They place Humanity out of Unity with its planet.* Let us remark that Man is the standard by which Nature is to be judged; he is the pivot of her creations, the thinking, regulative and divine Principle on earth; all things must serve him, and aid him in fulfilling his destiny. Whatever is in antagonism with, or injurious to him in the creations or in the elements, is evil, and must be corrected or destroyed. for Man can only attain to social harmony — to a Divine State — on a globe on which material order and unity reign.

a true social Order on earth — the second great work which Humanity has to accomplish.

There exist, in the social world, discords analogous to those which exist in the material world; the list which we have given of the latter will enable the reader to form a corresponding one of the former; we have, for example, *Moral Evils*, by the vices and crimes that are so prevalent in society; *Political Evils*, by oppression and war; *Administrative Evils*, by the tyranny and usurpation of rulers; *Industrial Evils*, by the incoherence and anarchy that reign in commerce and industry, by fraud, monopoly and spoliation, and by the strifes and hatreds of individuals in their pursuits; *Financial Evils*, by national debts and ruinous taxation; *Social Evils*, by poverty, pauperism, ignorance, antagonistic classes, slavery, serfdom, hireling labor, and other forms of individual oppression; *Religious Evils*, by persecutions, dissensions, and the hatreds of sects. These evils and discords must be eradicated, and the reign of social harmony inaugurated in their stead.

The third Unity — that of Man with the Universe — supposes, first, the coördination of the life, labors and operations of Humanity on this planet with the laws of universal harmony; and second, the fulfillment on its part of the function assigned it to perform by supreme Wisdom in the general plan of creation. Man, as an independent link in the chain of beings, having a function of a universal character to perform — which is the supervision of the surface of the planet — enters, on fulfilling this function, into Unity with the Universe.

The realization of these three Unities elevates Humanity to unity with the infinite hierarchy of Spirits and with their supreme Pivot — God.

Having presented this brief outline of the Destiny of the Race, let us consider for a moment its condition at the commencement of its social career on earth, and draw from it some conclusions as to the extent of the labors which it must accomplish in order to attain to that Destiny. After this we will enter into a more methodical analysis of the three Unities.

Humanity begins its career, so to say, at zero, without any of the means or the resources necessary to accomplish its Destiny. It begins without Industry, that is, without a knowledge of agriculture or the mechanic arts, without tools, implements or machinery, and without the aid of any of the powers of Nature — steam, etc. It must discover and perfect all these, for Industry is the means by

which it accomplishes the first branch of its Destiny — the industrial — and elevates itself to Unity with Nature, or rather elevates Nature to Unity with itself, to its ideal of beauty and harmony. It begins without political and social Institutions, establishing at first — guided by instinct — such rude and simple regulations as are adapted to its rude and simple condition; as it progresses, new requirements arise, which lead it to devise and establish others, and in these experiments, it gradually acquires experience in government and social organization. It begins without science, that is, without any knowledge of Nature, of itself or of the Universe; by the observations, experiments and reflections of successive generations, it gradually penetrates the mysteries of creation around it, and in time, it is destined to construct a system of universal knowledge. At the present day, after the studies of the past ages, it has acquired, if we sum up the results of its intellectual labors, some knowledge of Nature, contained in what is called the positive sciences; of the moral sciences or the theory of human nature, it has acquired the merest rudimental knowledge, while of that of the Universe, with the exception of the planetary movements, none whatever. It begins without the Fine Arts, which are the means of refining and idealizing life; it first develops the germs of a few of them, and in the rudest manner, as we see by their condition in ancient India and Egypt; at the present day — after some four thousand years of elaboration — they have received some degree of development, and one of them, Music, is nearly perfected, being based on positive principles; the laws of the art are discovered.

Thus Humanity at the commencement of its social career is ignorant and helpless, without industry, art, science, laws or social institutions; it must invent or discover, develop and perfect these constituent elements of the Social Organism. It is a great work, the accomplishment of which requires the successive efforts of generations, as is proved by the fact that the Race, having been engaged upon it from the earliest historical times, is still far from having completed it; all the elements of Society are in an imperfect and a more or less undeveloped state; even Industry, which is the element the most advanced, is not yet perfected and organized; it is in an incoherent condition, prosecuted in a desultory manner by isolated individuals.

Humanity, while engaged in the process of creating and elaborating a social Organism, and before it has completed it, is necessarily subject to all the evils attendant upon an imperfect social state. It is

subject to poverty, for the reason that it has not perfected and organized Industry, which is the sole source of wealth; it is subject to social incoherence and discord — that is, to war, oppression, fraud, etc. — for the reason that it has not discovered and established true laws and institutions for the regulation of the social relations of its members; it is ignorant, and subject to prejudices, superstitions and error, because it has not discovered the sciences. These evils are unavoidable during the early ages of the social career of Humanity; they accompany the process of social development, and could only have been prevented on condition that Supreme Wisdom had provided the human race at the outset of its career with all things necessary to a perfect social state — with dwellings to live in, with tools, implements and machinery to create wealth, with science to enlighten it, and with true political and social institutions to regulate its relations. As progressive development is a universal law, as nothing is created perfect, and as independent action is an attribute of intelligent beings, the Deity does not provide Man with these things at the outset, but leaves him to discover and create them for himself.

The Evil which is attendant on the early phase in the social career of Humanity, is repeated in a diminished degree and under different forms in that of the individual man. The infant, for example, must cut its teeth, which is attended with suffering, and it is liable to various disorders and diseases, which are connected with the immature state of the physical organism; it is ignorant, and it must learn. To have avoided these evils and others which grow out of the law of progressive development, it would have been necessary to have created man in the prime of life, fully developed, physically and mentally. Without examining, in this place, the reason, we will state *the fact*, that Nature does not produce fully developed and perfect organizations; everything in Nature, from the plant to the man, must pass through the transitional phase of infancy and growth — a phase of immaturity and incompleteness — and be subject to the imperfections and evils attendant upon it.

From what precedes, we may draw the two following important conclusions: First, that Humanity is in its *Social Infancy* — that is to say, in the early transitional phase of its social career, engaged in the work of developing and perfecting the elements of society; this is proved by the imperfect state in which these elements now are, and the disorder and discord which exist on the earth. Second, that the

reign of Evil on earth takes place during the Social Infancy of Humanity, and is an unavoidable consequence of it, and that the *reign of Good* will follow it, and continue during the long ages of the full social development, or the social adolescence of the human race. The Cause of Evil — a subject which has completely bewildered human reason, and given rise to so many erroneous theories, both theological and philosophical — is now easily explained; it is to be found in the simple fact of *the immaturity of the Social World* — or of the social infancy of Humanity.

To sum up, we repeat that Humanity is in the beginning of its social career on earth; the Social World is in its infancy; the Evils which exist on the earth, such as poverty, ignorance, war, oppression, fraud, conflict of interests, incoherent action, etc., are attendant upon that infancy; they are effects of growth and development.

The extent and intensity of social evils have so violated the intuitive sentiment of order and harmony in the human mind, that men have thought the earth was accursed, that the human race had committed some great error, and was now expiating it, that a demoniac power governed the universe jointly with the power of good. The few thousand years of the past appear to minds, which do not know that Humanity goes through a long social career, so vast that they are lost in the contemplation; they believe in consequence that what is, is the normal state of Humanity, that the future will be the continuation of the past and present, and that the reign of evil is to be eternal on our globe. These views form the basis of the leading theologies of the world; hence the doctrines of a fall, an expiation, a redemption, of demons, of hells, etc. These doctrines exercise, it is true, but little practical influence at the present day, but they mislead theoretically the human mind, and turn it away from seeking the true solution of the cause of Evil. When the explanation we have given comes to be understood, men will look forward with hope to the future; they will see that evil is not permanent and irremediable; that it depends on circumstances which are within their control, and that the social redemption of Humanity — its redemption from the sufferings it now endures — is possible; the plan of God as regards the Future and human Destiny will then be unfolded; a profound enthusiasm will inspire men's souls, and a mighty movement for the elevation of the Race — a repetition of the crusades on a vast scale — will be inaugurated.

There is one more point which we must touch upon in order not to leave our subject too incomplete. We believe that Evil — that is, poverty, ignorance, social discord, etc. — exists to a greater or less extent on all globes during the early phase of their social career, but we believe that on some globes the crisis of social development may be more difficult, and attended with more suffering than on others, and that as a consequence the Evil may be greater. The reason of this, we hold, is that no absolute uniformity, no mode, prescribed with mathematical exactness, exists in the growth and development of finite beings; certain variations may and do take place; certain delays and accidents are liable to occur; we see this illustrated in all the finite creations around us, and what is true of them is true of globes; the infinitely great is governed by the same laws as the infinitely small. We will explain this by a familiar example: we see that, of the fruit on the same tree, some ripen faster than others, some may even become mildewed or blighted, and fail to attain to maturity; among the trees of a forest, some grow up crooked or stunted, and among animals the same derangements and accidents in development take place; among children, some suffer more in the process of dentition than others, or are more liable to the various diseases of infancy. Now this law of variation, of perturbation in development applies, we hold, to planets as to lesser creations, although the higher the creation in the scale of being, the more regular and stable is its development, and the less its exposure to derangements and accidents in its career. Still with planets the law holds good, and the early stages of the development of some may be attended with more difficulty, and accompanied by more suffering than what is common to the majority. With these preliminary remarks, we will state the question which we wish to ask; it is this: Has the career of the Human Race on our globe been, up to the present time, perfectly regular and natural, free from any perturbation, unnecessary delay or unusual suffering? Has the passage through the transitional phase of early development been attended with no more difficulty than is unavoidable in the nature of things; in other words, has the social progress of our Race not been slower and subject to a greater degree of evil than is usual in the first phases of planetary life? Have all the sufferings through which Humanity has passed — the wars, the oppression, the poverty, the strife, etc. — been absolutely necessary to the creation of the elements of society and to human progress?

These questions are, we feel, in the present state of our knowledge, purely speculative, but they must be answered, if we would understand in full the question of Evil, and the real character of the past career of the Race on the planet.

Without entering into explanations, we will state briefly that from various considerations we are led to believe that the social infancy of Humanity, that is, the early phase of its social development, has been a slow, difficult and disordered one. Without undertaking to offer a solution of the problem, we conjecture that the human race has had some unusual obstacles to contend with in Nature or in the condition of the surface of the globe, which have thrown difficulties in the way of its social development. These may be the existence of deserts, marshes, arid steppes and dense forests, in the place of fertile prairies, ready for pasturage and tillage; of floods, inundations, volcanoes and earthquakes; of climatic excesses; of the prevalence of beasts of prey, which early led man, from the necessity of combatting them, to devise the arts of destruction. Unfavorable physical circumstances of this kind rendered the prosecution of Industry at the outset very difficult, and inspired men with a strong dislike for labor; they laid the foundation of the two fundamental evils which have existed on the earth — Poverty and Slavery; they have perverted and degraded the spiritual nature of man, and thwarted and delayed his social development and progress.

But, it will be asked: Why was such a state of things permitted to exist on the planet? why sterile regions? why the prevalence of beasts of prey, of noxious reptiles, and of vermin? why floods, earthquakes, volcanoes and climatic excesses? why these and other physical evils?

We have stated that diversity and derangement exist in the development of all finite creatures, that the growth of some is slower, more difficult, and attended with a greater degree of imperfection and disorder than that of others. This is not an explanation, but it is *a fact*, as is proved by Nature in all her creations, and is an answer to a certain extent.

Were we to seek for an explanation, we should conjecture:

First: that there exists in the universe a series of intelligent creative beings, commencing with the intelligent races on the surfaces of planets, and ascending through a vast hierarchy of creative minds, culminating in the supreme pivot of creation or God. These

Powers create each in its sphere; man, for example, creates in industry and art, operating on organic matter; he creates machinery, edifices, etc.; the animal and vegetable creations on the earth are the work of some higher Power, which operates, we surmise, on the imponderable fluids; the planets are the work of some higher creative Power still, and lastly, the supreme Pivot creates the primary suns, or the germs of the great stellar systems. These creative intelligences are liable like man — although in a degree which diminishes in proportion to their rank in the Series — to produce imperfect creations; Man, for example, may produce an imperfect steam-engine or an imperfect watch, and the higher creative beings may, in like manner, produce imperfectly in their spheres. As we do not believe that the creations on the surfaces of planets, or even the planets themselves are produced directly by the supreme Pivot, we see the possibility of imperfection in those departments of creation where men suppose perfection must necessarily exist, as they attribute all creation directly to God.

Second: Matter, the inert passive principle, offers a certain degree of resistance to the active creative principle; the latter, in moulding and fashioning it, does not exercise an absolute control over it; that is to say, the active principle cannot mould and fashion matter *instantaneously;* it cannot bring unorganized matter into a state of organization *at once*, or without *any interval* elapsing between the commencement and the completion of a creation. Nature, which manifests in her creations the laws of supreme Wisdom, offers in all her operations an illustration of this; it takes, as we see, some three months for the peach or the apple to ripen, that is, to go through the process of formation from the bud to the perfected fruit; that it takes three weeks to hatch the chick in the egg, and nine months to form a human being; the *formative* phase occupies these periods of time. Now, during this process of formation, the created thing, not having attained to a state of full development, which is for it a state of perfection, must necessarily be in an incomplete and imperfect state. The green fruit, for example, is sour, bitter or acrid; it has attributes which are the opposite of those of the ripened fruit, and for the reason that it is in an opposite condition; the human being, in the phase of embryonic development, is an unshapen, even a hideous thing, while the fully and harmoniously developed being is most symmetrical in proportion and beautiful in form.

The process of formation — that is, the transitional phase from

the germ to full development — implies then a period of incompleteness and imperfection. Matter, which is inert and passive, cannot be brought at once, we repeat, into new combinations and organizations; a certain *period of time* must elapse between the commencement and the completion of a creation; this period is one of imperfection, often of disorder and suffering; it is a temporary transitional phase, which is accompanied by the various forms of what is called Evil.

The intelligent Races on all globes must, like Humanity on earth, pass through the transitional phase of social development before they can attain to their destiny. This law is universal; it is a condition of finite existence; the finite being must have a beginning, and the beginning must be different from the state of full development; if the one is a condition of relative perfection, the other must be a condition of relative imperfection.

The question we have asked is: Has our globe suffered more in passing through this phase than globes in general, and if so, from what cause? We believe that it has, and we have pointed out briefly the reasons for such belief. We will not pursue the subject further, as we have not space; we have merely raised these questions to call the attention of the reader to the extent and depth of the problem of Evil. With the indication we have given, he can pursue the investigation, if it interests him. We will now return to the subject of the three Unities.

The Destiny of Humanity, as we have stated, is to elevate itself to Universal Unity, which, expressed in the simplest manner, is the

Unity of Humanity with Nature.
Unity of Humanity with itself.
Unity of Humanity with the Universe.
Pivot: Unity of Humanity with God.

We will now proceed to give a more complete and methodical analysis of the three Unities, taking as guide a table of Fourier. According to this table, Universal Unity is composed of three primary Unities, each divided into two branches, one internal, representing the spiritual aspect of the subject, the other external, representing the material aspect.

TABLE OF THE THREE UNITIES AND THEIR SIX BRANCHES.

I. — UNITY OF HUMANITY WITH ITSELF.

1. *Internal Unity of Humanity with itself;* first, by the accord and harmony of the Passions — the motor-forces of the soul — with each other in the same individual; and, second, by the reign of unity and harmony in the social relations of human beings.

This compound Unity can only be attained by the establishment of a true Social Order, which will secure, on the one hand, the complete and harmonious development of the individual man; and on the other, the unity of the individual with his Race, and the reign of concord in the social world.

2. *External Unity of Humanity with itself;* first, by the unity of the soul with the body, which implies health, longevity, physical beauty and dexterity; and, second, through the medium of the body and its senses with the external world or Nature. This Unity can only be attained by the complete physical development of man, so as to render the body a perfect instrument of the soul; and by the complete and harmonious cultivation of the globe — by the creation of order and beauty in Nature, so that Humanity may live in a material world, perfectly adapted to its varied requirements. Nature, with her creations, her atmosphere, climate and electric system, is, so to say, the great external body of Humanity; and unless material unity reigns in the one, spiritual or social unity cannot reign in the other. The disorders and excesses which reign in Nature, and which we briefly described, necessarily derange and thwart the social life of Man; they harass, degrade and brutalize him by the innumerable obstacles which they oppose to his industrial labors and enterprises, and by the physical sufferings which they entail upon him.

II. — UNITY OF HUMANITY WITH GOD.

1. *Internal Unity of Humanity with God*, by the free and full development of Passional Attraction; that is, by the spontaneous and normal action of those motor-Forces, called passions, sentiments, affections, etc., which he has implanted in Man to impel and direct him to fulfill his destiny on earth. As the passions came from God; as he has given them to man as motor and guide, it follows that man, to be

in unity with God, must follow and obey them, for they are the Divine impulse, the interpreter to him of the Divine will and the Divine designs.

2. *External Unity of Humanity with God*, by the Immortality of the Soul: Man, as a link in the great chain of intelligent beings, having a function to perform on earth — that of overseer — which requires independent action and the exercise of independent reason, is a coöperator with God, to the extent of his action and the sphere of his labors, in maintaining the order and harmony of the universe; it is this character of independent co-worker — requiring a complete scale of the faculties, an integral soul — which secures him the prerogative of Immortality. By discovering the true theory of immortality or of universal life, and in fulfilling his Destiny on earth, man acquires a positive knowledge and sentiment of his continued existence, of which he has in our incoherent societies but a confused instinct, a vague presentiment. The instinct, however, is true, as is proved by the law that *the Attractions of all beings are proportional to their Destinies.**

III. — UNITY OF HUMANITY WITH THE UNIVERSE.

1. *Internal Unity of Humanity with the Universe*, by the Analogy or Correspondence which exists between the ideas and sentiments in the human mind, and the creations in the material world. Mind, the active creative principle, moulds and fashions matter, the passive principle, and stamps upon it the impress of its own image; the created thing is the emblem of the creative cause; hence analogy between the two. We will explain this more fully further on.

2. *External Unity of Humanity with the Universe*, by the influence

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* This is one of the laws which FOURIER lays down in support of the problem of immortality.

Attractions are proportional to Destinies; God, in distributing attractions to all his creatures establishes an equation between them and the mode of life, the function, the destiny of the creature. The reindeer, for example, is destined to live amid the snows and the ices of the arctic regions; God does not give it Attraction for the verdant fields and the products of the temperate zone; this quadruped prefers the snows of the North and the mosses which they cover; its *Attraction then is proportional to its Destiny.* The camel, on the other hand, is destined to live amid the sandy wastes of the torrid zone; its attraction — as its entire physical organization — is adapted to the mode of life ordained for it; equation again exists between Attraction and Destiny.

which a universal and scientific cultivation of the surface of the globe, and a perfect development of the vegetable kingdom, exercise on its magnetic system, and through this system on the planets with which it is associated.

The first four Unities will be easily understood, and require no explanation; the last two relate to abstruse subjects, and are entirely out of the track of ordinary thought; we will enter into a brief explanation of them, but without regard to any methodical analysis.

The Universe, according to Fourier, is composed of three eternal and coëxisting Principles:

The Active creative Principle, Mind . . . . . God.
The Passive Principle, acted upon . . . . . Matter.
The Regulative Principle, mathematics . . . . . Laws.

The active Principle, in moulding and fashioning matter, the passive Principle, stamps upon it the impress of its attributes, of its image; the created thing is the emblem of these attributes; that is, of the idea or sentiment in the creative mind that caused it to be called into existence. There is necessarily a relation and a similitude — that is, an analogy — between the two. We will explain this by an illustration taken from the works of man; in this sphere, it will be easily understood.

Man, for example, in creating any object, must necessarily do so from a motive, that is, from a desire or an idea; the idea precedes the act; it gives rise to the creation, and is as a consequence impressed upon the thing created; the latter must be a symbol of the former, and in analogy with it, for it expresses the idea which formed and fashioned it. In creating a sword, for example, man is impelled by the idea of destruction; he stamps this idea upon the thing he creates, and the sword in its form and its other attributes must express and correspond to the purpose, that is, the idea for which it was created. The sword then is an emblem of the idea of destruction, and is in analogy with it. In like manner, all the works of man are analogies of the mental causes — ideas or sentiments — which prompt him to create them; a chair is the emblem of repose; a house of shelter. Ideas necessarily precede acts, and the created things are analogies of the ideas that gave them birth.

Ascending from Man to higher creative Powers, and following the

same law of relation between ideas and creations, we may affirm that all the creations in the material universe are emblems of ideas in some creative Mind, and hence that a system of *Universal Analogy* exists.

If the human mind is made upon the model of the Divine or universal mind; if there is unity of organization between it and the higher creative minds, it follows that the material creations throughout the universe, which are emblems of ideas in some creative mind, must also be emblems of ideas in the human mind.

It is on this basis that Fourier establishes his theory of the *Internal Unity of Man with the Universe* — or Analogy between the ideas and sentiments in the human soul and the material creations in Nature.

The state of development of our globe, and the character of the flora and fauna upon it, are in unity with the spiritual development of Humanity; a parallel runs between the two. As a consequence, there exists an analogy between the animal, vegetable and mineral creations on the planet, and the spiritual or passional state of Humanity. If we find, for example, developed very widely in the mind of the Race ideas of ferocity, calumny, treachery and cunning, we find as a parallel in Nature the tiger, the viper, the hyena and the fox. The good and generous sentiments of the soul find, in like manner, their analogies in the good and useful creations; the orange and the rose, the dove and the antelope are emblems of corresponding ideas of delicacy and beauty. Thus analogy runs between the two worlds — the world of causes and the world of effects — between ideas and material creations.

External Unity of Man with the Universe. According to Fourier's conception, the planets communicate with each other by means of electric or magnetic currents, and their great physical operations, such as their revolutions, and the creations of the flora and fauna on their surfaces, are effected by the agency of the imponderable fluids; these are in fact the life, and the source of movement of the material universe. The imponderable fluids, some of which are known under the names of light, heat, electricity, magnetism and galvanism, constitute, according to Fourier, a kingdom by themselves, which he calls the *Aromal Kingdom.* Every globe elaborates and evolves a certain quantity of these Aromas or imponderable fluids; each is, so to say, an electric or aromal battery, and performs its aromal functions in the system to which it belongs, furnishing its portion of imponderables, elaborated

through its vegetable system, and impregnated with its special character.

Now, the proper elaboration by a globe of its aromal forces, and a proper fulfillment, as a consequence, of its aromal functions in the universe, depend to a very important extent on a general and perfect cultivation of its surface, and the full development of the vegetable kingdom upon it — the latter performing an important function in the elaboration of its aromas.

Humanity, the Overseer of the globe, is the agent that effects this cultivation and the development of the kingdoms upon it; in fulfilling this function, it takes a part in the sidereal operations of the universe; it operates on the globe, and its aromal forces, and through these, on the planetary system in general. In this way is Humanity associated with the operations of the material universe, and performs a part in the regulation of its stupendous movements and harmonies; this constitutes its external or material Unity with the Universe; and in fulfilling properly its function of overseer, it elevates itself to unity with it. If this hypothesis of Fourier in relation to the influence of Man on his planet be correct, what a noble destiny has God assigned to Humanity in delegating to it the execution of a work, which enables it to coöperate in establishing and maintaining the reign of universal harmony in creation.

Humanity, being still in the early phase of its social career, and not having perfected its social organization, does not as yet fulfill its function of overseer of its globe; this is abundantly proved by the existence upon its surface of vast deserts, of immense swamps, marshes and morasses, of jungles, of wild and extensive forests, of beasts of prey and noxious reptiles, of excesses in climate, and derangements of the atmospheric system, and by the prevalence of other material disorders, which are the effects of the rude and uncultivated condition of the earth.

As the globe has not been brought under a system of integral and scientific cultivation, its surface and the kingdoms of Nature upon it are in that imperfect state which is characteristic of creations in their primitive condition. The globe, in its present state, is to the globe as it will be in future, when harmonized by the labors and genius of Humanity, what the wild fruit is to the grafted and perfected fruit — what the crab-apple, for example, is to the pippin.

Let us take a general survey of the earth's surface, and consider for a moment its present condition.

Vast Deserts cover the finest tropical regions, ruining them for all purposes of human life and industry, and exercising a pernicious influence upon the general economy of the planet; they viciate, for example, the atmospheric system and derange the climate — a fact not determined by men of science, although so many indications of it exist. We will indicate briefly how the latter effect is produced. The great Desert of Sahara is some three thousand miles long by eight hundred broad in its wider parts; it presents as a consequence to the rays of a tropical sun a vast waste of heated sand, which becomes a furnace at the central regions of the globe; no forests, no verdure or streams temper the unnatural heat which is generated, and which rises habitually to 160° Farenheit. This heat causes vast masses of rarified air to rise in vortices, as Humboldt speaks of the phenomenon, which must be replaced by colder masses; these latter rush in from the temperate and polar regions, and the sudden displacement of vast atmospheric columns produces great perturbations in the atmospheric system, giving rise to storms, hurricanes, sudden and violent fluctuations of temperature, and as collateral effects, to prolonged drouths, or excessive rains and floods, long heated terms, late and early frosts, and other disorders. These derangements are increased by the uncultivated state of the Northern regions; the forests preserve the snows on the surface till late in the season, and the swamps the chilled waters; an unnatural degree of cold is thus generated in the Arctic regions, as an unnatural degree of heat is generated at the Equator. These two false influences, coöperating in their pernicious action, derange to a serious extent the climate of our globe, rendering it a succession of extremes and excesses, prejudicial both to vegetable and animal life; the warm and relaxing wind of one day, or of a part of a day, is succeeded the next by cold and penetrating blasts, which, besides their baneful action on Nature in general, entail on Man colds, consumption, rheumatism and other diseases.

The great deserts of Africa and Asia were not of original formation, or, at least, did not exist in their present extent; they were probably small sandy districts, which, owing to lack of cultivation or bad cultivation on their borders, gradually spread until they attained their present colossal dimensions, and have become truly plague spots upon the surface of the globe.

Besides the Deserts, vast marshes, morasses, jungles and collections of stagnant waters exist everywhere over the earth; they generate by their miasmatic exhalations various epidemic diseases — the most prominent of which are the plague, the cholera and the yellow-fever. The cholera, for example — a telluric disease — was generated on the neglected or viciated soil of India; it has swept over every continent, carrying death to the furthest extremities of the earth, even to distant Patagonia, and punishing the entire human race for the neglect of its function of Overseer. In addition to the deserts and marshes, savage wildernesses and steppes, and regions desolated by fire and sword also exist, and disfigure the earth's surface, adding to the physical disorder that reigns upon it.

In the animal and vegetable kingdoms, we find to some extent an analogous state of things; beasts of prey, noxious reptiles, pestilent insects, loathsome vermin, and useless and poisonous weeds abound, warring on Man, and opposing serious obstacles to his Industry.

Can these disorders in Nature be corrected? This is the question which interests most directly Humanity. In the future, when the human mind shall be sufficiently expanded and elevated to occupy itself with problems of a universal character and interest, it will consider the subject seriously. From a careful study of it, we believe that these great disorders, even the most gigantic, can be corrected; the great deserts themselves, which would seem to present the greatest obstacles to human Industry, could be reclaimed and fertilized. Let a true Order of Society, let Universal Association be inaugurated; let the genius, science and other resources of the human race be directed to Industry with its beneficent works of creation; let Industry be organized, and through a proper organization, be dignified and rendered ATTRACTIVE; let the idea of reclaiming Nature from the reign of discord inspire the human mind — inspire it with the idea of the grandeur, and even the sacred character of the work, and it can be accomplished.

Without pursuing the subject further in detail, we will consider it from a general point of view.

Our globe, like all the globes of the Universe, requires upon its surface an *Overseer*, that is, an intelligent and thinking race, a creative and organizing race, whose function it is to cultivate and embellish it, to develop and perfect the animal and vegetable kingdoms, and to establish order and harmony in the domain of Nature. Man is this Overseer

on our globe; on him devolve the care and supervision of its surface, and of its fauna and flora. He finds it in a rude and savage state; it is covered with wild forests and prairies; its streams are tortuous and unregulated in their courses; over it are scattered waste and desert places; and its animal and vegetable creations are in an undeveloped condition. He must elevate it from this primitive and imperfect state; he must cultivate it, develop and perfect its various departments, and establish upon it the reign of material harmony. This great work he cannot, of course, execute in his social infancy; he must first elaborate and perfect the elements of Society, especially industry and the sciences, and then progress sufficiently in his own development, to organize a true social order. When this is accomplished, he can, by directing his collective labors and his genius to the function of industrial Overseer, fulfill it. In executing this great function, he fulfills his industrial Destiny; he enters into unity with his planet, and through it, with the material universe to which it belongs.

As a globe, that has not been improved and harmonized by the Industry of its inhabitants, is in an imperfect and discordant condition, we draw the conclusion that the physical imperfections and disorders that now exist upon our planet are unnatural and temporary, and that they will disappear before the labors of associated Humanity; they are evils which affect, to a greater or lesser extent, all globes during the early stages of their career, before the intelligent Races upon them have discovered and perfected the industrial and other means necessary to accomplish the work of cultivating and improving them.

We will now close by summing up briefly the primary branches of human Destiny.

Humanity has three great functions to perform on earth, or a threefold Destiny to fulfill.

First, it has an INDUSTRIAL DESTINY; it is the one of which we have just spoken in detail; it comprises the second and sixth Unities of the table.

Second, it has a SOCIAL DESTINY to fulfill; it must establish the reign of social unity and harmony on earth, analogous to the material unity and harmony which we have described; to do this, it must in the first place develop and perfect its own nature; it must call out and develop in equilibrium and in their higher degrees all the sentiments and faculties of the soul, so as to produce a balanced and har-

monious action of its motor-forces; and in the second place, it must discover and establish true social institutions which will harmonize the political, industrial and social relations of its members. This branch of Destiny comprises the first and third Unities of the Table.

Third, it has an INTELLECTUAL DESTINY to fulfill; it is the Organizer on the planet, the Regulator and Harmonist of the kingdoms of Nature, and of all terrestrial elements and phenomena of a mutable character; it must bring Nature with these elements into Unity with the general Order of creation; to do this, it must discover the *Laws of Universal Harmony* — the Laws according to which the Universe is governed, and employ them in its regulative and organizing work. Having so great and complex a function to perform, Humanity must have, as guide, fixed Principles, which are universal in their application — that is, those Laws of order and harmony in creation, which emanate from the Supreme Reason of the universe. It cannot, like the animal, follow instinct, as instinct can only serve as guide in an extremely limited sphere of action; it cannot follow the laws and theories which its own finite reason may devise and set up, for they are, as experience proves, imperfect, limited and arbitrary; it can only follow the laws of the Supreme Organizer, which are universal in their application, and the basis of all system, order and organization in creation. A few of these laws have been discovered by men of genius, like Kepler and Newton; human reason must discover their entire system, so that Humanity can apply them in the great intellectual or scientific work of organization which devolves upon it. Their discovery is the especial task of reason, its highest achievement; in making it, the finite reason of Humanity will elevate itself to Unity with the Divine reason, and secure the inestimable boon of being guided by it. In applying these laws to the organization of Society, it will bring the terrestrial life of Humanity into unity with the general Order of creation and its harmonies, and realize upon earth that grand and divine Ideal, the possibility of attaining which has been the instinctive belief and aspiration of the great unitary or religious souls of our Race. At the same time, the fourth and fifth Unities of the Table will be explained.

Such are the great works which Humanity must accomplish in the future; such the mission or destiny which it must fulfill on the earth.

An instinct or intuitive sentiment of this Destiny has pervaded the higher Religions of Humanity. In the Jewish religion, we find the

idea expressed in the belief in the Millenium, or the reign of peace, justice and righteousness on earth. We find it in the prophetic visions of Isaiah, who saw the wilderness reclaimed, the deserts blooming, the sword and the spear beaten into the ploughshare and the pruning-hook, and the reign of wrong and violence brought to a close. In the New Testament, the idea is presented as the advent of the kingdom of God, the reign of heaven on earth, when Humanity shall do the will of God on this terrestrial scene of action, as it is done in heaven. These grand intuitions of Religion are looked upon by the practical reason or the practical judgment of mankind — which takes as its criterion of certainty the positive experience of the past — as visionary illusions; even religious minds have no faith in them, and explain them allegorically. Now we believe that they have a real basis of truth, and that they can be shown to rest on such a basis by a scientific explanation of human Destiny.

We have spoken exclusively of Man's terrestrial Destiny; we have not spoken of any future destiny—of life in another world; it is not, however, to be inferred from this that we deny such a destiny. Our faith is — although we have no *scientific demonstration* sufficient to render it *positive knowledge* — that the soul is immortal, and that Man continues his career hereafter. Our faith also is that the character of his life here influences to a certain extent his spiritual nature in future spheres of existence; that is to say, we believe that the spiritual principle in him is perfected by elevating, ennobling and harmonious experiences in thought and sentiment in this existence, and in all others. The Soul rises from grade to grade in the vast series or hierarchy of spirits in proportion as it is developed — we might say, educated and perfected — by the experience and exercise of harmonies in the successive stages of being through which it passes. On globes where social harmony reigns, the soul gains and advances; its spiritual or passional forces are normally exercised and are perfected. On globes where social incoherence and discord exist, there is a halt; the soul does not progress. We make these remarks, not to explain a mystery upon which science has as yet shed no light, but to meet the objections of those who, from religious zeal or ignorance, may declare that a theory of terrestrial Destiny, however grand it may be, is worthless, as it leaves out of sight the infinite Future, which is alone worthy of serious consideration.

In connection with this subject, we will present very briefly the

spiritual — we might perhaps say, the Religious — aspect of the problem of Human Destiny.

The active Principle in Man — called the Spirit, Soul, Mind — is the Divine Principle, on earth, an emanation or influx from the universal Spirit or God, and endowed with its attributes; it performs the same function on earth that Spirit performs in the universality of creation; it is incorporated in a material body in order that it may be placed in relation with the material world, enabled to act upon it, and fulfill its function of Overseer on the planet.

Thus Humanity, or the collective Soul inhabiting this globe, is the incarnation of the Divine Principle upon it; it is the thinking and regulative power on the planet, the Reason and Providence of Nature, distributing, coördinating and systemizing her creations, forces and elements, and establishing in her domain the reign of Divine Order, which it does by discovering and applying those Laws of Harmony, which emanate from divine Wisdom, and according to which the universe is governed. It performs in the limited field of its action the same function — however abridged — which the Deity exercises in the universe; namely, the creation of material and spiritual Harmony on the planet, or the creation of Harmony in Nature, and in itself — called, in religious language, the kingdom of God, the reign of Heaven on earth.

The creation of this material and spiritual harmony has been sufficiently explained in the preceding pages; we will merely refer to it in the present connection.

The surface of the earth, with the creations upon it, come from the hand of Nature in a wild, rude and imperfect state; they possess the capacity of harmony, but they are left unharmonized. Here begins the function of Humanity; it must continue the work of the creative mind; it must develop, perfect, regulate and harmonize the material world, and elevate it to unity with the general Order of creation.

Like Nature, Humanity begins its career in a rude and imperfect state; in the early phases of its social existence, it is in a savage or barbarous condition; the lower and selfish instincts are alone developed; its intellect is darkened by ignorance; its senses are coarse and are wholly predominant. Humanity must develop and perfect its nature as it must the material world; it must call out the higher sentiments of the soul, enlighten its intellect, and refine its senses; it must

regulate their play and action in the social mechanism, and establish the reign of social harmony on earth.

To sum and state concisely the problem, we may say:

Humanity is the HARMONIST OF NATURE AND HER KINGDOMS.

Humanity is the HARMONIST OF ITSELF AND THE SOCIAL WORLD.

It must elevate Nature and itself from a primitive state of imperfection and disorder — which state still continues — to unity with the general plan of Order and Harmony that reigns in creation wherever the laws of God are in operation and govern; that is, in all worlds where the active principle, or Spirit, has brought the passive principle, or Matter, under subjection and harmonized it.

The elevation of Nature to Unity, and the creation of Social Harmony on earth, are two vast enterprises, requiring the creation of great collateral instrumentalities.

To elevate Nature, Humanity must, as we have explained, create and organize a perfect system of Industry, discover and perfect the physical sciences, and establish, on a peaceful and industrial basis, an order of Society that will direct its labors to the work of terrestrial cultivation and improvement.

To elevate itself, Humanity must create the Fine Arts — the instrumentality for refining the Senses; discover the Sciences, which enlighten the Intellect; and establish a system of political and social Institutions, perfectly adapted to human nature, which will regulate the play and action of the Social Passions, and thus lead to social Harmony, which is the external effect of a normal and harmonious action of these forces of the Soul.

When Humanity shall have accomplished these great works, and established by its genius the reign of material and spiritual harmony on earth, it will then comprehend its place and destiny in creation, and arrive at a clear consciousness that it is a member of the infinite federation of Spirits, which are everywhere coöperating with, and carrying out, the plans of the SUPREME HARMONIST of the Universe.

NOTE II.

SEE TABLE OF THE CHARACTERISTICS OF COMMERCE, PAGE 105.

We will explain briefly in this note a few of the characteristics of the Table, in which Fourier presents, without comment, the leading features of the Commercial system of Civilization.

INVERSE PIVOT: INTERMEDIATE PROPERTY. By this characteristic Fourier designates the right which the merchant possesses of becoming *the owner of products which he has not produced, and which he does not intend to consume.* This right gives him the absolute control of products which pass through his hands, and the power to do what he pleases with them; to adulterate them; to withdraw them from circulation; to hoard them and raise prices; to put arbitrary valuations upon them; to monopolize them and create artificial scarcities; to refuse to purchase, and depress prices; to deceive as to quality by false brands, trade-marks, etc., and to practice, generally, fraud and extortion in innumerable ways under the cover of the "right of property."

As Intermediate Property opens the door to so many of the abuses and frauds of Commerce, Fourier ranks it as one of the pivots of the system.

Under a true organization of Commerce, the right of Intermediate Property would be abolished; the commercial or exchanging classes would become commission merchants, acting as the agents of productive Industry, and under its direction, paid a fixed salary or commission, and responsible for their acts. Commerce would then become what it should be, the servant of productive Industry, instead of its master, as it now is.

The direct Pivot, which is THE SACRIFICE OF THE COLLECTIVE TO THE INDIVIDUAL INTEREST, will be easily understood; we give a single

illustration of it: A league of monopolists in bread-stuffs may by their operations create an artificial scarcity, and so raise prices as to place bread almost beyond the reach of the poorer classes — producing, so to say, a fictitious famine; in seasons of scarcity such leagues are very common. It is evident that the Collective Interest is here sacrificed to the Individual, that is, the people are made to pay high prices for bread to enrich a few monopolists. We have given an illustration on a large scale; if we examine attentively the workings of the commercial system, we shall see that in all departments and details of production and consumption, the interests of the public are sacrificed to those of a small minority of merchants.

1. Duplicity of Action. There exists an entire absence of concert, combination and unity in commercial operations; the members of the commercial body operate at random, incoherently, ignorantly and individually, without a knowledge of each other's transactions, or of the business wants of society, guided mainly by the desire of gain; the results are foolish enterprises, wild speculations, overtrading and other disorders and excesses, which give rise periodically to derangements, revulsions and bankruptcies. The commercial world is in conflict with itself by anarchical competition, and with productive Industry, which it spoliates; incoherence and duplicity of action reign throughout its entire domain.

3. Tolerated Fraud. Commerce is permitted to commit a great variety of frauds, which have become legalized by custom, and are practiced as a kind of right, while they ought, according to a true standard of equity, to be punished as crimes. We will explain this by an example. Society punishes the obtaining of goods under false pretenses as a variety of swindling, that is, as a crime; but it takes no notice of, and does not punish the thousand swindles of commerce; they are nevertheless as much swindles in principle as the one above cited. Take the adulteration of products as an example; it is a means of obtaining the money of the consumer under false pretenses, and attacks, in addition to the purse, his health. The sale of products under false brands and trade-marks, which are means of deceiving as to quality, are in fact swindles. Commerce resorts in innumerable ways to such false pretenses to increase its profits, and obtain that for which it gives no equivalent. Fraud, we may truly say, has become legalized, and is tolerated by public opinion in the commercial operations of Civilization.

5. Withdrawal of Capital from Agriculture. Commerce controls the capital and the credit of the world; they are engaged mainly in its service. It draws capital to, and concentrates it in, the large cities, where it is employed in speculation, stock-jobbing, usury, monopoly and other useless, parasitic or fraudulent operations. Capital is thus diverted from Agriculture, which so much needs it, and where it would render the greatest service in increasing production or the real wealth of society. While the financial resources of the world are thus at the service of Commerce; while thousands of Banks are created to afford it monetary facilities, Agriculture is without resources and credit — in fact, almost destitute, possessing neither the tools, implements, flocks, herds, nor other means necessary to its successful prosecution; it is carried on by needy and ignorant families, and its productiveness is reduced almost to the minimum degree. A subordinate and secondary function in the industrial system controls the wealth of society, and renders Agriculture, which is the most important branch of Industry, subservient to its interests. This single fact shows the falseness and incoherence that reign in the industrial system of Civilization.

7. Artificial Gluts or Oversupplies. It constantly happens that, owing to the absence of all concert of action in commercial affairs, to wild speculation and the greed of gain, certain markets of the world are overstocked with merchandise, giving rise to what are called "gluts." The consequent result is that sales become difficult or impossible, prices fall, distrust is engendered, credit is shaken, and a commercial panic and revulsion follows, accompanied with bankruptcy and ruin. The eleventh characteristic of Commerce — Stoppage of Circulation — then sets in, and the crisis extends often to the whole industrial system.

8. Depressive Abundance. In seasons of great productiveness, the supply exceeds the usual demand; as no provision is made in our industrial system for storing and preserving for future use the surplus, the demand, in such seasons, is slack; the merchants make limited purchases or decline to buy altogether, either through fear of a further fall or the hope of purchasing at still lower prices. The result is that sales are difficult, often impossible, except at ruinous prices; and the producer, with his superabundance, is as badly off as if he had a season of scarcity; he is in fact often ruined with what, under a proper industrial organization, and proper arrangements for preserving

the surplus abundance of fruitful seasons, would be to him a source of wealth. Thus extremes meet in our incoherent industrial system; excessive abundance, producing stagnation, is often as prejudicial to the producer as the failure of crops.

9. Inverse Encroachment. By this term Fourier characterizes the tendency of Capital and Commerce, in modern times, to monopolize the entire wealth of society — the soil, manufactories, machinery, mines, means of transportation, the currency, etc. — and to organize what he calls a *Commercial or Industrial Feudalism*, that is, a vast system of monopoly, established and controlled by the great capitalists, who will be the future Lords of this new Feudalism.

Civilization began with a Feudalism — that of the great Barons; it was military in its character, founded by the power of the sword — by *direct spoliation or encroachment.* The soil was monopolized by the military leaders; the laboring classes were made serfs, and the entire wealth of Society, as it then existed, was concentrated in the hands of the Feudal Lords. According to the law of Contact of Extremes, Civilization is destined to end with a Feudalism — with a commercial or industrial Feudalism; it will be established by the power of Capital, wielded by the great capitalists, bankers and merchants; the entire wealth of society will be monopolized through the profits of commerce and banking, of speculation and usury; all branches of Industry will be systematized and organized, but on an arbitrary and despotic basis; the laboring classes will be reduced to entire dependence on capital, and become the industrial serfs of the new industrial dispensation.

Industry will be organized, controlled and directed by large joint-stock companies or Corporations; and the chiefs of the new Feudalism will be those who manage these Corporations, that is, the great capitalists. The laboring classes will work in the Corporations, dependent upon them for employment, subject to their laws and regulations, and obliged to accept such terms and conditions as they choose to lay down. Possessing themselves no capital, no implements of production, they must become wholly dependent on capital; a new system of discipline and servitude will thus be instituted, a new order established in the life and labors of the people.

We see the commencement of this industrial Feudalism in manufactures. Since the discovery of machinery on a large scale, and of steam-power, capital has organized portions of this branch of Industry;

as soon as agricultural machinery — the steam plough, etc. — shall be perfected, agriculture will be organized in the same manner, that is, by joint-stock companies. Commerce will also soon be monopolized; it would be very easy for a company with a capital of a few millions to monopolize some one branch, as, for instance, the China trade. With its own fleets, its warehouses, and an economical organization, it could break down individual competitors, and secure a monopoly.

The present phase of free competition and incoherent action is a transitional and temporary one, a passage from the feudal system of the Middle Ages to a new system of organization in the future, which will be a monopoly of commerce and industry by large joint-stock companies, that is, the Industrial Feudalism of which we have spoken.

As the wealth of society will be absorbed and the industrial Feudalism established in an insensible, covert and silent manner by the commercial power, Fourier characterizes the process as one of *inverse Encroachment, of indirect Spoliation*, thus contrasting it with the direct and violent Spoliation of the first Feudalism.

As this subject will be treated further on in the extract which we make from one of Fourier's works, and which follows this note, we leave it here.

12. Artificial Money. The incoherence that reigns in the industrial system of Civilization permits the usurpation of numerous privileges, and the practice of great abuses by individuals; among them we will mention the creation of Money. First, our banking corporations create money or a currency, and from this privilege they derive the enormous profits which interest, usury, exchange, etc., yield. To form an estimate of the enormous sums paid by Industry to the Banks of our country for the use of a currency, we have but to take into consideration the fact that money loaned at 7 ℘ 100, and reloaned every three months, doubles itself in about seven years and a half. If the currency issued by the Banks of the country amounts to five hundred millions, the country pays that sum every seven and a half years for the use of it; add the profits of usury, and we may safely estimate that the people of the United States pay one hundred millions of dollars a year to the Banks for the use of the circulating medium which they furnish. *They thus pay every five or six years a sum equal to the entire amount of the currency for the use of the same;* it is as if a tenant were to pay every five years, for the use of a house, its entire value. As the business of a country cannot pay so enormous a price for the

use of its currency, the consequence is that every few years — about ten in the United States — a commercial revulsion takes place. When a certain portion of the capital engaged in business is swallowed up in the payment of interest, and the business men have nothing to show for it, no real values to represent what they have paid away, they cannot meet their debts; they suspend or fail; a revulsion ensues, and ultimately bankruptcy settles accounts.* Besides the artificial

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* A new and a true Currency remains to be discovered — a Currency created by the genius of Man, and which will be to the specie currency and its representatives what the locomotive is to the horse. Man must create for himself, that is, by his Reason, the industrial and other instrumentalities, which he uses; he makes no decisive progress except on this condition. Nature aids him at the outset of his career, but only to encourage and put him on the track. She furnishes him, for example, as tractive power, the horse and the ox; he must create for himself the true tractive instrument, which is the locomotive and the railway. She furnishes him in like manner with a Currency — gold and silver; he must discover the true currency to be used in industrial exchanges, that is, in facilitating the circulation of products or their travel from hand to hand. We will describe briefly this Currency. It should be created by the State or Nation, of the cheapest material possible — say of paper, like the bank bills now in use, and loaned at a rate just sufficient to cover the expense of management, which would be less than 1 ℔ 100 a year. The principle of interest — which is an abuse, a usurpation of our *monopolizable* specie currency, controlled as it is by individuals who charge what they please for the use of it, calling it interest — would be abolished, and replaced by that of *cost of creation and issue*, or of management. The difficult point to determine is the security on which loans should be made, that is, *the basis of Credit*. From our investigations of the subject, we believe that the security should be the staple products of Industry, that is, products which are non-perishable and sure of sale; personal security or endorsed notes should not be taken, as such security furnishes only an arbitrary basis, and opens the door to speculation, and to abuses of all kinds.

We will indicate briefly one mode in which the new Currency might be established. Suppose the State of New York, for example, were to decide upon testing the experiment, what are the steps it would take? It would organize a central Bank for the engraving, printing and registry of the bills. It would establish branch banks in all the principal towns; it would erect, in connection with them, storehouses for the reception and storage of the staple products, such as the cereal grains, the salt meats, the wool, cheese, etc., on which it would make loans. On this security it would lend to the depositor, say, the three quarters of the market value of the products; it would lend only on non-perishable products, certain of sale, for the reason that the currency must have a perfectly sound basis, so as to inspire entire confidence. It would charge on its loans just enough to cover the expenses of the currency and its management, and of storage. The products would be sold, if the owner desired, by the bank — in which case it would act as his factor — or he could negociate their sale himself; when sold, the bank would deduct the amount of the loan, and pay him the balance. The currency would be redeemable in products, not in specie; with it, the products in all the warehouses of the State could be purchased, and it

money created by the Banks, we have Bills of Exchange, drawn and issued by private bankers and merchants; they circulate and perform the function of money. If we take into consideration the enormous sums, issued under this form by the great bankers of the world, and the interest and exchange paid upon them, we shall be astonished at the gigantic tax levied on productive Industry for the use of the credit or the good names of these potentates of finance. Governments also issue artificial money in the form of treasury bonds and notes; contrary to the custom of the banks and bankers, and to what would seem common sense, they pay, as a general rule, interest on their issues.† Another variety of artificial money are the issues of city corporations and private individuals, commonly called "Shinplasters;" they are put in circulation in times of financial troubles, and are one more element of disorder in the industrial system. These various creations of currency, which are not regulated by any true standard, that

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would be received for taxes, tolls and other State dues. The specie currency would be supplanted and its numerous abuses abolished; the power which it gives capital and commerce to control Industry and the producing interests, would be taken away; the sword of capital would be broken. It will be asked: How, without specie, will foreign trade be carried on? That trade would take care of itself; it would result in a balanced exchange of products, or a balance of trade. If the new currency became general, the countries, which sold us their products, would have to take our currency in payment, and as with it they could only buy our products, it would be equivalent to taking our products for theirs, which would lead to a balance of trade, established in an easy and natural manner. Overtrading would be impossible; protective tariffs would be unnecessary; custom-houses could be suppressed, and free-trade established.

As the principle of interest would be abolished under the new currency, it would, as a necessary result and without the necessity of any legislative action, be abolished also on the notes of individuals; thus interest and usury would cease, and with them the power of money to reproduce itself without labor—a power which enables a privileged few to live in luxury and idle ease on the toil of their fellow-men.

We have spoken of the staple products of Industry as the basis of credit, and as the only security. As experience is acquired, this basis would be widened and made to embrace all the legitimate business transactions of society; but as it is essentially necessary in the commencement of the experiment to guard against any danger of bad loans and of favoritism, which would ruin it, we deem it important in the outset to restrict loans within the limit prescribed.

† The Banks pay no interest on their notes, while they charge interest on the notes of the public which they discount. They receive credit from the public, which takes and circulates their bills, and in return make the public pay interest on their bills, thus taken and circulated. What a singular policy is thus established, and is accepted by an intelligent people.

is, by the amount of products to be exchanged, and the wants of Industry, and which are liable to sudden and extreme fluctuations, cause periodically the greatest derangements in the business world, producing speculation and overtrading, and their consequent results, revulsions and bankruptcy. A wiser generation will look back with astonishment at the folly of the present age, which permits a system so superficially absurd to exist; and which, with all its scheming in finance, has not discovered the true and natural currency.

14. Fraud and vice rendered epidemic. Whenever a species of fraud is practiced successfully by a merchant or a class of merchants, it forces the others, even against their will, to follow the example on pain of losing their trade. Take, for instance, the adulteration of products; its successful practice by a few dealers in any one branch, such as wines, leads the trade generally to adopt it; it becomes epidemic, and at length forms a part of the business; no one can succeed and make money rapidly who does not resort to it.

15. Obscurantism; by this term Fourier characterizes the tendency of the mind, absorbed exclusively in money-making, to neglect, undervalue and even despise art, science and the higher aims of life. Commercial pursuits exercise a double influence upon the human mind; first, they generate a mania for wealth, and absorb all the faculties in its acquisition; second, they call out and exercise a low order of faculties, such as distrust, suspicion, timid prudence, selfishness, petty calculation and scheming, craft, cunning, duplicity and avarice; they smother the nobler, the more ardent and generous feelings of the soul, and thus degrade man's spiritual nature; such is the tendency; a few exceptions here and there only confirm the general rule. With a people amid whom the commercial spirit has long been predominant, as is the case in Holland, for example, and the faculties which commerce develops have transmitted their influence from father to son for several generations, there is a marked mental degeneration, proving the debasing influence of commercial life on the nature of man. We may safely assert, with Fourier, that the commercial spirit is a debasing and benighting one, making of a people with whom it has become wholly predominant a race of cautious and timid schemers, traffickers and mere money hoarders.

We will not pursue further the explanation of the characteristics of the Table; several will be treated in the extracts from Fourier's

work which follow, while most of the others are sufficiently clear to be understood.

The extracts which we give are a running abridgment of several chapters on Commerce, which Fourier inserted in his first work, published in 1808. The reader will remark the foresight and sagacity with which Fourier traced out at that day, amid the revolutionary convulsions and the wars of the period, the future progress and tendency of the commercial power. His remarks in relation to the rise of an Industrial Feudalism are prophetic. At the present day, after the lapse of half a century, we see the movement fully inaugurated, especially in England, where capital, by its accumulation, has acquired the greatest power. In those branches of Industry, for the prosecution of which machinery on an extensive scale has been discovered, joint-stock companies have monopolized and organized them; the reason is that such machinery enables capital to systematize and prosecute profitably the branches to which it is applied. The invention, for example, of the spinning-jenny and the power-loom, has thrown one great branch of manufactures into the hands of capital. The discovery of the rail-road has led to the monopoly by joint-stock companies of the entire business of travel and transportation on land. The leading branches of manufactures are at the present day for the most part monopolized; the movement will continue and extend to agriculture and commerce, and will gradually invade the entire Industrial system. Then a league and consolidation of the joint-stock companies or the industrial corporations, will take place, and the new regime will be fully and firmly established. We shall then see the middle classes — the small manufacturers, land-owners, traders, etc. — sink into the ranks of the laboring classes, and become entirely dependent on the corporations which employ them. We shall see a new and absolute power arise, that of Capital, which will control the interests of Industry and the classes engaged in it. This power will institute the most rigid discipline as regards labor, and will extend its supervision even to the social life of the masses. System and order will be established in all departments of Industry, but a prosaic order, the sole object of which will be profit; the laboring classes will work under the direction of the great industrial Corporations, subject to their regulations and their dictation, and go through a daily round of duties like so many machines. Then the reign of what we may call *Industrialism*, or the exclusive predominance of the industrial and commercial policy and

spirit, will be established. It will be the counterpart of the policy and spirit of war, which were so wholly predominant under the Feudal System. The directors of the industrial and commercial Corporations, and the great capitalists or stock-holders will be the new chiefs of society, as were the Feudal Barons in their time — the first representing the power of wealth; the second that of the sword. Such according to Fourier's views, will be the character of the last or fourth phase of the present social Order. It will develop Industry fully, systematize it, drill the masses thoroughly, teach them method and discipline, and, to a certain extent, prepare them for coöperation and association. This new phase of social development will form the transition to a higher social state, which Fourier calls Guarantism, in which Order and System and a universal prosecution of Industry will be combined with individual liberty, justice and right, and with the development of the higher elements in man's nature — with the love of art, science, the ideal, and also with the philanthropic and humanitary sentiments.

We will preface the extracts which follow by a few remarks that will perhaps enable the reader to appreciate more fully the character and tendency of the criticisms which they contain.

Fourier was engaged, in the early part of his life, in commercial pursuits. His father, a cloth merchant, placed him as clerk in a large commercial house in Lyons, where he remained some time, and then went to Marseilles, where he was employed in the same capacity. He had, consequently, ample and practical facilities for studying the commercial system. He soon conceived a profound antipathy for it; the fraud, falseness, deception, low scheming, rapacity, and other characteristics which he met with in commercial life, excited in him both hatred and contempt. This explains the bitterness of his criticisms and his denunciations. He began early to seek for the means of reforming Commerce; in his investigations of the subject, he was led to study the problem of *Agricultural Association*, which, in turn, put him on the path of his great discoveries. He saw that Commerce could not be reformed, and the exchange of products established on a true basis, so long as families, living isolatedly, carried on their industrial operations separately, and made, as a consequence, all their sales and purchases by retail. So long as they were not associated, they could

form no combination for buying and selling in a direct and wholesale manner. Association, then, was necessary to systematize and simplify commercial operations. The power, which the individual possesses of misrepresenting, overreaching and defrauding in trade for his own interest, grows out of the system of isolated families, which gives rise to social incoherence, and this, in turn, allows license in individual action.

When Fourier come to study the problem of Association, he saw that, in order to associate men, it was necessary to associate and harmonize their characters, passions, tastes and inclinations, as these are the springs of action, the elements of social life. But to harmonize the Passions, now in a state of general conflict and discord, was truly a gigantic problem. Man cannot solve it; human reason and human legislation have tried the experiment and failed. Fourier came to the conclusion that if God had not created the Passions for harmony; if he had not precalculated their action and employment in the social mechanism, their uses and their functions, and adapted to them a social Order, in which they would operate harmoniously, it was in vain for man to attempt it. Could he do what God had neglected, or otherwise decreed? He began then to study the probable intentions of God in relation to the action of the passions and the organization of society. He came to the conclusion that these spiritual or moral forces in man must be capable of unity and harmony; that such noble and important motors could not be inherently discordant, and out of unity with the general Order of creation, and that they must be regulated and governed in their action by the same Laws which regulate and govern all elements and forces in the universe. He held them to be the constituent elements of a Social Harmony, yet to be discovered, as sounds are the elements of musical harmony, and the planets of siderial harmony. He came to the conclusion that the great problem for human reason to solve was to discover the Laws that governed them. To solve this problem, it was necessary to discover the *Regulative Principle* in the universe, that is, the Laws by which order and harmony are established and maintained in creation. Fourier undertook the work, and by his penetrating genius he discovered, in their general outlines, the Laws of universal harmony, which he designates technically in his works by the name of the *Law of the Series*, as the Series comprise that portion of the Laws of universal harmony which relate especially to Distribution and Classification.

Thus, from a desire to reform Commerce, Fourier was led to study the problem of Association; from the study of Association, he was led to investigate the possibility of harmonizing the Passions, and from this investigation, in turn, to the exploration of the Laws of universal Harmony.

COMMERCIAL LICENSE:

ITS KNOWN EVILS AND UNKNOWN DANGERS.

[FROM FOURIER'S FIRST WORK, PUBLISHED IN 1808.]

We are about to probe Civilization in its most sensitive part; to raise one's voice against the dominant folly of the times, against chimeras in full vogue, is always a painful task.

To speak at the present day against commercial follies and blunders, is to expose one's self to anathema, as if one had spoken in the twelfth century against the tyranny of Popes and Barons. Were it necessary to choose between the two dangerous alternatives, I consider there would be less risk in offending a sovereign by the announcement of disagreeable truths, than in offending the mercantile power, which reigns as a despot over Civilization and even over sovereigns themselves.

It is never at the height of an infatuation that men form sound opinions on social questions. Witness the supremacy of the commercial theories now in vogue; we shall show by a brief analysis that they tend to deprave and disorganize Civilization in every sense, and that in the matter of Commerce, as in everything else, society is led more and more astray under the auspices of the speculative sciences.

The commercial controversy dates back hardly half a century, and its writers have already published hundreds of volumes, without discovering that the mechanism of commerce is organized in opposition to common sense. It subordinates the whole social body to a class of parasitic and unproductive agents, called Merchants. All the essential classes — the land-owner, the cultivator, the manufacturer, and even the government itself — are under the control of a secondary and accessory class, namely the Merchants, who should be their subordinates, their commissioned agents, removable and responsible, whereas at present they direct and obstruct at will the whole system of exchange and circulation.

Such is the thesis on which I shall dissert; I shall show that in sound politics the commercial body should be *collectively responsible for all its acts*, and that the social body should be *guaranteed* against bankruptcy, stock-jobbing, monopoly, speculation, usury, deterioration and waste, and all other evils resulting from the present system — a system which would have long since aroused the indignation of political writers, if they had had the shadow of the respect for good morals which they pretend. In this first Memoir, I wish only to introduce the question, and point out the evils and abuses which attest our ignorance, and which should have led to researches for a mode of commercial exchanges much less defective and pernicious than the present, which we call Free Competition.

For the exchange of products, as for all other relations, there is a method especially adapted to each Social Period. For example:

In the fourth Period or Barbarism, compulsory sales, limitation of prices, tariffs, etc., determined by the government.

In the fifth Period or Civilization, free competition, and irresponsibility of the merchant to the social body.

In the sixth Period or Guarantism, collective competition, joint responsibility, and the subordination of the commercial body to the interests of the producers, manufacturers, cultivators and land-owners.

In the course of the discussion I shall have occasion to express opinions but little flattering to the commercial system in general; but I have already observed that in criticising a profession, I do not criticise the individuals who exercise it. Those who declaim against the manœuvres of monopolists, speculators, etc., would, perhaps, if in their place, surpass them in rapacity. We should blame, not the passions of individuals, but Civilization only, which, opening to the passions no career but that of fraud, compels men to practice fraud in order to attain to fortune, without which the passions cannot be satisfied.

The subject will be divided under the following heads:

1. Origin of Political Economy and of the Mercantile Controversy.
2. Spoliation of the social body by Bankruptcy.
3. " " " by Monopoly and Forestalling.
4. " " " by Agiotage.
5. " " " by Commercial Parasitism.
6. Decline of Civilization through the Commercial Policy, which is leading to the fourth Phase of this Order.

I.

ORIGIN OF POLITICAL ECONOMY AND OF THE MERCANTILE CONTROVERSY.

This is a subject well worthy of an epic. Muse, recount to us the exploits of the audacious innovators who have vanquished our old and time-honored philosophy — of this new sect, the Economists, which, springing suddenly into existence, has dared to attack the revered dogmas of Greece and Rome. The true models of virtue — the Cynics, the Stoics, all the illustrious lovers of poverty and mediocrity — have been discomfited, and now cringe before the Economists, who combat in the cause of Wealth and Luxury. The divine Plato, the divine Seneca, are driven from their thrones. The black broth of the Spartans, the turnips of Cincinnatus, the rags of Diogenes, in fine, all the panaceas of the moralists have become powerless, have all vanished before these impious innovators who permit the love of splendor, luxury, and the vile metals.

Humanly speaking, Civilization has changed Phase. It has passed from the second to the third Phase, in which the Commercial spirit reigns in Politics, exclusively. This change has grown out of the progress of the Nautical Art and of Colonial Monopolies. The philosophers, who always support a social movement after it is accomplished, chimed in with the spirit of the age, and as soon as they saw the commercial policy dominant, commenced to extol it; thus originated the sect of Political Economists, and with it the mercantile controversy.

How happens it that the philosophers have changed their opinions after so many centuries, and now come to meddle in questions of commerce, which was the object of their ancient disdain? In classic antiquity they never ceased to ridicule it.

Still it might have been seen, by the influence of Tyre and Carthage, that the Commercial Power would one day overmaster the Agricultural Power, and control the political policy of the world. *But the event not having occurred, it therefore never could occur?* Such is the logic of Civilized politics; it sees nothing but the past. Hence future generations will represent Civilization by a head reversed and looking backward.

Up to the middle of the eighteenth century, the speculative sci-

ences fostered the old prejudice which treated commerce with contempt; witness the spirit that reigned in France in 1788. Then the Collegians in their debates often sneered at an adversary, calling him the son of a tradesman, and it was a cruel insult. Such was the feeling in the provinces; the mercantile spirit was confined to the seaports and large capitals, where resided the great merchants, bankers and stock-jobbers.

Thus, in its origin, Commerce was misunderstood and despised by the philosophers, who know so little about it, even at the present day, as to confound it with the useful profession of manufactures. It failed to secure their homage till it had completely triumphed; then their orators celebrated the virtue of the merchants and partook of their fine dinners. In a word, the philosophers began to flatter commerce only when it had obtained the vogue; before, they did not think it worthy their attention. Spain, Portugal, Holland and England carried on their commercial monopolies for a long time, without the philosophers dreaming of either praising or blaming them. Holland had succeeded in accumulating its immense wealth without asking any aid of the Political Economists, whose sect, in fact, had not been born when the Dutch had already piled up tons of gold.

We might ask of the Economists, whether it is their intention to diminish or to multiply social scourges — such, for instance, as increase of taxes, the augmentation of armies, the encroachments of the parasitic classes, national debts, bankruptcies, etc. It is certain that none of these scourges ever increased so rapidly as since the birth of Political Economy. Would it not have been better if the science, as well as the evil, had made less progress?

What motives could have decided the philosophers, those vehement apostles of truth and honesty, to rally in the eighteenth century to the support of duplicity and fraud — that is, of Commerce? For what is Commerce? It is nothing but fraud and duplicity, with all their paraphernalia of monopoly, speculation, usury, bankruptcy and roguery of every description; but modern philosophy passes a sponge over all these scandalous abuses. Let us point out the causes of this effrontery, applying to these savants the analytic methods they pretend to apply to everything.

In deciding to preach up Commerce, they were swayed only by the influence of wealth. They were allured by the enormity and rapid accumulation of mercantile fortunes; the independence attached to the

mercantile profession, which is at once the most free and the most favorable to personal ambition; the air of grand speculation given to vile manœuvres which the merest dolt could conceive and direct at the end of a month; and, finally, by the luxury and display of wealthy speculators and stock-jobbers, who often vie in magnificence with the grandees of the state. All this *eclat* dazzles the philosophers, who, after sleepless nights and countless schemes, succeed only in earning a few francs and obtaining a little humiliating patronage. At the sight of these commercial and financial Plutuses, they became bewildered and hesitated between sycophancy and censure. At last the weight of gold turned the scale, and they became, finally, the very humble servants of the mercantile class, and the warm admirers of the commercial policy they had so much ridiculed. But how could one help admiring these great operators, speculators and stock-jobbers, who, with their art, succeed in acquiring palaces in cities which they entered barefoot. We see them in our large capitals living in luxury and splendor by the side of literary men, living in poverty and obscurity. A philosopher admitted to the mansion of a stock-jobber, finds himself seated at table between a countess and an ambassador. What course is one to take under such circumstances but to worship the saints of the day? For nobody makes his way in Civilization by proclaiming truths; and hence we see why the philosophers, while nourishing a secret hatred against Commerce, have nevertheless bowed before the golden calf, not daring to write a page without sounding the praises of "*le Commerce immense et l' immense Commerce.*" And yet they had everything to gain by attacking it; for by denouncing the frauds and spoliations of Commerce, which they secretly despise as much as Commerce despises them, they might have regained their lost position, and repaired their defeats. An analysis of Commerce will show that the mercantile body (care must be taken not to confound it with the manufacturing class), is in Civilization but a horde of confederated pirates — a flock of vultures, preying upon agriculture and manufactures, and plundering the social body in every possible way. This, be it understood, without criticising them individually. They are ignorant themselves of the pernicious character of their profession, and even were they aware of it, how can one be blamed for being a spoliator in Civilization, when this Society is but a game between rogues and dupes? — a truth already too well known, but which will be made still more evident in the following chapters.

II.

SPOLIATION OF THE SOCIAL BODY BY BANKRUPTCY.

When a crime becomes common in society, it is looked upon with indifference. In Italy and Spain a hired assassin poignards his victim with impunity and retires for protection to the nearest church. In Germany and France, where the national character is opposed to treachery, such an assassin would be looked upon with so much abhorrence that he would perhaps be torn in pieces by the populace before the authorities had time to arrest him. And how many other crimes we see dominant in one nation and abhorred by its next neighbor? In Italy, parents mutilate their children in order to perfect the voice, and the ministers of a God of Peace patronize the custom by devoting these unfortunate victims of paternal avarice to the service of his altars. This, again, is an abomination which would excite horror in any other Civilized nation. In the same way, you will find among the French, the Germans, the Russians and the English, other revolting customs which would arouse the indignation of the Italians and Spaniards.

If the customs and opinions prevailing in Civilization vary so much in different nations, how much must they vary in different Orders of society, and how odious would appear the vices tolerated in the Civilized Order to less imperfect societies. In the sixth, Guarantism, which will still be far from perfection, it will be difficult to believe that nations calling themselves polite, and having theories of property and justice, could have tolerated for an instant such abominations as Bankruptcy.

Bankruptcy is the most ingenious and the most impudent form of roguery which has ever existed. It insures to every tradesman the privilege of plundering the public of a sum proportioned to his fortune or credit, so that a rich man may say to himself: "I shall establish myself as a merchant this year; two years hence, on such a day, I shall plunder the community of so many thousands."

From the doctrine of *leaving the merchants entirely free, without requiring of them any guaranty of their prudence, probity or solvency*, has sprung, among other abuses, Bankruptcy — a kind of robbery much more odious than that of the highway. We are nevertheless accustomed to tolerate it, even to the extent of recognizing honest bank-

ruptcies, or those in which the speculator makes way with only one half; here is an example:

The banker Dorante possesses a fortune of half a million, and wishes to increase it by some means to a million. On the strength of his known property, he obtains credit in bills of exchange, produce, etc., to the amount of two millions. He can then operate with a capital of two millions and a half. He engages in vast commercial and financial speculations. Perhaps at the end of a year, instead of having doubled his original half-million, he will have lost it. You would think him ruined. Not at all. He will yet come out with a million, just as if he had succeeded; for he has on hand the two millions obtained on credit, and, by means of an "honest bankruptcy," he compromises with his creditors, and pays fifty per cent. on time. Thus, after having lost his original fortune, he finds himself possessed of a million, robbed from the public. A fine thing, this commercial liberty! And do we not understand now why we hear it said every day of some merchant: "Since his failure, he is very well off?" Here is another game for the bankrupt: Dorante, after his robbery of half a million, preserves his honor and the esteem of the public, not as being a fortunate rogue, but as being an unfortunate merchant.

The partisans of Commercial Liberty talk about repressive laws, tribunals, etc. Ah, indeed! tribunals against men who have robbed millions at a single stroke! The proverb which says that "petty thieves are punished while great ones only escape," is found false when applied to Commerce, for even the smallest bankruptcies escape the pursuit of justice, being favored by the merchants themselves. For example:

Scapin, a small shop-keeper, fails for only forty thousand francs. He pockets thirty thousand, the profits of the operation, and gives to his creditors the remaining ten thousand. If called upon to give an account of the thirty thousand deficit, he replies that he does not know how to keep books, like the large dealers, and that he has met with misfortunes. You fancy that Scapin will be punished because he is only a petty thief, who has pocketed but thirty thousand francs; yet the creditors know full well that if they go to law, it will eat up the ten thousand balance, which would only be a mouthful for it. The ten thousand swallowed up, there would still be nothing decided, and if you wish to have Scapin hung, it will be necessary, perhaps, to spend another ten thousand, without being quite sure of success after

all. It is better, then, to take the small sum of ten thousand than to expend as much more. Scapin takes advantage of this argument through the medium of his attorney, so that in fact it is the creditor, instead of the bankrupt, who is threatened with the law. And why should the creditors of Scapin be severe with him? Some of them think of following his noble example, and others have preceded him in it.

It is useless to cite certain fraudulent bankrupts who have been punished, for out of a hundred ninety-nine escape, while if the hundredth is foiled, he is without doubt a simpleton, who has not known how to manage his game, for the operation is so certain at the present day that the ordinary precautions which were once taken are now neglected. Formerly, the bankrupt fled to Trente, to Liege, to Carouge; but since the political regeneration of 1789, this practice has fallen into disuse. The operation is now quietly prepared beforehand, and when it comes out, the bankrupt goes and spends a month in the country with his relatives and friends, while in the interim everything is arranged by the notary. The bankrupt reappears after some weeks, and the public is so much accustomed to this manœuvre that it is considered a smart thing. It is called "lying-in," and we hear it said very coolly: "Mr. Such-a-one is just out from his confinement."

Bankruptcy is a social crime which is epidemic, and which forces the upright merchant to imitate the rogue. I will illustrate this by an example of bankruptcies *en feu de file* — one involving another.

The Jew, Iscariot, arrives in France with a capital of a hundred thousand francs, which he has gained by his first bankruptcy. He establishes himself as a tradesman in a city where he has for rivals six respectable houses in good credit. To get the advantage of these, he begins by offering his goods at cost, this being a sure means of attracting the crowd. Soon the rivals of Iscariot cry out against him; he laughs at their lamentations, and continues more than ever to offer his goods at cost. Then the people begin to exclaim: "Hurrah for opposition! Competition is the life of trade! Long life to the Jews! Since the arrival of Iscariot, everything has fallen in price!" And the public say to the rival houses: "It is you, gentlemen, who are the real Jews; you wish to make too much profit. Iscariot only is an honest man. He is satisfied with a moderate price, because his store is less splendid than yours." Vainly the old firms represent that Iscariot is a rogue in disguise, who will sooner or later become a bank-

rupt; people accuse them of jealousy, and run more and more after the Israelite.

See the calculation of the rogue: by selling at cost price, he makes no other loss than the interest on his capital, say ten thousand francs a year, but he finds a good market, gets the reputation in the commercial towns of doing an extensive business, and if he is somewhat exact in his first payments, obtains a large credit. The artifice is continued for two years, at the end of which time Iscariot has made nothing, though he has done an immense trade. His scheme is not divulged, because the Jews employ nobody but Jews — a people secretly hostile to all others, and who never betray any knavery concocted among themselves.

When everything is ready for the crisis, Iscariot uses all his credit, and sends orders to the principal cities to the amount of five or six hundred thousand francs, purchased on time. He then exports the goods to a foreign country, and sells his stock on hand at the lowest price. Finally, when he has turned everything into cash, honest Iscariot disappears with his money, and goes to Germany, where he has sent the goods bought on credit. He sells these at once, and finds that he left France four times richer than when he went there. He is now worth four hundred thousand francs, and goes to Leghorn or London to prepare for a third bankruptcy. It is then that the veil falls, and the people among whom he has played his game come to their senses. The danger of dealing with Jews, with vagabonds who hold to nothing, is at last recognized. But this bankruptcy of Iscariot is only the first act of the farce; let us follow it to the end.

There were six houses in competition with the Israelite; let us name them A., B., C., D., E., F.

A. had been in difficulties for a long time. He kept up without capital on the strength of his good reputation; but the arrival of Iscariot having taken away all his customers, he struggles on but a year longer, after which he loses courage, and not understanding the new economical systems which protect vagabonds, is forced to yield before the tactics of Iscariot, and go into bankruptcy.

B. stands the shock longer. He saw the failure of Iscariot in the distance, and waited till the storm had passed, in order to get back his customers taken from him by the knavish Israelite. But in the interval, B. suffers from a bankruptcy in another town; this is suffi-

cient to hasten his fall. He hoped to hold out two years, but at the end of fifteen months he too is obliged to go into bankruptcy.

C. is in partnership with a firm elsewhere, which is ruined by another Iscariot (for the tribe is found everywhere); he is dragged down by the fall of his partner, and after making sacrifices for eighteen months to sustain a competition against the Hebrew thief, C. too is forced into bankruptcy.

D. has a kind of probity, but it is more apparent than real. Though he suffers for twenty months from competition with the Jew, he has means enough left to keep up; but irritated by the losses he has sustained, he follows the example he sees everywhere about him. Finding that three of his colleagues have led the way, he concludes that he, the fourth, will pass with the rest under the pretext of real or fictitious "misfortunes." Moreover, he is disgusted with a struggle of twenty months against the Israelite, and finds no course more prudent than to go into bankruptcy.

E. had loaned large sums to the four others who failed. He believed them to be solvent, as, in fact, before the manœuvres of Iscariot had undermined their trade, they were. These four failures subject him to great losses. Moreover, he has no more customers; everybody goes to Iscariot, who sells at cost. E. thus finds his resources exhausted, and his credit shaken. He is pressed by his creditors, and, being unable to fulfill his engagements, finishes, with the rest, by going into bankruptcy.

F., though not wanting in means, finds his credit shaken in all the large cities, owing to the failure of his five predecessors, which leads to the suspicion that he will not be long in following their example. Besides, some of them who have made a compromise with their creditors, sell at very low prices to be able to meet their first notes under the new arrangement. The latter, to expedite their sales, sacrifice a tenth, and still make a profit of four tenths, since they have settled at fifty per cent. F. finds himself crushed by these circumstances and is compelled, like the rest, to go into bankruptcy.

It is thus that a single vagabond may disorganize the entire body of tradesmen in a large town, and drag the most honest persons into crime; for every bankruptcy is more or less criminal, though colored by specious pretexts, like those above described, in which there is rarely anything of truth.

If to bankruptcy, we add the numerous other commercial abuses,

such as monopoly, speculation, usury, etc., growing out of our economic systems, we shall see the force of the opinion already expressed, namely, that the Civilizees have never committed more blunders than since they gave in to the commercial spirit, and adopted the theory that all mercantile enterprises must result in the general good, and therefore that the merchants should be left in entire liberty, without being required to give any guaranty as to the result of their operations.

And how is it that the Economists, who talk of nothing but checks and guaranties, have never secured to the social body those which governments have had the good sense to require of their fiscal agents? A government makes sure of the fidelity of its collectors and receivers by requiring them to give bonds, and by exposing them to inevitable punishment if they dare to risk or squander the public funds with which they are intrusted. Why do we not see half of the receivers of public moneys appropriating them to their own use, and saying to the government in a whining letter: "The misfortunes of the times, critical circumstances, deplorable reverses'—in a word, I have failed. The amount of public funds deposited with me amounts to two millions. I offer to reimburse one half, a million, payable in five years. Have compassion on an unfortunate receiver, continue me in your confidence and in the management of your funds, without which I cannot pay you even the half I now offer. Only retain me in my place, and I will try to honor my engagements."

Such, in substance, are the contents of all letters from bankrupts. If the receivers of the public moneys do not follow their example, it is because they are certain that no philosophical theory will save them from the punishment from which bankrupts escape, on the principle of leaving merchants entire liberty without requiring from them any guaranty against malpractices.

Let us continue our analysis of these mercantile abuses, which should lead us to suspect the whole existing system of commerce, and to seek some method for the exchange of products less false than Free Competition, which would be better named *Anarchical Competition.*

III.

SPOLIATION OF THE SOCIAL BODY BY MONOPOLY AND FORESTALLING.

Monopoly is the most odious of commercial crimes, in that it affects the poorest class of producers. If there occurs a scarcity in any article of food, or in produce of any kind, the monopolists are on the look-out to aggravate the evil. They buy up the stock on hand, make advances on the supplies expected, take the article out of the market, and double or treble the price by circulating exaggerated reports of scarcity, and thus exciting fears which are discovered, too late, to be unfounded. They are a band of disorganizers — vultures let loose against honest Industry. They are, nevertheless, upheld by a class of savants — the Economists — and nothing is more respectable at the present time than forestalling and monopoly, which are called, in the language of the day, speculating and financiering, because it would be rude to call them by their right names.

A singular result of the Civilized Order is, that if the classes evidently pernicious — the monopolists and forestallers, for instance — were *directly* suppressed, the evil would become still greater; we had sufficient proof of this under the Reign of Terror.

It is this fact which has led the philosophers to conclude that the merchants should not be interfered with, should be left free. A curious remedy, this, for an evil — to maintain it, because we have failed to discover its antidote! One should have been sought, and till it had been discovered, the schemes of the monopolists and forestallers, instead of being extolled, should have been denounced; we should have encouraged researches for some method competent for their suppression, and this would have been found in Collective Competition.

Let us analyze the achievements of these monopolists. I shall cite two examples: one, of the monopoly in grains, which is the most pernicious; the other, of the monopoly in raw materials, which appears more excusable since it embarrasses Industry only, without starving the people.

1. Monopoly of Grains. The fundamental principle of the existing commercial system, the principle of *non-interference with commerce*, gives to the merchants the absolute proprietorship of the produce in which they traffic. They are allowed the right of taking it out of the market, concealing it, and even of burning it, as the Dutch

East India Company have done more than once, publicly burning whole warehouses of cinnamon to raise the price of that article. And what they have done with cinnamon, they would do with wheat, but for the fear of being stoned by the people. They would have destroyed half the grain in store, or left it to rot, in order to sell the other half at four times its value. Indeed, do we not in our ports constantly see grain thrown into the docks, grain which merchants have left to decay while waiting for a rise in the market?

I myself, in my capacity as clerk, have presided over these infamous operations, and have, in one day, caused twenty thousand quintals of rice to be thrown into the sea, rice which might have been sold, before it was allowed to decay, at a fair price, if the holder had been less greedy of gain. It is the social body which supports the loss of this waste, which is constantly going on under the principle of non-interference with commerce.

Suppose, carrying out this principle, that a rich company of merchants should, in a year of famine, such as 1709, monopolize all the grain in a small state like Ireland, at a time when the general scarcity, and the prohibition in neighboring states against exportation rendered supplies from abroad almost impossible? Suppose that the company, after having bought up all the grain in the market, should refuse to sell it except at three or four times its value, saying: "This grain is our property; it pleases us to sell it at three or four times the original cost; if you refuse to buy it on these terms, get your supplies elsewhere, import them from abroad. Meanwhile, if a fourth of the population die of famine, what matters that to us? We shall persist in our speculation and are only carrying out the principle of commercial liberty, sanctioned by Political Economy."

I ask wherein the proceeding of such a company would differ from those of a band of highway robbers? For their monopoly would compel the whole nation, under penalty of starvation, to pay them a ransom equal to triple or quadruple the value of their whole stock of grain. And when we consider that such a company, according to the rule of commercial liberty, would have the right to refuse to sell at any price, to leave the grain to rot in the warehouses while the people were perishing, think you that the famished nation would be bound in conscience to die of starvation for the honor of the vaunted principle of non-interference with commerce? Certainly not. Confess, then, that commercial freedom should be subjected to restrictions, according

to the wants of the social body; that a merchant, holding a surplus of any article of food, of which he is neither the producer nor the consumer, should be considered as the *conditional depositary*, and not as the absolute owner. Confess that the merchants — the intermediate agents for the exchange of products — ought in their operations to be subordinated to the good of the mass, and not be left free to embarrass business relations by those disastrous manœuvres so much admired by the Economists.

2. Monopoly of Raw Materials. I shall demonstrate the evils of this by an event which is taking place as I write, namely, the enormous rise in the price of foreign produce — sugar, coffee, cotton, etc. I shall speak particularly of cotton, because it is this which has advanced the most, and because it is an article of first necessity for our rising manufactures; but my remarks will be applicable to monopolies of all kinds.

In the course of the Autumn of 1806, it was perceived that the importations of colonial products, and especially of cotton, would be small, and that the supplies would arrive too late in the season; still, there was no fear that the manufacturers would suffer, as there was stock enough in the market to suffice for a year's consumption. The government, by ordering an inventory, could have established this fact, and meanwhile there would have been time to adopt the necessary precautions for the future. But the monopolists intervened, bought up and stored all the cotton in the market, and convinced the public, by false reports, that the manufacturers would be out of stock in less than three months. A rise in the market followed, which increased the price of cottons to double their usual rate, and threatened to ruin most of the French manufacturers, who could not advance the price of their fabrics to meet the advance in the raw material, and many of whom had, in consequence, to close their establishments and dismiss their operatives.

Meanwhile there was in fact no real scarcity; on the contrary, the rich manufacturers themselves, become monopolists, had purchased cotton on speculation, and after reserving supplies for their own mills, were selling the surplus at the advanced rates.

In a word, the stock which was wanted by the regular consumers got into the hands of the speculators, and it was discovered, in the end, that France was neither devoid of supplies nor threatened with a scarcity.

In this conjuncture, what advantages did the community derive from commercial license — from free competition? Simply these:

1. The doubling in price of a staple material of which there was no real scarcity, and the price of which should have been advanced little if any.

2. The closing up of manufactories which had been slowly and with difficulty established.

3. The enriching of a coalition of monopolists and forestallers to the detriment of productive industry.

These are simple facts. It will be replied to my argument, that if the government had interfered with free competition and the right of monopoly, matters would have been made worse. I admit it; but you only prove by this that the Economists know no remedy for monopoly. Is that a reason for not seeking one? And does it follow that monopoly is right? When you know no antidote for a social disease, have courage enough to confess that it is a calamity. Do not listen to the philosophers, who extol the evil only to excuse themselves for their ignorance how to correct it. When they counsel you to tolerate monopoly and forestalling for fear of a greater evil, they resemble the ignoramus who advises you to let a fever take its course because he knows no means of arresting it. Because men are ignorant of the means of preventing monopoly, is it prudent, therefore, to tolerate it without limit? No; and I shall show that the government might often have prevented such calamities as I have mentioned, without either resorting to force, or exercising any arbitrary power.

IV.

SPOLIATION OF THE SOCIAL BODY BY AGIOTAGE.*

Agiotage is the brother of Monopoly; they have each in turn subjugated public opinion to the extent of making even sovereigns submit and of openly opposing the operations of princes, who, deceived by

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* We retain this term because there is no one word in the English language sufficiently comprehensive to be substituted for it; it signifies the manœuvres of speculators to raise or lower the price of public funds, stocks, and the products of industry; it consequently comprises stock-gambling, speculation, plots of monopoly and forestalling, and in general all schemes for producing a fictitious rise or fall in the market.—*Translator.*

certain sophisms, dare not even contemplate resistance, nor propose the discovery of any other commercial system. The following is an example of the tyranny which Agiotage exercises over sovereigns. I select a recent fact — the last manœuvre of the French Agioteurs.

During the late war with Austria, an obscure financial conspiracy counterbalanced the victories of Ulm and of Austerlitz. At the moment when France manifested the blindest confidence in the operations of the Chief of the Empire, the Agioteurs caused to break out the symptoms of a universal distrust. One would have said that it was Varron who commanded our armies. In two months the Agioteurs of Paris committed unparalleled ravages upon the Industry of France; it required the flood of sudden and miraculous victories which followed, to finally silence these Agioteurs, whose schemes threatened to destroy public credit, and made one shudder to think into what financial distress France would have fallen, if she had made only a neutral campaign, without either successes or reverses.

The pretexts of the alarmists were based upon the advance which, they said, had been made by the Bank of France for the opening of the campaign; this advance was estimated at fifty millions of francs, which was only a hundredth part of the territorial revenue of the country. And even if this advance had not been guaranteed by the whole capital of the Bank, and by the public deposits, was it not amply guaranteed in the eyes of the French, by the confidence reposed in their sovereign?

There is a Power, then, which exercises ascendance over heroes as over the public opinion of nations; this Power is Agiotage, which controls at will the whole industrial mechanism; it places empires at the mercy of a class of parasites, who, being neither land-owners nor manufacturers, caring for nothing but their strong-box, and being able to change their country from one day to another, are interested in spoliating all, and preying alternately upon every branch of Industry. And though we see our economical theories upholding such scourges as Agiotage, Monopoly, Bankruptcy, etc., which constantly derange the whole industrial system, which baffle sovereigns even, and weaken the confidence that they inspire in their people — though we see these infamies, and so many others engendered by the system of commercial license, no writer has the courage to denounce this absurd science, called Political Economy, to condemn the existing commercial mechanism, or to propose any new method of industrial relations. They all

cringe basely before commercial vices at which they are secretly indignant, and sound the praise of commerce, without devising any means for throwing off its yoke — so frightened are the Civilizees at the idea of reforms requiring a degree of inventive genius of which they believe themselves incapable.

Doubtless the political economists are secretly ashamed of their mercantile system; but to save their theories, they allow the evil to increase. They flatter these political pigmies, these Agioteurs and Monopolists whom they have not the art to restrain, and accustom the public mind to truckle and bow at the very name of Commerce. How completely do such scandals give the lie to modern science, which makes so great a boast of its achievements. In what a quagmire has this science plunged modern empires! Were we not less degraded, and was not Civilization less contemptible, when mercantile philosophy and the economic sciences were yet unborn?

V.

SPOLIATION OF THE SOCIAL BODY BY COMMERCIAL PARASITISM.

The abuse of which I shall now speak, though not so scandalous as those just described, is none the less prejudicial to the social body.

In an age which has carried economy even into the minutest details, substituting chickory for coffee, and making other savings which serve only to favor the impositions of tradesmen and to annoy consumers, who can hardly obtain pure and good articles at any price — in an age so mean and parsimonious, how is it that no one has remarked that the chief economy should be *economy of hands*, economy of intermediate agents, who might be dispensed with, but who are so abundant in unproductive departments like that of commerce.

I have already observed that it is frequently our custom to employ a hundred persons in functions which, in Association, would require but two or three, and that after the seventh social Period, twenty men will suffice to supply the markets of a city to which we now send a thousand. In respect to industrial organization, we are as unenlightened as nations ignorant of the use of the mill, and which employ fifty laborers to crush the grain which is ground among us by a single machine. Everywhere the superfluity of agents is frightful; in all commercial operations the number is at least four times greater than is

requisite. Since the reign of free competition, we see tradesmen swarming even in our villages. Peasants renounce agriculture to become peddlers; if they have only a calf to sell, they go and spend days in town, idling about markets and public houses.

In cities like Paris, there are as many as three thousand grocers, where three hundred would amply suffice. The profusion of agents is the same in the smallest towns; those which are visited now in the course of the year by a hundred commercial travelers and a hundred peddlers, were not visited, perhaps, in 1788 by more than ten; yet at that period there was no lack of either provisions or clothing, and at very moderate prices, though tradesmen were less numerous by a third than at the present.

This multiplicity of rival tradesmen drives them constantly to the adoption of measures the most foolish and the most ruinous to the community; for superfluous agents, like monks, being consumers and not producers, are spoliators of the social body. It is now admitted that the monks of Spain, the number of whom is estimated at 500,000, might produce enough, if they were employed in agriculture, for the subsistence of 2,000,000 of persons. It is the same with superfluous tradesmen, the number of whom is incalculable; and when we come to explain the commercial method of the sixth Period, Collective Competition, we shall be convinced that Commerce might be carried on with a fourth as many agents as it now employs, and that there are, in France alone, a million of inhabitants withdrawn from agriculture and manufactures by the superabundance of agents created by free competition. France alone, then, in consequence of the error of the Economists, suffers an annual loss of products sufficient for the subsistence of 4,000,000 inhabitants.

Besides the waste of human labor, the present Order causes also a waste of capital and of products. I shall cite, as an illustration of this, one of the most common abuses of the present day, namely, *the breaking down of commercial rivals.*

Since the Revolution, we hear of nothing in the commercial world but the breaking down of rival tradesmen. Becoming too numerous, they compete furiously with each other for sales, which, owing to the excess of competition, are more and more difficult every day. A city which consumed a thousand tons of sugar when it had but ten tradesmen, still consumes but a thousand tons when the number is increased to forty; this is seen all over the world. Now we see these swarms

of merchants complaining of the dullness of trade, when they ought rather to complain of the superabundance of tradesmen. They exhaust themselves in making useless displays to attract customers, and run into the most foolish extravagance for the purpose of crushing their rivals.

VI.

CONCLUDING REMARKS ON COMMERCE.

I have shown in the preceding chapters that Commerce, while appearing to serve Industry, tends in every way to spoliate it, and have given four illustrations of this, drawn from Bankruptcy, Monopoly, Agiotage and Parasitism.

I. Bankruptcy spoliates the social body for the benefit of the merchants, who never support its losses; for if the merchant is prudent, he has calculated the chances of the bankruptcy of his customers, and fixed his profits at a rate which will cover the presumed risk. If he is imprudent or dishonest (qualities very similar in commercial affairs), he will not be long in becoming a bankrupt himself, and will then indemnify himself for the losses he has experienced by the bankruptcies of others; whence it follows, that the loss falls upon society at large, and not upon the merchant.

II. Monopoly spoliates the social body, because the advance in price of a monopolized product falls ultimately upon the consumer, and, before that, upon the manufacturer, who, obliged to keep up his establishment, makes pecuniary sacrifices and manufactures at a very small profit. In the hope of better times, he sustains the business upon which he bases his calculations for support, but does not succeed for some time in establishing his prices at rates to meet the advanced price of raw materials forced upon him by the monopolists.

III. Agiotage spoliates the social body by withdrawing capital from productive enterprises for the purpose of operating with it in public funds, of speculating in the rise and fall of stocks — a game which, in the hands of skilful players, yields enormous profits. The result is, that agriculturists and manufacturers cannot obtain the capital necessary for their business, except at an enormous interest; and useful enterprises, yielding only moderate profits, are disdained for financial speculations which absorb the principal part of the floating capital.

IV. Parasitism, or superfluity of intermediate agents, spoliates the social body in two ways; first, by withdrawing an immense number of hands, which it employs in unproductive labors; second, by the immorality and disorders which are engendered by the desperate struggle between innumerable competitors, whose fraudulent manœuvres put obstacles in the way of the exchange of products, amounting frequently to prohibition.

Let us establish a comparison showing the inutility of the Merchants, and the importance of the Manufacturers, the interests of which two classes are so often confounded.

The Manufacturer can easily supply the place and perform the functions of the Merchant; he can purchase his raw material of first hands, and either consign his manufactured products directly, or send his clerks over the country to sell them; but the Merchant can in no case supply the place or perform the functions of the Manufacturer.

If a city loses its Merchants, as happened in Marseilles in the time of the plague, their place is at once supplied with new-comers, if the locality is at all favorable to commerce. If a city loses its Manufacturers, as happened in the case of Louvain, we do not find other Manufacturers transporting their machines and business there. Merchants abound wherever there are the means of trading freely and advantageously; but Manufacturers are not always established, even in places where everything favors their success. The departure of the Manufacturers from a country would reduce all the Merchants dealing in raw materials, and all their agents for buying or selling, to inactivity; while the departure of the Merchants would cause no stoppage of Manufactories, whose directors and clerks, as I have said, could supply the place of the Merchants.

For example, the protestant Manufacturers of France, when they emigrated to Germany, were not replaced by catholic Manufacturers; their business was expatriated with them; but if Louis XIV. had proscribed only the Merchants and the Bankers, making an exception of the Manufacturers, the protestant Merchants would have been replaced the following year by catholic Merchants, and France would have experienced only the loss of men and of money, which would have been easily repaired, instead of a loss of manufacturing Industry, which was irreparable. We find all governments anxious to send their Merchants to establish themselves in the East; but no government would like to see its Manufacturers establish themselves there. On the con-

trary, every nation is eager to attract Manufacturers from China and India, though there is little desire to attract their Merchants or Navigators.

The further we extend this comparison, the more we shall be convinced that the Merchants and Bankers should be rigorously watched. If we grant them full license, according to the advice of the economists, they turn their capital against Industry; they imitate undisciplined soldiers who, the moment they are free from the fear of punishment, commence pillaging the country in which they should preserve order.

It was a long time before the moderns came to suspect their idol, or to admit that the entire commercial system, which is a tissue of abuses, must be changed. It may be replied, that it would be better to propose a remedy for these abuses than to declaim against them, and that I should hasten to present the theory of Collective Competition, which is to extirpate all commercial disorders.

To this I answer, that my object is not to ameliorate Civilization, but to expose it, and to create a desire for a better social mechanism, by showing that the present Order, both as a whole and in all its parts, is absurd, and that, far from making any real progress, we are falling more and more into political errors; witness the late theories on the subject of political liberty and commercial freedom — theories against which Nature and reason alike protest.

VII.

DECLINE OF THE CIVILIZED ORDER THROUGH THE INFLUENCE OF JOINT-STOCK CORPORATIONS, WHICH ARE LEADING TO THE FOURTH PHASE.

I shall merely allude to a subject here which should be treated in full, namely: The Right of Man to Labor — the right to regular and remunerative employment. I shall take good care not to renew the old political controversy upon the rights of man. After the revolutions to which this controversy has given rise, will it be believed that we are running the risk of new political convulsions for having overlooked the first and most important of these rights, namely: the Right to Labor? — a Right of which our politicians have never made the least mention, according to their uniform habit of omitting the most important questions in every branch of science.

Among the influences tending to restrict this right, I shall cite the formation of privileged corporations which, conducting a given branch of Industry, monopolize it, and arbitrarily close the doors of labor against whomever they please.

These corporations will become dangerous, and lead to new outbreaks and convulsions, by being extended to the whole commercial and industrial system. This event is not far distant, and it will be brought about all the more easily from the fact that it is not apprehended. The greatest evils have often sprung from imperceptible germs, as, for instance, Jacobinism. And if Civilization has engendered this and so many similar calamities, may it not engender others which we do not now foresee? The most imminent of these is the birth of a Commercial Feudalism, or the Monopoly of Commerce and Industry by large joint-stock companies, leagued together for the purpose of usurping and controlling all branches of industrial relations. Extremes meet; and the greater the extent to which anarchical competition is carried, the nearer is the approach to the reign of *universal Monopoly*, which is the opposite excess. It is the fate of Civilization to be always balancing between extremes. Circumstances are tending toward the organization of the commercial classes into federal companies or affiliated monopolies, which, operating in conjunction with the great landed interest, will reduce the middle and laboring classes to a state of commercial vassalage, and, by the influence of combined action, will become masters of the productive industry of entire nations. The small operators will be forced, indirectly, to dispose of their products according to the wishes of these monopolists; they will become mere agents, working for the mercantile coalition. We shall thus see the reappearance of Feudalism in an inverse order, founded on mercantile leagues and answering to the Baronial leagues of the middle ages.

Everything is concurring to produce this result. The spirit of commercial monopoly and financial speculation has extended even to the great; the old nobility, ruined and dispossessed, seek distraction in financial speculations. The descendants of the old Knights excel in the mysteries of the Ready Reckoner and in the manœuvres of the stock-market, as their chivalrous ancestors excelled at the tournaments. Public opinion prostrates itself before the bankers and financiers, who in the capital share authority with the government, and devise every day new means for the monopoly and control of Industry.

We are marching with rapid strides toward a Commercial Feudalism, and to the fourth Phase of Civilization. The philosophers, accustomed to reverence everything which comes in the name and under the sanction of commerce, will see this new Order spring up without alarm, and will consecrate their servile pens to celebrating its praises. Its *debut* will be one of brilliant promise, but the result will be an Industrial Inquisition, subordinating the whole people to the interests of the affiliated monopolists. Such are the melancholy results of our confidence in social guides who have no other object than to raise themselves by political intrigues to position and fortune. Philosophy needed some new subject to replace the old theological controversies, which it had completely exhausted; it was therefore to the Golden Calf, to Commerce, that it turned its eyes, making it an object of social idolatry and scholastic dispute.

It is no longer to the Muses nor to their votaries, but to Traffic and its heroes, that Fame now consecrates her hundred voices. We hear no longer of Wisdom, of Virtue, of Morality; all that has fallen into contempt, and incense is now only burnt on the altar of Commerce. The true grandeur of a nation, its only glory, according to the economists, is to sell to neighboring nations more cloths and calicoes than we purchase of them. France, always infatuated with novelties, inclines before the folly of the day, so that, now, no one can think or write except in praise of august Commerce. Even the great are slaves to this mania; a minister who wishes to become popular must promise to every village: "*un Commerce immense et un immense Commerce;*" a nobleman journeying through the provinces must announce himself in every town as a friend of Commerce, traveling for the good of Commerce. The savants of the nineteenth century are those who explain to us the mysteries of the stock-market. Poesy and the fine arts are disdained, and the Temple of Fame is open no longer except to those who tell us why sugars are "feeble," why soap is "firm." Since philosophy has conceived a passion for Commerce, Polyhymnia decks the new science with flowers. The tenderest expressions have replaced the old language of the merchants, and it is now said, in elegant phrase, that "sugars are languid" — that is, are falling; that "soaps are looking up" — that is, have advanced. Formerly, pernicious manœuvres of monopoly and speculation excited the indignation of writers; but now, these schemes are a title to distinction, and fame announces them in a Pindaric strain, saying: "A rapid and unexpected move-

ment has suddenly taken place in Soaps" — at which words we seem to see bars of soap leap from their boxes and wing their way to the clouds, while the speculators in soap hear their names resound through the whole land. Whatever Commerce touches, were it only a stock-certificate or a quintal of fish, the economists speak of it in a sublime style and in accents of delight. Under their pens, a cask of rum becomes a flask of rose-water, cheese exhales the perfume of the violet, and soap rivals the whiteness of the lily. All these flowers of rhetoric contribute, doubtless, to the success of Industry, which has found in the support of the Philosophers the same kind of assistance they have extended to the people, namely: fine phrases, but no results.

When were there so many abuses, so much anarchy in the industrial world as now, when the mercantile policy is in the ascendant. Because an insular nation, favored by the commercial indolence of France, has enriched itself by monopoly and maritime spoliation, behold all the old doctrines of philosophy disdained, Commerce extolled as the only road to truth, to wisdom, and to happiness, and the merchants become the pillars of the state, while all the continental Cabinets vie with each other in their submission to a Power which suborns them with the profits she has levied upon their people. One is ready to believe in magic on seeing kings and empires thus circumvented by a few commercial sophisms, and exalting to the skies the race of monopolists, stock-jobbers, agioteurs, and other industrial corsairs, who employ their influence in concentrating masses of capital, in producing fluctuations in the price of products, in ruining alternately all branches of industry, and in impoverishing the producing classes, who are spoliated *en masse* by vast monopolies, as we see herrings engulfed in the jaws of a whale.

To sum up: I have already stated, in the course of the discussion, what would be the effect of Collective Competition, which is the antidote of the present system.

I. It would lead, without compulsion and without the concession of exclusive privileges, to the formation of large Associations, which are the basis of all economy.

II. It would make the commercial body responsible to the community for all its operations, and allow to it only the conditional ownership of industrial products.

III. It would restore to productive Industry the capital now em-

ployed in Commerce; for the social body being fully insured against all malpractices on the part of the merchants, they would everywhere have accorded to them entire confidence; they would have no occasion for employing large sums of money in their business, and the whole capital of the country could be invested in agriculture and manufactures.

IV. It would restore to productive Industry three fourths of the hands now employed in the unproductive functions of Commerce.

V. It would compel the commercial body, by a system of equitable taxation, to support its share of public expenses, which it now has the skill to avoid.

VI. Finally, it would establish in commercial relations a degree of probity and good faith, which, though less than will exist in the Combined Order, would still be immense as compared with the frauds and spoliations of the present system.

The above synopsis will create a desire for an entire chapter on Collective Competition, but I have already said that the object of this Prospectus is only to expose the ignorance of our social and political guides, and to explain the ends they should have had in view in their investigations. For the rest, of what use would it be to stop to explain the means of perfecting Civilization by measures, such as Collective Competition, borrowed from the sixth Period? What signifies to us the ameliorations of the sixth or seventh Periods, since we can overleap them both and pass immediately to the eighth, which therefore alone merits our attention?

When we shall have reached this Period, when we shall enjoy fully the happiness of the Combined Order, we can reason on the abuses of Civilization and their correctives at our ease. It is then that we may amuse ourselves with an analysis of the Civilized mechanism, which is the most curious of all, since it is that in which there is the greatest complication and confusion of elements. As for the present, the question is not to study, not to improve Civilization, but to quit it; it is for this reason that I shall not cease to fix attention on the necessity of rejecting all half-measures, and of going straight to the proposed end by founding, without delay, an Association based upon the Serial order — an Association which, by furnishing a demonstration of Passional Harmony, will remove the philosophic cataract from the eyes of the human race, and raise all the nations of the globe — Civilized, Barbaric and Savage — to their social destiny, to Universal Unity.

A NEW CURRENCY

AND A NEW CREDIT SYSTEM.

It is a universally received opinion that Gold and Silver are the true and natural Currency of mankind, predestined to be used as such; and that any departure from them is a departure from Nature and her laws. They even who advocate a paper currency, consider it merely as an extension of the metallic, as based upon it, and its representive; they also thus acknowledge the legitimacy and supremacy of gold and silver. It is time that this belief in the infallibility of the so-called precious metals, this worship of gold, which is one of the superstitions of Political Economy, should come to an end.

The Specie is an imperfect and in many respects a false Currency; it engenders great abuses and evils in the industrial system. A new Currency remains to be discovered and established.—a currency which rests on a scientific basis, and performs in a direct, economical and legitimate manner its most important function, namely, that of *effecting the Exchange of Products.* Gold and silver were resorted to as a currency at an early period in history, when man was not capable of discovering and establishing a true *representative sign* of the products, labor and services, which he wished to exchange. They have been continued in use since, in part from habit and the want of inventive genius; in part from the impossibility of establishing a true currency in societies convulsed by wars and revolutions. The stability that now exists in the political and industrial systems of many nations would permit the establishment of a true currency: England might have established it a century since.

We could prove *á priori*, by adducing a law that governs the progress of the human race, that a new Currency, differing from the metallic, remains to be discovered; but as such proof would have little weight, we will merely indicate it, and for the purpose of showing that there are theoretical as well as practical reasons for believing in a monetary reform. The *á priori* proof is this:

Man, endowed with Reason, with the power of thought and combination, must invent or discover for himself the means and instrumentalities which he employs in his industrial labors and operations. The animal, for example, is on the contrary supplied by Nature with whatever it requires for its wants; it is covered with a clothing of fur, hair, etc., which she furnishes it; it digs its hole with its claws, which are its natural tools, and constructs its cell from instinct without the aid of thought or science. It makes, however, no progress, no improvement; it is not endowed with the power of creating; it is not an independent or self-sufficing intelligence. Man, on the other hand, is an intellectual Creator; and his elevation, dignity and progress are dependent on this power which is given him. It causes him privation and suffering in the beginning of his social career on the earth, before he has discovered the means he requires to satisfy his varied wants, but it is the source of the high degree of elevation which he ultimately attains. In the early phases of his career, in his social infancy, before he is able to invent and create for himself, Nature supplies him to a certain extent — something as she does the animal — with the means which he requires in his daily life and labors, and which are necessary to his progress and development. She gives him the horse and the camel as a means of travel, and with a slight effort of reason, he opens roads on the surface of the ground; these are his primitive means of transportation. At a later period, when he has acquired experience and perfected the mechanic arts and the sciences, he creates the *scientific means* of travel, — the locomotive and railway. Thus we have in the beginning the instrumentality furnished by Nature, the horse; and at a later period, the instrumentality created by reason, the locomotive. This rule applies to all the instrumentalities which man employs; Nature furnishes or instinct suggests to him rude and simple instruments which answer for a time. Instinct suggests, for example, the canoe; science, or the accumulated thought and experience of ages, creates the steamship; the former suggests the bow and arrow; the latter discovers the rifle and the bomb; the former suggests the dial; the latter invents the watch; the one, the sickle and flail; the other, the reaping and threshing machines; the one, the needle; the other, the sewing machine.

This law, which appears to be a general one, applies to gold and silver as a currency. Man finds these metals ready to his hands; Nature furnishes them to him, and as he finds them adapted to the pur-

pose of a currency, he uses them as such. They answer the purpose in many respects, but they contain also great defects. They are not suited to a state of Society in which Industry is prosecuted on a vast scale; no more than the horse is suited to the immense demands of travel which now exist.

As society progresses more slowly in political and social improvements than in those of a material nature, like the mechanic arts, man still uses the metallic currency furnished him by Nature; he has not discovered the *true or scientific currency*, as he has the true horse, the true sickle, the true needle. A slight deviation from the old metallic currency is to be found in the modern system of paper money, but it does not constitute a true Currency; it possesses the defects of the metallic, with some of them increased in degree.

They who can follow Laws and have confidence in them, may be convinced by the fact alone that Nature having supplied man with the metallic currency, it can not be the true and final one: he must create one for himself; if he does not, he falls to the rank of a creature of instinct, using means supplied to him by Nature without thought or invention on his part.

As this train of reasoning will probably be but slightly satisfactory to most persons, the proof of the falseness of the specie currency must be supported by clear and practical demonstrations. We will prove then practically its falseness; first, by pointing out the abuses which it engenders; and second, by explaining the conditions which a true Currency should fulfill.

Before entering upon the subject, we will examine briefly what Money is, the function it performs, and the various substances of which it may be made.

Money is a sign, used by general consent, to represent the products, labor and services which men wish to exchange with each other. Briefly defined, it is the *representative sign* of products, and the medium for effecting their exchange. As products can not be exchanged without great inconvenience for each other, — a load of hay for example for a coat, a bale of cotton for a watch, — some sign, which represents them all, and which the entire community recognizes and accepts, is absolutely necessary.

Any article or substance may be used for and may serve the purpose of Money, which is accepted by a people as such, and is sanctioned by law; it is thus a thing of artificial and conventional creation.

As proof of this, we see that a great variety of articles and substances have in different countries and at different times served the purpose of money. Among savage tribes, arrows, shells and furs are used; in Tartary, pressed cakes of tea, as Adam Smith remarks, and in Abyssinia salt are the medium of exchange. In ancient Greece, before gold and silver were employed, the ox was probably the standard by which the value of other products were estimated, and was the money of the time: the first gold coin bore the impress of an ox's head and was called an ox, thus taking the name of the old standard. Archilles' shield cost, says Homer, a hundred oxen. In ancient Rome copper bars were the currency; and in Carthage, leather. At the present day, paper is widely used, and in this country since the breaking out of the civil war, it has entirely taken the place of gold and silver. It is a more convenient currency than the metallic, as it is lighter and more easily transported; could means be found to regulate properly its issues and render it secure, it would be preferable to gold and silver. Thus we see that any material may serve the purpose of money, provided it is universally accepted by a community and sanctioned by law.

Money is a measure of Value; it is the standard or measure by which the relative value of all products are determined; it thus enables men to compare their products with each other and determine the basis on which to exchange them. Money in itself has no real value; it performs a secondary function, that of facilitating the exchange of products which labor creates, but if there were no products to be exchanged, money would be wholly useless; products on the contrary would retain an intrinsic value, even were there no money to exchange them. Place a man on a desert island with tons of gold and silver, and his fancied treasures would be useless to him; it is only on condition that the island is inhabited and industry prosecuted, that his money obtains a value; he then can exchange it for the products he requires. Money consequently is not real wealth, but merely the sign of it; real wealth consists in the products of labor. Gold and silver have, *as metals*, it is true, an intrinsic value, as they can be employed for many useful purposes, for plate, jewelry, etc., but when coined into money they lose that value, and have no more than the small pieces of paper on which bank notes are printed. The popular notion that money is real wealth, because it can be exchanged for it and obtain it in exchange, is a superficial error; the only real

wealth, as we said, consists in the products of human labor, physical and intellectual, which ministers to man's wants and comforts, to his progress and elevation. The exchange of products, which money facilitates, is a secondary and collateral function, dependent on the creation of products; some sign or representative must be used, and any may be employed which is universally accepted; it is thus *common consent*, sanctioned or ratified by law, which creates money. As this common consent costs nothing and has no value, that which it creates can have no value.

The following are the points which we have briefly indicated, and which are to be borne in mind in examining the possibility of creating a new currency.

1. Money is a sign, and nothing more, which is used to represent the products, labor and services that men desire to exchange with each other.

2. Its function is to facilitate the exchange of products by furnishing a sign that represents them all, and is a measure of value by which the exchange can be regulated.

3. It may be made of any material that is convenient to handle, easily divisible, etc.

4. It is not real wealth, but the representative of it.

We find in the history of every people a period prior to that in which gold and silver were used, and in which some other material was employed as the currency. As the human race progressed, and different countries began to exchange with each other, a more universal medium of exchange became necessary. Gold and silver were by instinct adopted, as they were the best material for the purpose that Nature offered man. These metals are not perishable, not subject to rust and decay, are divisible into small parts, and are agreeable to handle; but above all, they are scarce, so that the quantity can not be suddenly or arbitrarily increased, inflated or contracted. It is these qualities, not any mysterious attribute inherent in the two metals that fit them for money; it was convenience, not predestination, as the worship of gold implies, that led men to employ them.

Gold and silver, then, are the currency furnished the human race by Nature, to be employed provisionally by it until it establishes a stable industrial state, discovers the laws that should govern money, and is in a condition to create a true currency. They possess, as money, certain properties, which prevent numerous abuses and disor-

ders in an imperfect industrial system, like that which has existed in the past, and still exists to a certain extent in the present. Their most important property, that of scarcity, which regulates the amount of currency in circulation, secures order, regularity and stability in the circulating medium, and in industry, as far as the influence of the currency extends; this is a most important point to be attained. They are also imperishable, so that if their scarcity prevents sudden inflations, their non-perishable character prevents sudden destruction, and consequent contractions of currency. Thus artificial expansions and contractions, and the derangements and disorders to which they give rise, are prevented. No king, no ruler, however powerful or selfish he may be, can inflate the specie currency; Nature maintains order in this department of human affairs in spite of man. Had human power been able in the past to control the currency, how continually would it have been inflated beyond all natural limits, and with these inflations, the relations of property, values and prices deranged, and the industrial operations of nations thrown into confusion. Nature, in supplying man with a currency, preserves an order and stability which he can not; she puts, while he is acquiring the experience necessary to enable him to discover a true currency for himself, and to regulate with wisdom his industrial system, a veto on his ignorance and selfishness. Man, however, should not be the slave of Nature; he should not look to her to direct and govern him; he should not be compelled to be wise and just. He should look to himself; he should create by his own reason all the instrumentalities he employs.

With these preliminary remarks, we will enter upon the examination of the subject from a practical point of view. We will analyze the defects of the Specie currency and the evils and abuses to which it gives rise, and in a manner that will be easily understood, and, we trust, convincing.

The *fundamental* defect of the Specie Currency, that from which nearly all others spring, is this:

It is a currency that can be MONOPOLIZED AND CONTROLLED BY A FEW INDIVIDUALS, and be made in their hands an instrument by which to govern the industrial system, a means of speculation, usury and spoliation. Like all monopolies, it falls under the control of a small minority, who with its aid rule labor and its interests to suit their own purposes.

DEFECTS OF THE SPECIE CURRENCY.

1. It is an expensive Currency, as it costs a vast amount of labor to mine, work and mint the metals of which it is composed. This expense is useless, as it could be saved by employing a material like paper, that costs comparatively nothing.

2. It withdraws from the arts two valuable metals, which could be employed most usefully in other ways.

3. It is an arbitrary and fictitious Currency, for, instead of representing the products of industry and other exchangeable values, which it is the function of a true Currency to do, it represents the value only of the two metals of which it is composed.

4. It circulates independent of the products and values which it should represent; it has an existence independent of them, which a true currency should not have, and can be employed in a manner oppressive to industry.

5. It is a *Monopolizable Currency;* that is, it can be concentrated in the hands of, and controlled by a few capitalists, bankers, merchants and financial operators who, controlling it without any restriction, employ it in speculation, monopoly, stock gambling, usury and innumerable schemes of fraud and spoliation. *This monopoly and control of the currency by individuals and corporations* is a violation of a fundamental law of the true Currency, which is that it should be under the control of the *collective Interest*, and be regulated entirely according to the requirements of productive Industry. This fifth characteristic gives rise to most of those which follow. (It will be borne in mind that what we say of the specie currency applies to our present paper money, which is but an extension of it.)

6. It gives to Capital the control of Labor and its interests; it enables it to fix to a great extent the rate of wages, to give or withhold employment, and to determine the rates of rent of lands and houses.

7. It gives to Banks and Bankers the control of Credit and the issues of Currency, which enables them to spoliate the industry of countries by usury, to give or withhold the facilities necessary to effect the exchange of products, to expand or contract the circulating medium, and, in so doing, to stimulate and depress alternately trade and industry, producing constantly revulsions and disasters.

8. It gives to the Commercial Classes the control of the Exchange of products, which enables them to fix fictitious and arbitrary prices, to charge large profits, to monopolize and adulterate products as they

pass through their hands, and to practice innumerable frauds in the industrial world.

9. It is the source of Interest and Usury. They who have the monopoly and control of the Currency can, in loaning it, CHARGE FOR ITS USE: this charge is called Interest and Usury — the former when the rate is fixed by law; the latter when it exceeds that rate; but interest and usury are *in principle* the same thing: namely, *the price paid for the use of money.* The tendency of the monopolists of the currency being constantly to charge high prices for the use of money, governments interfere and fix the rate which is then called *Legal Interest.* If governments would create and control the currency, and charge for the use of it just enough to cover the cost of issue and management, the principle of interest could be abolished, and that of cost of management established in its place.

10. It flows into the large cities, where it is employed in commercial and financial speculations, and in gambling in stocks and the public funds. It is thus withdrawn from industry, and especially from agriculture, that most important interest of society, which vegetates miserably for the want of it.

11. It prevents to a certain extent a free and untrammeled exchange of products, and for the reason that before products can be exchanged with each other, they must first be converted into money; as they who control the currency may refuse to buy, or may impose onerous conditions, it follows that the exchange of products, that is, purchases and sales, are more or less trammeled, often even prevented. Under a true Currency the owner of products would at all times be able to obtain the monetary representative of them, and with it buy others, that is, exchange them.

12. It gives to the Banker the power of refusing Credit, and to the Merchant the power of refusing to buy. If for any reason — from fear of political commotions, short crops, revulsions, war, etc. — they choose to exercise their power, they can arrest all business operations, paralize Industry, produce wide-spread disasters, and convulse industrially a whole country.

13. It enables Capital to live without labor; and by means of Interest, commercial Profits and Rent, to accumulate in its hands the wealth of society. It is the despotic power in the industrial system, as was the sword in the old military system; they who wield it are the masters of Industry.

14. It inverts the true order of things in human society, for it creates those influences which render Idleness honorable and Labor dishonorable, by enabling a privileged few who accumulate the wealth which Industry produces, to live in idle ease, avoiding and despising labor, while the laboring classes live and toil in poverty and ignorance.

15. It is indirectly the Source of the Rental system. As money draws interest when loaned, it should, when invested in houses, draw rent. As a general rule, rents in different countries are proportioned to the rates of interest. Under the rental system, labor pays perpetually for the use of capital (which is simply accumulated labor) without ever obtaining the ownership of it.*

Such are the leading defects of the specie Currency and the paper based upon it. We will now point out the leading characteristics which a true currency should possess, and the conditions it should fulfill.

CHARACTERISTICS OF A TRUE CURRENCY.

1. It should be made of some cheap material, one that costs comparatively nothing. As money is merely the representative of wealth, it is not necessary that it should possess intrinsic value in itself, as do gold and silver. Our paper currency illustrates the possibility of using a material for money that costs a mere trifle; it thus fulfills one condition of a true currency, but it is not to be inferred from this that it is *the true* currency. Men go to the ends of the earth to obtain at great expense two metals to be employed as money, when any material under their hands would answer the purpose equally as well.

2. It should be created and issued under the supervision of governments, and managed in the interests of productive Industry, which, as the sole source of wealth, should be the first object of protection

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* A house that has required, for example, a thousand days' labor to build, or has cost fifteen hundred dollars, — allowing the day's labor to be worth one dollar and fifty cents, — is rented, we will suppose, at one hundred and fifty dollars a year; the rentee thus gives one hundred days' labor each year for the use of the house, and continues this for years, until he has paid in labor the original amount of labor which was required to build the house; he owns, however, at the end of the time no part of it, while the owner of the house owns his thousand days' labor, with which he can build another and rent it in the same manner. The rental system is evidently false in principle. If interest were abolished, the rental system would follow it, and be replaced by a system of *Payments in installments.*

and encouragement. Governments reserve to themselves the exclusive exercise of one right connected with money, that of coining it; why not reserve the exercise of all others, and thus prevent the control of the currency and its consequent abuse, by individuals and corporations.

3. It should represent *exactly* what money ought to represent, — namely, the products of industry, which require to be exchanged. The Specie currency represent only itself, that is, the value which coinage and the properties of the metals of which it is composed give it, not the products that seek exchange and circulation.

4. It should be loaned without Interest — at the bare cost of management. As governments would have no motive to speculate in the Currency and make of it an instrument of extortion and spoliation as have individuals, they would loan it at a mere nominal rate. Thus the Principle of Interest, — that is, the arbitrary and speculative price now paid for the use of money, — would be abolished, and be replaced by the only just one — *the cost of creation and management.*

5. It should be loaned on such Security as will furnish a true basis of Credit, — that is, security that will guarantee both the safety of the currency, and regulate the amount to be put in circulation. This security will consist in the products of industry, annually produced and exchanged. The basis of credit is at present personal security or the endorsed notes of supposed responsible individuals: this system gives rise, first, to excessive and irregular issues of currency; and, second, places credit almost wholly at the disposal of the speculating and commercial classes, shutting it out from the great body of producers.

6. It should be redeemable in *Products, not in Specie;* it should purchase all products, all kinds of property, be a legal tender and receivable for taxes and other government dues; it would thus serve every purpose and function of money. Gold and silver would be set aside as a currency, classed with other products, and be valuable only in the useful arts.

7. It should secure credit at all times to the producers and owners of products, and furnish the means necessary to effect their exchange and the other legitimate business operations of society; it would thus maintain a regular and uninterrupted movement in the industrial system.

8. It should expand with production — that is, with the increase in the amount of products to be exchanged; and it should contract

with Consumption — that is, with the withdrawal of products from circulation for the purpose of being consumed. The true Standard by which the amount of currency in circulation should be regulated, is the amount of exchanges to be effected.

9. It should lead in an indirect manner to the investment in useful and productive enterprises of all surplus capital. As the abolishing of interest on money would abolish interest on notes, mortgages, etc., capital would not be hoarded and employed for purposes of interest and usury; it could only be rendered productive by being invested in useful industrial enterprises. This change of policy would increase greatly the wealth of a country.

10. It would abolish interest on all notes of hand, bills of exchange, drafts, and, in fact, all payments in the future; if the currency did not draw interest, they would not. What an immense burthen would be lifted from the industry and business of a country, if such a reform could be effected, if a system of *Cheap Credit* were inaugurated. It would save to the industry of the United States alone some hundreds of millions annually.

11. It would abolish the Rental system and replace it by payments in installments. Houses draw rent because money draws interest; if the money invested in the houses was retained and loaned, it would produce a certain amount of income; it must do the same if invested in a house. Now, with the aid of a true Currency, a credit system could be established by means of which payments for large amounts of property could be made in installments; this would facilitate the purchase and sale of houses, farms, etc. Under such a system, every family would in time become the owner of a house, for each pays in the course of years rent enough to buy a homestead.

The two tables we have given, in which the characteristics of the two Currencies are contrasted, will convince, we think, reflecting minds that there are substantial grounds for believing that the Specie currency is a false one, and that a true Currency remains to be discovered.

We will now explain briefly the manner in which the Currency we propose could be created. It could be created in two ways, by Governments, or by an Association of producers, interested in the establishment of equity and economy in the industrial system. If the initiation is taken by the former, it might be by the Government of one of the States of the Union, or with great advantage by that of a country like Italy or Spain, whose industry stands in need of encouragement.

Let us suppose it undertaken by one of the States of the Union; the method of proceeding would be as follows:

The State Government would establish a central Bank at the capital or its commercial metropolis, which would be provided with all the means necessary to prepare the new Currency, and with an organization for registering and issuing it. It would organize Banks in the different business centers of the State, which would receive the currency from the central Bank and loan it to the public.

The new Currency should be made of a cheap and convenient material. As paper fulfills these conditions and the people are accustomed to it, the currency would be made to resemble our present paper money. It would be furnished the local Banks in amounts proportioned to the business wants of their localities, and would be loaned in a manner which we shall presently describe.

In connection with each local Bank, a large Warehouse or Depot, properly constructed and arranged for the reception and storage of the staple products of the country, would be erected. The producers and owners of products would store them in these Warehouses, receiving certificates of deposit, stating the quantity and the quality. With these certificates as collateral security, they could obtain loans from the Bank. About three-quarters of the value of the products deposited would be the amount loaned. The Banks would act as agents or factors for the sale of the products. Samples from all the local warehouses would be kept at the general depot, located at the commercial center of the State. Sales could be made at the latter from these samples, as at the former points. Owners would direct when such sales should take place. These Warehouses would soon replace the numerous little storehouses of individuals; they would become the great centers of the commercial operations of the country, the medium through which the exchange of the bulk of products would be effected. The present irresponsible and arbitrary commercial system, which permits individuals to control the exchange of products, to speculate upon and spoliate productive industry, would come to an end — at least as regards the staple products of the country. A fine illustration would thus be furnished of what could be done, if the entire commercial system were conducted on principles of equity and economy.

The management of the Banks would be simple and economical: a cashier, teller and book-keeper would be all that would be required in most cases. The Banks would charge on loans just enough, as we

stated, to cover the cost of management, which would not exceed one per cent. per annum.

Loans would not be made on promissory notes, however well endorsed; they furnish, first, no true standard for the amount of Currency to be put in circulation; and, second, they give rise to bad debts, favoritism, speculation, financial mismanagement, and to inflations and contractions, which lead in turn to commercial disasters.

Loans would be made only on the security of products — and on staple products, the sale and consumption of which are considered certain.* They would be made, first, on products stored in the warehouses; second, on bills of lading of products in transit; third, on products which are ordered and are in process of creation, the acceptance and payment of which are guaranteed. Loans made on any other conditions would not be perfectly safe: the Currency would not have a sound and secure basis on which to rest; above all, *no standard would exist, we repeat, by which to regulate the amount of issues;* the true standard being the amount of exchanges of products to be effected.

Such, at the commencement, should be the regulating principle to be followed; at a later period, when order and method were introduced into the industrial system, the basis of credit could be extended and modified. Labor — which is the primary source of production and of value — would be made the basis and standard. But as it would first be necessary *to determine and fix the Value of Labor*, and as this has not been done, the tangible embodiment, the product of labor, must be taken in its place.

When the products of a borrower are sold, the proceeds of the sale would go into the Bank. The amount of the loan, together with the charge for the use of the currency, would be deducted and retained, and the surplus paid to him; the operation will then be closed.

As we stated, a general Sample Office for the sale of all the products of the State would be established at the commercial center; and States distant from the seaboard might have one at some large seaport, like New York, Boston or New Orleans. The system could even be

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* It is use or consumption that gives *value* to a product; it is valueless, it is as if it had not been created, if it does not find a purchaser and consumer. A shoemaker, for example, may make a pair of boots, but if no one buys and uses them, it is as if they had not been made; value then is determined by consumption. The new Currency must be based on security that is perfectly safe, that is, on products the demand for which is certain.

extended to foreign countries, and sample offices organized in their great marts. For example, it would be very easy for a cotton State to have such offices in Liverpool and Havre, ship to them and sell direct to foreign manufacturers, thus saving the expense of intermediate transhipments, storages and cartages, and the profits paid to home and foreign shippers, brokers and speculators. Could Italy, which is now entering upon a new political career, and is in a position to innovate, organize Credit and foreign Commerce on this plan, — establishing, for example, a large sample office and commercial depot at New York, — what an immense advantage it would be for its own Industry, and, we may add, for the American buyer at the same time. The commerce of Italy with this country is now carried on by driblets, and in a miserable manner by a few individuals, whose only aim is to spoliate both producer and consumer.

Such, briefly stated, is the plan we propose. As simple as it may appear, it contains the principles of an entirely new Currency and a new Credit system, — one that differs radically in its nature and in the results it would produce from the present currency. To exhibit this more clearly, let us examine the basis of the three currencies — the Specie, the present Paper, and the new Currency which we propose.

The Specie currency is: — 1. Furnished man by Nature without thought or invention on his part. 2. Its adaptation to the purposes of money is determined by the scarcity of the metals of which it is composed; if they were as common as iron, they could not be used; governments would, at every great war, inflate the currency beyond all bounds and destroy it. 3. The amount in circulation is fluctuating and uncertain, as it can be withdrawn and hoarded. 4. It is invariably monopolized and controlled by a few wealthy individuals and corporations, who employ it in the great majority of cases, either directly or indirectly, to spoliate Industry, instead of aiding and encouraging it.

Our present paper Currency is: — 1. Created by a few individuals, incorporated as Banks, who use it for their individual benefit. 2. It is made to serve the purpose of money, because it is supposed to be the representative of specie and redeemable in it. 3. The amount thrown into circulation depends on the judgment of bank directors; this amount can be at any time greatly expanded or contracted. The fourth feature is like that of the specie currency.

The true Currency should: — 1. Be created by human reason, guided

by a knowledge of the laws that govern money, — not furnished by Nature, nor created by individuals ignorant of those laws, and impelled solely by motives of self-interest. 2. It should be made to serve the purpose of money by being rendered the exact representative of the products of industry and other values which require to be exchanged. 3. It should always be kept in exact equilibrium with the amount of genuine legitimate business transactions required by the industry of the country ; its issues should be determined by the amount of exchanges to be made. 4. It should be under the control of government or of some power that would regulate it strictly according to the laws that govern money.

These few comparisons are sufficient to show the essential difference that exists between the three Currencies.

Let us now see how the plan we have proposed fulfills the conditions laid down in the second table.

1. It will create a Currency that costs little or nothing. 2. A Currency that will represent exactly the products of industry, as for every dollar issued, there is a product behind it of equal value. 3. It will abolish all control of the Currency by individuals, and the great abuses to which such control now gives rise. 4. It will abolish interest. 5. Abolish the rental system by abolishing interest. 6. It will secure credit at all times to production, and refuse it to speculation. 7. It will furnish a Currency that will always be adequate to and in equilibrium with the business operations of the country, expanding with production and contracting with consumption. 8. It will secure perfect regularity in the issues of the Currency, and prevent those artificial inflations and contractions, which are now the cause of so many disasters. 9. It will take the control of Credit out of the hands of individuals and corporations, and free the industrial and business worlds from the powers that now rule them. 10. It will furnish an exact standard for the issues of Currency, at present regulated by the decisions of Bank officers.

We pointed out one mode by which the new Currency could be created ; we will indicate the second mode to which we referred.

A body of men engaged in production and transportation ; that is, in the legitimate operations of Industry, and opposed from interest to the incoherence that now exists in the industrial world — arising from commercial speculation and monopoly, and the arbitrary control of the currency — could combine and establish a Bank and issue a Currency

on the plan proposed. The Association would establish, in connection with the Bank, depots at one or more points for the reception of products, and would systematize a proper and safe plan for loaning on the security of products. The Bank would issue its currency as Certificates of deposit of products, and in the shape of our bank bills. Proper guards would be established for preventing any issues of certificates without the security of products. If the men at the head of the enterprise inspired confidence, and the stockholders were personally liable, or gave security for all issues, the certificates would soon obtain confidence, and circulate as money. Loans would be made to the members of the Association at the cost of management. If the first experiment succeeded, the system would spread rapidly and soon become general; it could then be brought under the supervision of government, and be sanctioned by law.

There are other modes in which a true Currency might be created; we leave the investigation of them to thinking minds. We do not pretend to lay down a definite and positive plan to be followed rigorously; we have merely suggested two modes in order to demonstrate the possibility of creating a true Currency, and to explain clearly the PRINCIPLE on which it should be based. We are interested only in the Principle, not in the Mode of its realization. A few philanthropic men, animated by a sincere love of justice, and hating the commercial and financial debauchery that now reigns, might take the enterprise in hand; or the United States Government might do it, using its present Custom House organizations as far as they go as centers of operation, and charging, as a means of revenue, three per cent, until the present war is over. It would not be as radical and bold a stroke as the Emancipation act.

Before concluding, we would particularly draw the attention of the reader to two points connected with the present Currency.

The first is its expensiveness: *it is so costly that it devours itself by interest and usury once in every seven or eight years;* or in other words, it costs the people such a price for the use of it, that they pay its entire value in those periods of time. Let us explain this. The banks of the United States receive at least on an average eight per cent. per annum on their loans. If legal interest is but six or seven per cent., they obtain at a low estimate one or two per cent. more by premiums on drafts and by various other means. Now money loaned at eight per cent., and reloaned every two or three months, doubles it-

self in about eight years, so that those who borrow, pay for the use of it a sum equal to its entire value in that time. In the Western States, where higher rates than in the Eastern rule, money doubles itself no doubt in seven, often in five and six years. To estimate the enormous tax paid by the business of the country for the use of a currency, let us adduce a single example. The loans of the banks of the three cities, New York, Philadelphia and Boston, have, during the course of the present year (1863), amounted to nearly three hundred millions of dollars. If we suppose their loans made at seven per cent., and reloaned every three or four months, the business men of those cities must pay in ten years three hundred millions of dollars for the use of the money and credit they require in their operations. What a vast and useless expenditure for that which need cost comparatively nothing.

If, in addition to all the bank loans in the United States,* we could ascertain the total amount of all promissory notes given outside of the banks, of drafts, bills of exchange, bonds and mortgages, and accounts of every description drawing interest, we would be astounded at the gigantic sums absorbed annually in the payment of interest. As money draws interest, notes, drafts and other forms of indebtedness draw interest, so that the vast expenditure thus rendered necessary has its origin in a false Currency.

To give some idea of the fabulous sums paid by a country for credit and the use of its currency, we will take a definite amount; we will see what is paid, for example, for the use of one thousand dollars at different rates of interest; we can then appreciate more clearly the extent of what it must pay for thousands of millions. The mind is often lost when it deals with vast amounts. We will suppose the interest running for a long term of years, in order to exhibit more strongly the accumulations by interest and compound interest.

One thousand dollars, loaned and reloaned every six months, accumulates in sixty years the following sums:

At 1 per cent. it accumulates, - - - -	$1,824
At 7 per cent., - - - - - -	71,898
At 8 per cent., - - - - - - -	134,107
At 12 per cent., - - - - - -	1,677,481
At 24 per cent., - - - - - - -	4,592,819,317

* The number of Banks in the United States in 1860 was 1562; the amount of their loans $700,000,000.

Two per cent. a month or twenty-four per cent. a year, is, in newly settled countries and in "hard times," a very common rate of interest; it is also paid often by persons who have not facilities for borrowing. Now one thousand dollars, could it be loaned systematically for sixty years, would pay the debt of England. The bare possibility of such a fact places in strong relief the absurdity and, we will add, the iniquity of the principle of interest. Banks, Savings Banks and some other institutions loan and reloan for indefinite periods, so that the accumulations by compound interest really do take place.

Is it not surprising that the Political Economists, who have made such minute investigations of the industrial system, have not discovered the radical imperfection of our present Currency, and the falseness of Interest. Is it not evident that a Currency, which costs *its entire value every seven or eight years for the use of it, is a frightfully expensive one*, and that interest, by which this expense is incurred, is false and fictitious in principle? Why should dead bits of metal or paper accumulate more without labor than the living and intelligent industry of human beings?*

The second point to which we would draw attention, is the power which the control of the currency and of credit gives to the commercial and banking classes. It enables the former *to refuse credit;* and

* It will be said: All these accumulations by interest go to some persons in society; and as they who receive them spend them again, they are not lost. This is true, but how are they spent? The three-quarters, we answer, in useless luxuries, in extravagance, in frivolities, which reproduce nothing and are wasted. A small number of rich are the recipients of the wealth accumulated by interest. How do they live, and how much of their wealth is expended in a really useful and reproductive manner? A hundred thousand dollars invested in a house, built from a desire of display, a portion only of which is occupied, is in part a useless expenditure; a thousand dollars spent for a shawl, a hundred for a handkerchief, which are but little used, are like so much capital buried in the earth; a thousand spent on a dinner, at which the guests drink to excess and are rendered unfit for business, is also lost; a thousand a month spent on a kept-mistress is again lost. It is the accumulations of Interest, combined with the profits of commerce, which maintain the useless luxuries, the extravagance, the frivolities and vices of our large cities; they reproduce nothing, leave nothing behind; whereas the same wealth, devoted to agricultural improvements, to erecting manufactories, to scientific purposes, etc., would not be wasted, but remain and produce year after year an increase of riches and intelligence. We must distinguish between *unproductive* and *productive* expenditures; the one is a loss, the other a gain. A man who digs a hole one day, and fills it up the next, produces nothing; the money paid him is lost; if he digs holes, and plants trees in them, he produces; the money paid him not only remains, but reproduces itself. Now whatever portion of the accumulations by interest is spent uselessly and unproductively is lost: the portion, we estimate at a half at least, and perhaps, three-quarters.

the latter *to refuse to make purchases.* By exercising this power they can stop exchanges of products, arrest business operations and paralyze industry, producing in consequence artificial revulsions of a disastrous character. It is true that they do not exercise their power intentionally and from sinister motives, but it is not the less true that, from various causes, they often do exercise it, and as often produce greater or less disorders in the industrial system. The revulsions which within the last thirty years have taken place, and swept hundreds of thousands into ruin, have all had their origin in the ignorant and arbitrary control by individuals of the currency and of exchanges.

The plan we have sketched out will appear, on a cursory inspection, very simple; many persons will assert that it does not differ essentially from the present system — the only difference being that the present Currency is loaned by the Banks at 7 per cent., while the new Currency will be loaned by the State at 1 per cent. Let us correct this error, and show that the two Currencies differ radically in principle; that applied on a large scale — to the industry of Nations — they must necessarily, after a certain lapse of time, produce results of a diametrically opposite character, and of the greatest magnitude. Two examples will be sufficient to explain this:

1. The present Currency is loaned for the most part on *personal security*, that is, on endorsed notes. This places credit wholly at the disposal of a small minority of men in society — of merchants, speculators, monopolists, usurers and financial schemers — whose only aim and effort are to make the largest profits possible out of Industry, and to spoliate it by every means that human ingenuity can invent. It gives to a small body of non-producers the entire control of the producing interests of society.

Under the new Currency, loans would be made only on the *security of products;* a note endorsed by a Rothschild or an Astor would not obtain a dollar of credit. Credit being thus secured to production, the producing classes could obtain the facilities they needed to effect exchanges. The Banks, through the warehouse organization, would act as their agents; they would by this means have the exchange of products, and the control of their interests in their own hands. The whole system of commercial speculation and monopoly, of usury, and spoliation under all forms, would be overthrown; the immense sums they now absorb — two-thirds of the profits of the industry of Nations — would be saved, and retained in the hands of the producers of wealth,

to be applied to productive improvements. The era of commercial speculation, with its instability and revulsions, would be brought to a close, and the wealth and talent, now engaged in commerce and banking, would be devoted to developing Industry on a vast scale.

2. The present Currency, drawing the high rates of interest which it does, accumulates through interest the immense sums we have pointed out. $1,000 loaned at 8 per cent. — a less rate than our Banks on an average now obtain — accumulates in half a century, or in a long business life, about $60,000 over the original $1,000. Ten intelligent mechanics or farmers, laboring assiduously the same length of time, do not, as experience demonstrates, accumulate any such sum. Thus, $1,000 in the hands of a capitalist, can accumulate a greater amount of wealth than the labor of ten efficient men.*

The new Currency, drawing 1 per cent., would accumulate, in the period above mentioned, about $700 over the original amount. Now as productive Industry creates all wealth, and in the end pays for everything, the difference, $59,300, would, if economized by means of a cheap currency, remain in its hands. What a gigantic impetus would be given to industrial improvements and to the general progress of society, if the vast sums now absorbed by interest were devoted to really great and useful enterprises, and the capital created by them distributed equitably and more generally among the producing classes.

These two examples are sufficient to enable the reader to make further comparisons for himself. If he will examine the subject carefully, he will see that the two Currencies, based on exactly opposite principles, must, when they work out their ultimate effects, produce exactly opposite results.

The one concentrates the property of Nations in the hands of a few. The other will disseminate it among the entire people.

The one builds up everywhere an aristocracy of wealth. The other will create a wealthy, and, as a consequence, an educated and intelligent Democracy.

The one gives rise to a limited demand for luxuries for the few, and for the commonest necessaries for the many. The other will give

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* It will be objected that the entire currency of a country is not reloaned at compound interest; that the income derived from interest is, for the most part, spent as received. If but a quarter or one-eighth is reloaned, it is sufficient to absorb in time the property of a country, and concentrate it in the hands of a small minority.

rise to an unbounded demand for the necessaries and luxuries of life for all, as all will become consumers.

The one places obstacles in the way of the development of Industry by limited consumption. The other will encourage Industry to the fullest extent by creating a universal demand for its products.

The one is a source of servitude, monotony and dead routine in Industry, and of ignorance and stolidness on the part of the laboring classes. The other will impart the greatest energy and progress to Industry, and call out a new life and a new mental activity among the masses.

The one creates populations of poor hired laborers, working for a few idle rich. The other will create Nations of wealthy producers, and develop intelligence to a high degree by the scientific prosecution of Industry.

Other causes no doubt concur in producing the first named of these results; but our false Currency exercises so powerful an influence — an influence now not at all understood — that we leave them aside to concentrate attention on the main cause.

We will explain again, and very concisely, the manner in which the results we have pointed out are produced by the present Currency. The reader will thus have present before his mind a clear conception of the whole subject.

The present Currency, controlled as it is by a few individuals in society, who can charge *ad libitum* for the use of it, gives rise to interest.

Giving rise to Interest, it, in turn, gives rise to the Rental System.

Being the means by which the Exchange of products is effected, it gives to those who possess or can borrow it, the control of Commerce.

Now, Interest, Rents and commercial Profits are the means by which the wealth of society is concentrated in the hands of a few, and the other baneful results which flow from it, are brought about. Thus a monopolizable Currency, subservient to the interests of a small minority, is the generating cause of an important class of social evils, of a state of monstrous Inequality in society.

Let us show by an example, taken from the history of an energetic and industrious people, how much more rapidly wealth can be accumulated by Interest than by Industry and Intelligence. We will take our illustration from the increase of wealth in the State of Mas-

sachusetts. No State or Nation has probably accumulated wealth more rapidly by Industry than this.

The assessed value of property in Massachusetts was, in 1790, $14,024,000. Fifty years after, in 1840, it had increased to $299,880,000 over the original amount. Now, had the original capital of the State been loaned at 6 per cent., and reloaned every six months, it would, in fifty years, have amounted to $929,548,000, or $885,525,000 over the original sum.* Thus the Industry of Massachusetts accumulated in half a century two hundred and fifty-five millions, while the capital with which it started would, had it been loaned at 6 per cent., have accumulated in the same time eight hundred and eighty-five millions. At 8 per cent. — and in Massachusetts how much capital must have yielded that rate of interest — it would have accumulated two thousand five hundred millions.

These figures furnish the best criticism that can be offered of the Principle of Interest — of that monstrous Parasite, which lives on Industry, and exhausts it to nourish and support the idleness and luxury, the extravagance and the vices of a Civilization which, with its commercial and financial rapacity, its money-mongering spirit, its practice of injustice, bad faith and fraud, merits — not that adulation which sycophant writers now bestow upon it — but the condemnation of every mind that has a clear conception of social truth and justice.†

Let us now sum up, and present in a few sentences the substance of what we have said in the preceding pages.

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* See EDWARD KELLOG'S excellent work, entitled, "Labor and other Capital."

† We will illustrate by a single example the privileges now conceded by legislation to wealthy individuals in permitting them to create a Currency. We will suppose that ten men of wealth establish a Bank with a capital of a million, each investing a hundred thousand. They pledge as security State stocks; on these they receive interest, so that they incur no loss, make no sacrifice. They issue their promissory notes in the form of bank bills, that is, they create and issue paper money to the amount of a million. On these notes *they pay no interest*, while *they charge interest* on the notes of those to whom they lend their own. Thus is established the principle of interest *versus* no interest. In such a system, no equation, consequently no justice exists. The corporation of ten men employ a few clerks to do the business of the Bank, so that they are relieved from any labor, save that of exercising a general supervision, which is a pastime, rather than a labor. Let us now examine the result. The ten wealthy men, having loaned and reloaned their notes at, we will suppose, 7 per cent., at the end of eight years double their capital, that is, they receive in the shape of interest or dividends, a million of dollars. They have, without labor, without creating anything, amassed this vast amount of wealth. They invest, we will suppose, their million in real property — in property which has cost *real* labor. If labor is worth on an average a dollar a-day, they can buy with their profits a million of days' labor. What have they given for all this toil? The use of

The experience of the past proves beyond all question that a great variety of materials may serve the purpose of Money, and be used as a circulating medium; that consequently gold and silver are not indispensably requisite.

It also proves that a State, Nation or Corporation can create and issue a Currency, and regulate its circulation.

Now, with these facts before us, we ask:

1. Would it not be a practicable, and even an easy operation for a State or Nation — provided the governing powers possessed the desire and the knowledge — to create a Currency, manage it economically, place it at the service of the producing interests, charge for the use of it the cost merely of management, and thus furnish at all times to the Nation cheap Credit and the necessary facilities for effecting the exchange of products?

2. Would it not also be possible for a body of intelligent men, forming a Board of Directors, to discover — if necessary by patient study and investigation — *the true basis of credit*, and also the *true*

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their good names, their reputation, a little easy work, which has been a pleasure rather than a serious exertion — in fact NOTHING. But, it will be answered, they give the public Credit; they lend it the use of their wealth, of their names. They give certain individuals credit, it is true, taking what they believe to be ample security, so that equivalents are exchanged, with the advantage of interest on their side. As to the public, instead of giving it Credit, exactly the contrary is the case; the public, in taking and circulating their notes, gives them credit, for which they pay nothing, while reaping from it the substantial advantages we have explained. The Rental System is no doubt false in principle — particularly as regards land, which is not created by human labor — as it gives the *use only* of property, while it takes in turn and retains *forever* the money or price it receives for such use; but it is not as false as interest. A house that is worth $20,000 has cost probably as many days' labor; it possess therefore *real value*, — for labor is the only real value, — and the owners in giving the use of it, gives the use of such value. But $20,000 of paper money can be created with from ten to twenty days' labor, so that the public in paying $1,400 a year for the use of it, pays this sum for the use of that which costs, so to say, nothing. Two great means by which Social Progress and the improvement of the masses of mankind have been effected are, first, the abolition of Privileges, such as slavery and serfdom, the monopoly of real estate by aristocracies, the annulling of laws that favored particular classes; second, the discovery of new Facilities and the cheapening of Processes, such as the invention of machinery that increases greatly the product of labor, or of the railroad that supplants the stage coach and the old fashioned wagon, and cheapens travel and transportation. Now, let the privilege of creating Money be taken from individuals and corporations, and invested with the people collectively; then let a system of Cheap Credit be established,— Credit that costs nothing, so to say, and is always at the service of productive Industry, — and another great and important means of progress and improvement will have been taken — one equal in influence to the steam engine and the railroad combined.

standard by which to regulate the issues of the Currency, so as to render it perfectly safe and to maintain at all times an exact balance between the amount in circulation and the business wants of the community?

Let these two conditions be fulfilled, and a true Currency with a true Credit system can be established, leading to one of the most important practical reforms that the world has seen.

If some fundamental changes, some new principles are not introduced into our Industrial system, the entire property of our country will, in a century more, pass into the hands of a small minority, forming a compact and powerful monied Oligarchy, ruling the Nation by the power of capital. This Oligarchy will organize all branches of Industry, as well as Commerce in joint stock companies, and will operate through them, as they are the safest and easiest method of prosecuting extensive enterprises; it will engage in its service the active minds, the men of talent that are poor, who will thus be enlisted in its cause; it will suborn the press, which will direct and, if necessary, mislead public opinion; it will control legislation by determining the choice of legislators, who will enact laws to suit its policy; the pulpit will become the exponent of its morality, the fundamental dogma of which will be: Respect for Property; the judiciary will, as it always has done, follow the spirit and policy of the dominant power. We shall then see a comparatively small number of immensely wealthy families at the apex of the social pyramid, and at the base a vast multitude of poor poletarian laborers, toiling in poverty, ignorance and entire dependence to create the wealth which supports a monstrous system of idleness and luxury, of extravagance and frivolity, of pride and usurpation. Let such an Oligarchy be once fairly consolidated, and it will require ages of effort to overcome it, as it has required in Europe ages to overcome — and the work is not yet completed — the military Oligarchy established at the beginning of the Middle Ages.

A true Currency, destroying the power of Capital to absorb by usury and monopoly the wealth of the world, and to control Industry, will arrest the tendency which has now so strongly set in toward the establishment of a monied Oligarchy such as described; and in the place will inaugurate a movement towards the creation of an INDUSTRIAL REPUBLIC, based on the intelligence and prosperity of the entire people.

One statement more. In Antiquity, and during the course of the Middle Ages, PHYSICAL FORCE, symbolized by the sword, controlled Labor and the destinies of the classes engaged in it. The producers were slaves or serfs, owned by a small minority, generally of the military caste. The entire product of their labor was taken by their owners, from whom they received in return the *merest necessaries of physical life*. No education, no political rights, no social privileges for these men; they were mere human beasts of burden. At length the principles of Physical force, the power of the Sword, was broken; Slavery and Serfdom — at least of the whites — were abolished, and the laboring classes obtained their *corporeal* or personal liberty. But a new power has arisen in modern times, and by indirect means controls as effectually, though not as brutally as did the old power, Labor and the Laboring Classes. This new power is that of CAPITAL. Owning — as it does in older countries and as it will after a lapse of time in all countries—the soil, manufactories, mines, railroads and other instruments of production, it is master of Labor which can not operate without them. Then, by means of interest and usury, of rent, commercial profits, and the profits made on labor by employers, it secures for itself the main portion of the product of Labor, of the wealth it creates, leaving to the laboring classes but the bare means of existence; the condition of the people in all old and populous countries attests this fact. Thus is established the modern system of industrial spoliation and oppression — a system which, in nations where a thick population creates on the part of the working classes a fierce competition for labor, sinks those classes into a state of poverty, dependence and social degradation almost as great as that entailed on the laborer by the old system. The poor Hireling, without property, but who owns himself, seeking for a precarious and scantily remunerated labor, has taken the place of the slave and the serf, who owned not even themselves; it is a progress, but not, let us hope, the end of progress.

Now, a true Currency — the Currency of labor, of justice, of the people — will be one of the instrumentalities by which the modern system of industrial privilege and spoliation will be overthrown, and by which a radical INDUSTRIAL REFORM will be effected — a Reform that offers the only *practical means* of elevating the Laboring classes, who compose the great body of the people, to a state of prosperity, independence, intelligence and social equality — a high and noble end to be attained, and one that should interest every Man who loves Justice.

PART SECOND.

CONCRETE THEORY.

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PART SECOND.

CONCRETE THEORY.

CHAPTER FIRST.

ECONOMIES OF ASSOCIATION

IN GRANARIES, DAIRIES AND WINE-CELLARS; AND IN FUEL AND TRANSPORTATION.

I commence the practical study of Association with an examination of the enormous economies to which it will give rise. At the same time, I will correct an oversight of our Agricultural Societies, which, claiming to be devoted to the interests of agriculture, have entirely overlooked the investigation of Association, which offers the most efficient means of promoting those interests: they should have called attention to it, and stimulated genius to search for the laws of its organization. That, they will reply, would have been to propose an Utopian scheme. But if so, it would have been of very little consequence; for are not all the enterprises of a general nature, which they propose, Utopian in their character, mere dreams of good without the means of practical realization? Now, when men deal with Utopias, why not select the grandest and most beautiful of them all — that of Agricultural Association?

In studying this subject, we are amazed when we calculate the enormous economies which would result from the union of three hundred families, forming an Association of from sixteen to eighteen hundred persons, occupying a vast and elegant Edifice, in which they would find apartments of various sizes and rates of rent, covered corridors and passages, tables at different prices, varied occupations, and every thing that can abridge, facilitate and give a charm to labor.

I have already alluded to the economies of the Combined Order; we shall now devote a few chapters to them, which will serve to show that Association will produce an amount of wealth *ten-fold* greater than is at present obtained from incoherent Industry, or the civilized system of prosecuting labor.

Hitherto I have estimated the increase of wealth, or the real product of Association, at *three-fold* the present amount. This was merely a provisional estimate, very much underrated, so that the reader might not be repelled. The truth is, that the real product of Association would amount at least to *ten-fold* that which can be realized by the system of isolated industry. If we convince the reader of this on theoretical grounds alone, he will have all the more desire to examine the positive theory, or the calculation of the Passional Series, whence such enormous wealth is to flow.

We will now enter into the consideration of details, and examine first the advantages of combined granaries and cellars.

The three hundred granaries which three hundred agricultural families now make use of, would be replaced by one vast and airy granary, divided into special compartments for each species and variety of cereal products. Every advantage of ventilation, dryness, warmth and storage, could be secured in such an edifice, which no farmer can now expect to possess.

The expense of erecting such a vast granary,—its walls, bins, roofs, gates, wheels and pulleys,—so constructed as to be fire-proof and secure against insects and vermin, would hardly cost a tenth of the sum which the three hundred separate granaries of as many families now cost. It would require but ten doors, with their bolts and bars, where three hundred are now needed; and so of all other details.

It is above all in the means of guarding against fire, and waste of every kind that the economies of Association become colossal. Every measure of general safety is impracticable among three hundred isolated families, some excessively poor, and others incapable or evilly

disposed. Hence, we witness constantly extensive fires through the imprudence of a single family.

Precautions against the ravages of insects and vermin are likewise vain, because the whole of the population does not coöperate in them. If, by great care, one family succeeds in destroying the rats of its granary, it will soon be assailed by those of neighboring granaries, which will not have been exterminated by measures taken by the whole community: such measures are impossible in Civilization, where the destruction of the caterpillar, for example, though every year enjoined, is never accomplished. But in regions, cultivated according to the methods of the Combined Order, there would not even remain a caterpillar's cocoon; this is one of the worms which will disappear after three years of combined culture.

The system of combination allows opportunity for a multitude of economies in processes which are now considered productive: for example, three hundred families of an agricultural hamlet send to market, not once only, but twenty times in the course of a year. If but a bushel of beans or a basket of eggs is to be sold, a day must be spent in the neighboring town; the time thus wasted on the market place or in the taverns and groceries, amounts for the three hundred families to a loss of six thousand days, without counting the expense of wagons or of transportation, which is ten-fold what it would be in the Combined Order; for in this Order, all products are sold in large quantities, as purchases are made for an entire Association, consisting of eighteen hundred persons.

While by this means a multiplicity of sales is avoided, as also the absurdity of sending three hundred persons to market instead of one, and making three hundred bargains in place of one, a useless multiplication of operations is likewise avoided. If one Association sends three thousand bushels of wheat to three others, the trouble of milling and storage will not extend to nine hundred families, but to three only. Thus after economising in the sale ninety-nine-hundreths of the labor requisite, there will be a similar saving in the labor and expense of preparation. There then will be a saving twice repeated of ninety-nine in a hundred: how often will not similar economies be secured?

Let us remark that the economies of Association are almost always of a compound nature, like that which, saving the expenses of the seller, likewise saves, by a resulting process, those of the consumer.

Passing from grains to liquids, we find the same complication. Three hundred families of a wine-growing district have three hundred cellars with their vats, generally managed with as much ignorance as awkwardness. The loss is much greater in cellars than in granaries, as the preservation of liquids is a much more delicate operation, and more liable to accidents, than that of solids.

An Association, either for the storage of wines, or oil and milk, will use but a single cellar. In a wine-growing district, it will contain at the most but a dozen large vats in place of three hundred. That number will be sufficient to distribute the various qualities of the wine, even though the grapes should be gathered at two or three separate vintages, as they will be when Association, which is secure against any risk of theft, shall allow the gathering of the fruit to be made when it comes to maturity, so that the green, ripe and over-ripe grapes need not be mingled together as at present. As soon as the vintage shall be distributed in three acts, there will be no more gathering of green and over-ripe fruit.

As to casks, some thirty large ones would replace a thousand small barrels, which three hundred civilized families now employ. Thus, in addition to a saving of nine-tenths in buildings, there would be a saving of nineteen-twentieths in cooperage, which is a very expensive item, and for our cultivators doubly ruinous: at great expense, they are often unable to keep the vessels in their cellars sound and sweet, and fluids kept in them are liable to be spoiled, which would be avoided under the management of an Association.

Of all the branches of agricultural industry, the care of wines is that in which the civilizees are the least skillful. It is impossible for the peasantry, or even for large proprietors, to bestow suitable attention on their wines. Various authors, among others Count Chaptal, have demonstrated that this branch of industry is still in its infancy; in illustrating the lack of skill prevalent among the agriculturists of Civilization, I allude to it in preference to any other.

In the autumn of 1819, the arrondissement in which I lived, lost over 10,000 casks of wine, which were spoiled, because the weak qualities required attention in three respects, impossible to be given in the Civilized Order.

1. Good cellars, properly located, either upon a rocky foundation, or upon an elevated position, with a northern exposure. Can the peasant

secure these conditions? It would be impossible even for the rich proprietor, who makes use of such a cellar as chance may offer him.

2. The daily airing of cellars and casks: the mass of wine-growers have neither the time, talent nor means to bestow such attentions as these. Only the Passional Series could execute such labors.

3. Mixing of weak wines with those of a stronger quality to give them the proper body. Neither the cultivator nor the wine-dealer can hope to procure the warm wines of Portugal, Spain, Calabria and Cyprus. But an Association which purchases supplies for eighteen hundred members, will correspond with all countries, and easily procure by the *system of direct commercial intercourse* every commodity necessary, and of the requisite qualities.

Theorists neglect also to estimate the possible improvements in the quality of products, especially wines. The real value of a wine crop, the quality of which is perfected only after a lapse of a series of years, may be quadrupled; but in Civilization, it is consumed before it has attained a quarter or a sixth of the value which it might attain. A given district produces wines which are sold at five cents the first year, and which might be sold at fifty at the end of five years; but the whole is generally consumed the first or second year, before the wine has had time to become free of its crudity or impurities.

There is no economy admitted to be more urgently required than that of fuel; in the Combined Order, this will be very great; an Association will have but five kitchens in place of three hundred, preparing for the following tables:

The specially ordered, or extra.

The first, second and third prices.

That in which edibles are prepared for the animals.

For the five kitchens, three great fires will be sufficient, which, compared with the three hundred kitchen fires of three hundred families, make the saving of fuel amount to nine-tenths.

The saving of fuel for parlor fires is no less great: it will be seen when we come to treat of the Passional Series, that their groups, whether engaged in in-door or manufacturing industry, or united for purposes of pleasure, will always consist of large numbers, and will occupy spacious halls, which I will call *Seristeries*, warmed by steam three hours out of the twenty-four. Private fires will be very rare, except in the depth of winter, as few persons will visit their rooms before the hour of retiring to rest, when the warm air can be let on

for the occasion. Besides, the cold will be hardly felt in the interior of the Palace of an Association; in all parts of it there will be covered galleries, warmed to a moderate degree, by means of which communication may be had without exposure to the inclemencies of the weather. The inmates can go to the workshops and refectories, attend balls and assemblies, without putting on furs or overshoes, and without any risk of colds. These covered communications will likewise extend from the edifice to the stables, either by underground passages, lighted from above, or by galleries raised on columns as high as the first story.

The consumption of wood and coal will be great only for cooking; food will be prepared in three vast kitchens;* three fires will suffice for this purpose; the remains of these fires with the braziers will cook the food for the domestic animals.

I have enumerated a few of the economies of Association; they always amount to at least three-fourths, or nine-tenths, and frequently to ninety-nine-hundreths, as we have seen in speaking of marketing, and of the sales and purchases of commodities, even when they are of such slight value as to be reckoned at present of no account; when the saving amounts to ninety-nine in a hundred, or even half that amount, as in the sale of milk, they become of great importance. If a hamlet is near a city, we sometimes see three hundred families send a hundred milkmen with as many cans of milk, the transport and sale of which cost to these families the loss of a hundred mornings. I have already remarked that this work might all be done by a single per-

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* As individual property will be maintained in the Combined Order,—which will be effected by representing the real and personal estate of the Association by stock, divided into shares, owned by the members according to their means,—there will be different prices in living: apartments at different prices; tables at different prices; and so of other details. Fourier estimates that there will be three classes of prices in tables:

The first class, the cheapest, accommodating about nine hundred persons.

The second class, the medium price, accommodating about five hundred persons.

The third class, the dearest, accommodating about three hundred persons.

Individuals will select tables according to their means or their attractions; entire liberty will reign in this as in all other respects. No equality, no uniformity, no prescribed rules will exist; variety and liberty will be essential features of Associative life. Classification, with ranks, grades and other distinctions is inherent in human nature; were it not so, man would be a herding animal; human beings would live together like sheep, deer, buffaloes,—all equals. The classification or hierarchal organization of the Combined Order will be a natural one, that is, derived from, and corresponding to, man's passional nature. The organizations of the past and present, with their castes and classes, and their privileges, are false, but they indicate a great truth in social politics.—Ed.

son, with a single horse and cart, making an economy of forty-nine in fifty. The economy will be double the amount, if we suppose the milk-distributor to visit two or three great establishments in a city of the Combined Order, for he would be able to return home in less than half the time which would be required for any one of the hundred milkmen. There is then a real economy of ninety-nine in a hundred as regards time, and the number of persons employed.

The economies just enumerated are all effected in branches of industry which are already known and practiced; we might enumerate a multitude of others relating to labors that might be avoided. I shall call these *negative* economies, in contrast with the preceding, which are *positive*, by which labor is abridged, but yet performed.

Let me adduce an instance of labor avoided, or of a negative economy, effected by Association: there is one which is very great; it relates to the precautions which must now be taken against theft.

The risk of theft compels three hundred families, or at least the hundred in most comfortable circumstances, to incur a useless expense for a hundred fences, walls, ditches, watch-dogs, and other means of defense against thieves. This useless and expensive outlay would be unnecessary in Association, which has the ability to prevent all theft, and to dispense with every precaution against danger of this kind.

In the relations of the Combined Order, it would be impossible to derive any advantage from a stolen object: besides, the people living in comfort and imbued with honorable sentiments, would not even entertain the idea of theft. It will be shown that children, naturally inclined to pilfer fruit, would not, in the Combined Order, take an apple from a tree. We shall have proof of this in the chapters which treat of the corporate pride which will prevail in the Passional Series.

In the item of fruit alone, let us consider the losses arising from theft. In populous cities, any one may see the markets abounding in fruit which is unripe and exceedingly unhealthy, especially in varieties that bear a stone. When the peasants are reproached for this gathering of unripe fruit, this wholesale waste, their apology is, *that it would be stolen if left to ripen.* Thus theft vitiates the qualities of fruit by inducing a premature gathering. As the crop is not gathered at the right time, and in three successive operations, by which the mingling of green, ripe and decayed fruit would be avoided, it becomes difficult and even impossible to keep it: this inconvenience, together with the want of proper fruit rooms, and of scientific processes for preserving

fruit, tends to limit the amount preserved to a twentieth part of what it might be, and to restrict in the same proportion its cultivation.

A loss which is much greater in a negative sense, and which may be estimated at twenty times the real crop, arises from the aversion to plant orchards and vineyards. I do not exaggerate when I say that twenty times as much fruit would be raised, if the difficulties connected with this business in the Civilized Order could be avoided, that is, if there were,

1. A guarantee against theft.
2. Security against deception in the purchase of young trees.
3. Friendly coöperation in the cultivation of the orchards and care of the fruit.
4. Adequate supply of varieties, and of proper soils and appliances, requisite to perfect success in this branch of culture.

Pivot. — Finally, as a pivotal condition and a means of preserving large quantities of fruit, *sugar to be had at low prices;* this article must be used with fruit in order to save large quantities and inferior qualities.

In a social order, in which these advantages could be combined, the nine-tenths of persons would find a noble recreation in the cultivation of fruit, which, of all occupations, is the one most generally liked, and the most attractive to both sexes and all ages; every age and each sex has some fruit for which it has a predeliction; the currant is a favorite with children, the orange with women.

Fruit allied with sugar will constitute the BREAD OF HARMONY; it will become a fundamental food among peoples that have become rich and happy. But the civilized and barbarian societies, being unable to bring the whole globe under cultivation, and to raise the commodities of the torrid zone — sugar, coffee, cocoa — at as little expense as the products of the temperate zone, — wheat, wine, oil, etc., — it is impossible to procure at a moderate price the sugar necessary to preserve fruit and make it an economical food. This, however, could be possible as soon as Africa shall begin to produce sugar, and exchange it, weight for weight, for wheat flour. This result might be brought about in a very short time. When sugar becomes thus abundant, children will be fed on fruit, preserved with a fourth part of that article; weight for weight, it will cost less than bread, which is a very expensive edible from the necessity of its being frequently made afresh. There is no difficulty of this kind with stewed fruits and preserves;

the one can be made in quantities sufficient to last a week, the other in quantities to last a year; whereas bread must be made anew at least every three days, and certain kinds every day. To avoid the difficulty of daily preparation of food, the Harmonians will make use of fruit variously prepared with sugar, which is much more acceptable to women and children than the best bread. As the civilizees* have never dreamed of the possibility of an integral cultivation of the globe, they have been unable to perceive that the pivotal food of man cannot be bread, which is a *simple* edible, the product of a single zone, but fruit combined with sugar, which is a *compound* edible, the produce of two zones.

If we make an estimate of the cost of the *bread of Harmony*, we shall find that, when the raising of fruit is increased twenty-fold, and that all which is not of the first quality, is employed for preserving, it will hardly cost, weight for weight, an eighth of the price of bread; the latter will be dearer in the Combined order — owing to the want of attraction in the cultivation of wheat — than in Civilization. The expense of preserved fruit will then hardly exceed the cost of one-fourth of the sugar used. The trouble of preparation will be very slight, because it will be one of the most attractive occupations; the series employed in it will receive no large dividends, owing to the attractiveness with which this kind of labor will be invested.

This abundance of preserved fruit will produce no hurtful effects, when the tendency of sugar to produce worms shall be corrected by the use of the stronger kinds of wine by the men, the lighter varieties by the women and children, and of acidulated drinks, such as lemonade and the like: the latter will become very abundant when the torrid zone, brought under cultivation, will furnish, cargo for cargo, lemons and citrons in exchange for our finer varieties of apples.

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* We speak of a "Barbarian," a "Savage," to designate the man of the barbarian and the savage states; there is no corresponding term by which to designate the man of the civilized state. Fourier coins one — CIVILIZEE; in French, Civilisé. There is something deprecatory in the expression; but it expresses, in his opinion, the character which Civilization imposes on man.—ED.

CHAPTER SECOND.

DIVISION OF THE ECONOMIES OF ASSOCIATION INTO GENERIC AND POTENTIAL.

In order that we may better discern and appreciate the advantages of Association, let us distribute them in general divisions; into real and relative; positive and negative classes; I shall often have occasion to refer to these distinctions; it is necessary to bear them in mind.

It is understood that we take for granted the discovery of the associative method and its efficacy. It is not an assumption altogether novel; for in algebra we proceed in no other way than by assuming a solution of all the conditions of the problem. I have made many discoveries in this way.

Any one might have anticipated me: the greater part of my analyses of the results of Association might have been arrived at, even before any knowledge of the method had been obtained; it was only necessary to calculate the results of the united labors of large numbers, employed in agriculture, and operating on the same principle as the members of a joint-stock company, in which every one carefully watches the interests of the whole body with which his own is identified.

Let us proceed to the subject of the present chapter. We will first indicate the negative advantage of association, which consists in producing *without doing anything* more than a civilizee, who while laboring diligently frequently produces *less than nothing;* as for example, when he builds walls to enclose his private domain. If there was no theft; if flocks were, as in the Combined Order, so well guarded and attended by dogs, that there would be need only of slight hedges to mark a boundary, or of a single cord watched by a dog, division walls and fences might be dispensed with; and the expense of the construction and keeping up of such structures would be spared. They are then a superfluous labor, if we take into view the Combined Order, which will have no need of them.

Thus a wall which is quite new, and built at great expense, is relatively speaking worth NOTHING as regards its present productive value, and is worth LESS THAN NOTHING as regards the future product, since it will cause an expense to keep it in repair, and in addition will shade the ground, which is another source of loss.

The greater part of the works, which are looked upon as of the highest importance in the Civilized Order, are either worth *nothing* or less than *nothing*,—such, for example, as fortifications and vessels of war, which are an immense annual expense, independent of the ravages they cause in time of war. Governments will have no need of fortresses, arsenals and navies, when universal peace shall reign. Such a peace will be the occasion of a *negative* profit, by saving the injuries caused by war, and by dispensing with the constructions which it now renders necessary.

This negative economy, or the saving of unproductive labor, is easily distinguished from positive economy, such as the extension of a branch of cultivation like that of fruit, by which the general product would be increased twenty-fold.

As negative economies are the least appreciated in the present state of society, let us take an illustration of them from fish and game.

1. *Fish in lakes and streams:* This edible is all the more valuable from its requiring no attention, and because its excessive multiplication is not attended, as is the case with game, by any injury to growing crops. How great would be the abundance of fish, if there could be a general concert to abstain from catching them at given periods, and to leave a certain proportion in every stream! Such a measure would be one of the characteristics of the Combined Order. I have heard experienced fishermen say that in any ordinary year, twenty times more fish might be caught in all the little streams, if the people could agree to take them only at the proper seasons, and in quantities proportioned to an adequate reproduction of the species, and if they would devote a fourth of the time spent in ruining the streams to the hunting of the otter. This will be the practice in Association, which will add to the product of the streams that of artificial ponds, in which fish will be kept and fattened in a series of reservoirs, allotted to distinct varieties.

Naturalists admire the munificence of nature in the gift of those swarms of herrings, sent to us every year, and for which we may thank that barrier of polar ices which preserves them from human pursuit

during the period of reproduction. If this barrier were removed, and the polar seas were open to fishing at all times by our shipping, it is certain that the avidity of the fishermen would soon deprive the north of this celestial manna. We should derive from the herring hardly a twentieth part of the product which their peaceful multiplication now ensures.

The unanimity of action in the Combined Order will secure us similar advantages from the fish of streams and rivers, of which we are deprived of a twenty-fold increase, obtainable either in the streams or in artificial ponds connected with them. The total of all this negative wealth, the particulars of which I have just indicated, will yield an average product really *ten-fold* greater than what is obtained in all branches of industry now rendered comparatively fruitless.

2. *Game:* It is at once the ornament of the country, a source of wealth for men, and the destroyer of injurious insects. If it is necessary to avoid the excessive multiplication of some species, it is likewise needful to prevent their destruction. Cultivators complain that the multitude of sportsmen causes our fields and gardens to be infested with caterpillars, by destroying the birds which feed on those vermin: the sportsman does not kill the sparrow which consumes a great deal of wheat, but he does destroy the birds that devour insects, and are an ornament to the country.

In speculating upon an order of things in which agricultural industry will become more attractive than the chase, which consequently will be neglected and pursued only as necessity may require, we meet with the following results:

A *negative* profit, or the increase of game, without care on the part of man, to nine-tenths or more.

A *positive* profit, or the destruction of insects, which, however, it is not worth while to estimate, for the industry of Association will reduce injurious insects, such as caterpillars, to a very small number, scarcely sufficient to supply the birds with food.

All these calculations have reference to the application of the Series to Industry, which give regularity and method to all industrial functions, to hunting and fishing as to all others, and limit their development to a degree compatible with general utility.

They who speculate on Association without a knowledge of its central principle — the Passional Series — will be unable to determine with accuracy a just equilibrium between functions and wants; but

without understanding all the advantages of the Combined Order, they might have discovered some of the more apparent, such as combined granaries and cellars.

To sum up, we may distinguish three kinds of wealth: *Positive*, *Negative* and *Relative*. These will constitute the real wealth of Association.

1. Positive wealth will consist of the products obtained by active industry. We have in the Civilized Order a large amount of positive wealth, from which we might obtain a double or triple result; of this nature are forests, which without cultivation grow too compactly; whereas every sapling and young tree would, in the Combined Order, be as carefully cultivated as a delicate shrub or plant now is in our gardens.

In certain directions we have too much positive wealth: thus in regard to the quantity of wine produced, we might reduce the number of casks in which it is stored to a third by using larger vats and hogsheads. Thus real wealth in this sense might depend upon a diminution of positive product. Association will know how to obtain more wealth out of a forest of a hundred acres than we from one twice as large, which is uncultivated.

2. Negative wealth will consist of germs undeveloped, the product of which may be increased ten-fold without labor, as is the case with the fish of streams, the product of which will be *negative* in streams and lakes, and *positive* in artificial ponds in which they are kept to fatten. One very important source of negative product will be that of labors avoided, such as walls and fences, fortifications and supplies of war.

3. Relative wealth will consist in the proper application of resources without any change in them. If, for example, entrance to the opera can be afforded for five cents instead of a dollar, there will be a *relative* increase of wealth to the extent of twenty-fold. A granary will be the same thing in the Combined Order as now; but if it can be protected against rats and weevil, dampness and frost, what an increase would this be of relative wealth!

In these estimates of the sources of wealth, I have not mentioned the principal, which is the health of man and of the domestic animals, and the longevity of individuals, especially of man and the horse, the most expensive to rear, and which Civilization sacrifices by legions, as if they were of no more value than so many flies.

If Association is to raise every species to its highest perfection, the

human race should attain at least to a three-fold degree of vigor, longevity, and intelligence. But on this point I can only announce results, and reserve my proofs for a regular treatise, in which I will show that among other advantages relative to health, Association will, in a few years after its universal establishment, effect the extirpation of the different varieties of artificial virus—psoric, pestilential, and syphilitic—and prevent the principal diseases, such as the gout, epilepsy, rheumatism, fevers, and the like, which are an essential offshoot of the vicious system of the Civilizees, but which will be almost unknown in the Combined Order, in consequence of the activity of the harmonic life, and of its pleasures, varied without excess.

The ultimate improvement of the different species of animals will be readily understood from the example of the horse. If he can be brought to a high degree of improvement in the deserts of Arabia, in what country can he not attain great perfection with suitable attention and care? A country which now produces only a miserable breed of horses, will produce in its stead, in less than twenty years, fine breeds, worth at least ten times as much; and so with its sheep, cattle and other domestic animals. Thus a country may, by the simple improvement of its domestic animals, secure a ten-fold increase of positive wealth in one direction.

Association will possess the means of taming many species of animals which have not hitherto been domesticated; for example, the beaver, the zebra, and the partridge. The fur of the beaver and the vigone will be as abundant in the Combined Order as the wool of the merino sheep now is. The beaver will build their dams in valleys defended by palisades. The zebra *seduced* into obedience by devices now impracticable, and not *broken*, will serve with docility many purposes of the Combined Order. The zebra and the quagga, two magnificent beasts of burden, superior to the horse in speed, and equal to the ass in the capacity of endurance, are a conquest impossible in Civilization; even were the Civilizees acquainted with the proper methods of taming them, they could make no use of these animals, because they are destitute of all those arrangements which their instincts require.

Without going into the details of all these brilliant results, it would seem sufficient to exhibit the increase of wealth which Association promises, to interest a mercantile age like the present in its establishment. Many moderns have caught a glimpse of the colossal riches which Association would create; but instead of making it a subject of

study, they have drawn back in amazement, declaring *such results impossible — such perfection beyond the reach of man.* Thus the brilliant results of Association have been for the mind what the brilliancy of the sun is for the eye, which can not gaze upon it steadily. But because the splendor of the sun is intolerable to our vision, does it follow that that luminary does not exist? Thus have they reasoned who pretend that Association is impossible, because its results are too immense for their limited imaginations.

But "the passions," "the inequalities of fortune," "the conflicts of interests, "the antipathies of character"! how are these obstacles to be overcome? The Passions, now believed to be the enemies of concord, tend only to that unity to which we judge them so opposed. But out of the organization in which they are destined to act — the Series of Groups — they are tigers let loose. This has led our Philosophers to think that they should be repressed; — an opinion doubly absurd, for the passions can only be repressed by *violence* or by *absorbing substitution*, the latter of which is not repression; and could they be effectually repressed, the Civilized Order would rapidly decline, and sink into the Nomadic state, in which the passions would be as pernicious in their action as they now are. The virtues of the shepherds are as doubtful as those of their eulogists, and our authors of Utopias, in supposing the existence of virtues among imaginary peoples, only prove the impossibility of introducing virtue into Civilization.

CHAPTER THIRD.

ENORMOUS RELATIVE PROFITS OF ASSOCIATION: THIRTY-FOLD, HUNDRED-FOLD, THOUSAND-FOLD, ETC.

The distrust of readers is excited when they are promised a degree of wealth entirely beyond their moderate desires. It will be necessary, however, in describing the mechanism of that social system which is to be the subject of the following chapters, to exhibit every point that may excite interest.

Estimates of profits augmented a hundred-fold, although based on very just grounds, may ill accord with the petty ambition of the majority of men; they will exclaim: "To what purpose the exhibition of the prospect of such boundless wealth, when a tenth of the amount would satisfy the most exacting?" We can only answer that they will be free to refuse it.

The *relative* product of Association is so immense as to deserve a special chapter. That I may not excite incredulity, I shall exhibit it by degrees, on a thirty-fold, hundred-fold, thousand-fold, and infinitesimal scale.

And first, I will consider the thirty-fold increase. We must, however, suppose the Combined Order fully established.

Thirty-fold. Two persons are steady attendants of the opera: one pays three francs daily for admission, and at the end of the year, for a hundred representations, he will have paid three hundred francs. The other, by special favor, is admitted without charge, with the exception of a few presents made by him, which may amount to ten francs. Both have participated in the same pleasure; one at a charge of three hundred, the other of ten francs. He, then, who pays thirty times less than the other, has enjoyed an advantage *relatively* thirty-fold greater.

It is objected that the opera is an amusement, and not a positive gain, not a product that can be laid up? That is of little consequence; our object is to determine the relative profits of Associa-

tion ; besides, in the Combined Order, no advantage is unimportant, for all its parts are intimately connected, and a result obtained in the increase of pleasure can be turned to the account of productive industry.

Let me remove an error which prevails on this point. Civilization, always embarrassed with the difficulty of feeding and clothing its famished masses, measures its real wealth only by the amount of the mere necessaries of life which its labor can produce; the estimate is quite in keeping with the poverty of this society. The Harmonians, however, who are never in want even of the superfluities of life, and who always have on hand supplies sufficient to last many years, do not estimate the amount of their wealth as we do, in the simple mode, by the quantity of food at their command: they take into account all their pleasures, which are calculated to create an attraction for agricultural and manufacturing industry. On this principle, an amusement, like the opera, becomes a source of wealth, if it can contribute to the increase of attraction — the incentive to productive labor. We shall see hereafter that the opera in the Combined Order is indispensable to physical and industrial education.

Out of regard to prevailing prejudices, I will restrict my calculations to the useful — to food, clothing and lodging; I will determine the average product obtainable, and strike a balance between the real and relative wealth in these commodities. The increase of relative wealth, which in the matter of the opera amounts to thirty-fold, will be seen in other things to be a hundred and even a thousand-fold.

As an illustration of a hundred-fold increase, let me take the case of artificial and natural clothing. By *artificial* clothing or vesture, I understand the stuffs, as well as the walls and chambers which we use ; and by *natural*, I mean the atmosphere, which, by being in constant contact with our persons, becomes a natural portion of our vesture.

In this respect, a prince in the Civilized Order does not attain a hundredth part of the wealth of the poorest of the Harmonians. The charm connected with clothing does not depend upon its being covered with gold, but in being abundant and convenient, adapted to all needs, and the wants of the moment. If the prince spoken of should desire, in the season of winter, to go from a public assembly to a ball, he has no warm, covered communications through which to pass. The atmosphere and the shelter of a house are, however, really an essential part of our clothing. As to that portion of our clothing which

consists of what is called "stuffs," the poorest of the Harmonians will in this respect be the equal of our princes, because the Combined Order will multiply furs and cashmeres to such a degree, that these commodities will be within the reach of the humblest classes; the ordinary qualities of wools will be used for common purposes, such as the trimming of carriages and for working dresses.

Our monarchs, then, so far as clothing is concerned, are in a condition far inferior to that of the humblest Harmonian, for they are destitute of the chief ingredient of an agreeable dress, namely, an artificial atmosphere adapted to every function. The king of France has not a porch to his palace under which he may enter with his carriage, completely sheltered from the inclemencies of the weather: what then must be the poverty of the lower classes, who as soldiers, for example, are obliged to bivouac on the snow or in the mud! The humblest member of the Combined Order will, on entering a carriage, do so under a well-warmed portico; he will work in the open air only when the weather is fair; he will find at convenient points on the domain of his Association pavillions, in which will be stored awnings and changes of apparel, and where refreshments will be brought after periods of labor of an hour and a half or two hours continuance, and in case of rain or storm, a carriage in which to return to the Phalanstery or palace of the Association.

In Civilization, no one has ever dreamed of improving that portion of our clothing which we call the atmosphere, with which we are continually in contact. It is not enough to improve it in the parlors of a few rich, who, on leaving their houses, are liable to catch colds in the damp and chilly air. The atmosphere at large must be improved, and adapted to the requirements of the human race; and this improvement should be COMPOUND, effecting, first, a general modification and improvement of the climate, which is the *essential;* and, second, a local and artificial improvement, which is an *accessory* result; the former is unknown, and of the latter very little is understood, even in our largest cities; thus in Paris we see an open bazaar, called the Palais Royal, whose covered galleries are neither warmed in winter, nor ventilated in summer. This is evidence of the very lowest degree of poverty, if we compare it with the condition of the Combined Order, in which the poorest classes will have means of communication, warmed and ventilated, and awnings and tents under which to work when necessary.

The augmentation of comfort or relative wealth in the matter of clothing will, then, be immensely great; it will be no exaggeration to estimate it at a hundred-fold, if we take into account the improvement of the atmospere or our natural vesture.

Let us now consider relative wealth where the increase becomes a thousand-fold or indeterminate in amount: we shall find such an increase in improvements in the residences, and the means of travel pertaining to the Combined Order.

As soon as this Order shall be completely established, he, who now lives in a hovel or a garret, will live in a Palace, and will, moreover, be received and entertained in the Palaces of all the Associations in different countries, where he may travel,—Palaces that will be far more elegant and commodious than are those of the greatest capitals of Civilization.

The same individual, now so poor that he carries his coarse shoes in his hands, for fear of wearing them out (as is the custom of the peasantry of France), will, on all the highways of the globe, have the right of admission to the public vehicles, and will be treated hospitably in all the Associations he visits, for the Harmonians will everywhere exercise the most liberal hospitality.

Considered from this point of view, the wealth of such a person would be augmented much more than a thousand-fold, when compared with his condition in the Civilized Order. Even kings, with such privileges, might consider themselves a thousand times richer than they now are; for let them take a few days' journey from their dominions, let them pass, for example, from France to a country like Barbary, they will find neither lodgings nor food, much less palaces with *compound* pleasures, that is to say, pleasures adapted at once to the senses and the soul, affording scope for the combined activity of the sensative and affective passions. As regards lodgings, a monarch then is poor, if, desiring to travel in Asia or Africa, he should be unable to find a house for shelter, and should meet only with robbers, vermin and inhospitable climates; or should be denied admission into many States, like China and Japan, which his love of travel might incline him to visit.

Relative wealth may, then, in the Combined Order, in certain cases be augmented to that incalculable extent, which we have termed a thousand-fold, and the indeterminate degree; taking the average of these relative augmentations of wealth, combined with the real aug-

mentation of which we treated in the first chapter, and the potential, examined in the second, it will be seen that I am very far below the truth in my estimates of the increase of wealth in Association, — a general statement of which here follows:

Simple Association: three-fold positive; ten-fold relative.

Mixed Association: five-fold positive; twenty-fold relative.

Compound Association: seven-fold positive: thirty-fold relative.

After the perusal of the treatise on the Passional Series, in which the art of organizing this beneficent industrial system will be explained, the reader, however incredulous he may have been as to my statements in the few first pages, will be quite ready to add to my estimates.

This immense increase of wealth will be the effect of the application of the Series to Industry; they will apply, and in the most efficient manner, the three levers in production, namely, *intelligence*, *skill*, and *machinery*; they will assign to each branch of industry, not a single intelligent man, but a number of skillful practitioners, divided into groups, each of whom excels in some theoretical or practical detail, and is occupied from passion with a single species or variety, not with an entire genius, like our agriculturists; these latter perform functions to which a Series would assign some fifty skillful men, and acquire in consequence but a tenth part of the skill that would be possessed by the members of a Series.

CHAPTER FOURTH.

COMPOUND ECONOMIES; INCREASE OF PRODUCTION IN VARIOUS DEGREES.

I close, with the present chapter, the subject of Economics; if I treat at length of the pecuniary advantages of Association, it is to meet the tastes of an age which is entirely mercantile in its spirit, absorbed in commercial and financial schemes, and carried away by dreams of wealth.

In examining the means of increasing the product of Industry, I will first point out an error which misleads men in all their calculations relating to pecuniary interests; it is the tendency to make *simple* improvements which neutralize or counteract each other. If one district improves by some means a branch of agriculture, great congratulations are expressed, and for what? The good has made progress in one direction, while evil has made far greater, perhaps, in another, either by the destruction of forests and the deterioration of the climate, or in some other way. The modern age would have been put on its guard against such illusive ameliorations, if its scientific leaders had discovered the necessity of speculating on the totality of improvements to be effected. and extended their views from the Simple to the Compound mode of investigation.

Let us examine this defect of *Simplism* in the ways and means resorted to for increasing wealth; first, in their totality; then we will descend to details, to the primary source of wealth, which is the day's labor.

Two elements enter into and constitute wealth:

Internal wealth, or Health.

External wealth, or pecuniary Fortune.

Pecuniary fortune secures us conditionally the enjoyment of material happiness. and with the possession of health or internal riches, the complete development of the sensuous faculties.

A system of Compound Economy should speculate on the combina-

tion of the two kinds of wealth; it falls into the error of *simplism* if it organizes an Order into which they do not both enter, and are not made to act in concert, lending each other a reciprocal support.

The contrary is the case in Civilization; the opulent classes have less vigor than the laboring classes, who, poor in external wealth or fortune, possess in a greater degree internal wealth or health; we do not see the gout and dyspepsia install themselves in the cabins of the poor, but we find them in the gilded chambers of the rich.

The Civilized Order thus establishes a conflict of the two kinds of wealth, a separation between them; for *internal wealth*, or health, exists in a divergent ratio to *external wealth*, or fortune. The rich are less robust than the poor, which in social mechanics is a monstrous violation of principles. The two kinds of wealth should, according to the law of unity, be convergent; each should sustain and lead to the other. What can be more false than the union of two elements which are at war with each other? Such, in Civilization, is the tendency of the two kinds of wealth, constantly in conflict. The external, or fortune, leads its possessor to excesses, which undermine health; while, on the other hand, internal wealth, or vigor, leads to excesses in pleasures which undermine fortune. They necessarily destroy each other: how can political economists talk of unity of action and of economy of means, when conflict of action reigns in the primary elements of human life? Can they deny that conflict and antagonism exist in a system, in which man fails to accumulate wealth in labors that procure health, and loses health in the enjoyment of pleasures procured by fortune? Can they deny that wisdom and happiness can exist only in an order of things that unites health with wealth, and causes the one to lead to the other? Such would be the constant effect of the Societary Order.

A prejudice has always blinded men to the disorder and conflict that exist in the two kinds of wealth; they have thought that Providence wished to divide its favors, give to the laborer health and vigor as an indemnity for his privations. This sophism conveys the idea of an equitable balance; it is not the less erroneous; it is not thus that God speculates on justice; there is nothing *simple* in his plans, and in the destiny he has assigned to man; he does not cause equilibrium to consist in a divergence, but in a convergence of contrasted elements.

Such will be the effect of the Passional Series, which will combine

health with wealth, and in which one person in twelve will attain the age of a hundred and forty-four years.*

The rich will find every guarantee of health and vitality in the pursuits of attractive industry, and in the variety of occupations and pleasures which the Combined Order will secure — a variety that will prevent all excesses; at the same time, the poorer classes (who are only so comparatively) will possess the guarantee of an ample minimum of support, and the enjoyment of all social privileges. Thus will be established the concurrence of health and wealth, without which there can be no unity of action between these two elements — the internal and the external.

Let us define more exactly the radical error of our moral and political theorists, all given to speculate in a *simple* sense.

The Political Economists, on wealth neglecting health.

The Moralists, on health neglecting wealth.

Every thing is compound in human destiny; if the masses of men do not arrive at the possession of the two kinds of wealth combinedly, they will fall into the two opposite poverties; this takes place in the present order, in which we see a fall of—

The rich into *relative* poverty and into comparative and real debility.

The poor into *real* poverty, and into relative and forced debility.†

Such are the constant results of the present Social Order. Our political and moral theories have not discovered the means of securing to man compound wealth — or health and fortune combined; in this

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* The average life of man in Association will, according to Fourier, be a hundred and twenty-two years. He makes this statement in one of his manuscripts, but without giving the grounds on which he bases his estimate. — Ed.

† It is forced, inasmuch as their necessities oblige them to sacrifice their health in unwholesome occupations, in confined and unventilated workshops, in prolonged labors, which wear out at an early period the constitution, and expose them to various diseases. They are consequently in a state of *relative and forced* debility. They possess the germs of health, but they are obliged to sacrifice it, to plunge from destitution into disease, to run into the jaws of death from starvation.

The Civilized mind, imbued with the spirit of sophistry, speculates with complacency on illusionary compensations, like those described. The truth is, that as man is a being whose destiny is compound, he must attain to a state of compound happiness in a Social Order designed for him by God, or fall into a state of compound misery in the incoherent Societies, established by men. It is in this light that we must regard Divine justice in Social affairs; it is invariable in its mode of action; it is full of benefits as of scourges, and is especially incompatible with the illusions of counterpoises and compensations, which human sophism attributes to Divine wisdom.

respect they effect less than Nature in her rude operations; the savage is more robust than the civilized man, and the rural laborer more than the inhabitant of the city. In short, Civilization causes a divergence and conflict of the two kinds of Wealth, instead of securing their convergent action and coöperation.

I have defined the error committed in a general sense, and shown the *simple* action and the conflict which exist in the two elements of physical happiness. Let us now analyze the same simplism in a detail; let us descend from the whole to a part, to the *day's labor*. We will examine its value in various degrees of efficiency, and show the error of our political economists, who speculate upon the *simple day's work*, which, under the present system of apathetic industry, is reduced to the lowest degree of productiveness, and to the least possible activity.

How do our laborers work? They seek only to avoid their tasks; they idle if the employer is absent; the work is doubled if he supervises it strictly.

A military engineer, overseeing a body of soldiers at work, remarked to me: "There are forty of these fellows engaged, yet the work does not advance." But forty robust men, I replied, should accomplish something. "Pooh," said he, "they scarcely do the task of five good laborers; they work as a punishment, without remuneration, and do the least they can." The same comparison may be instituted between the workmen of Civilization and those of Association. We shall see that forty hired laborers of the former order do not accomplish more than will be effected by five men of the latter order.

We will now examine the incidents which diminish the efficiency and the product of the labor of hired workmen; we will point out the drawbacks to Industry that at present exist, and examine the stimulants which Association will apply.

INCREASE OF THE FIRST POWER.

The Spirit of Property, aided by equity and probity in industrial relations.

The spirit of individual property is one of the strongest incentives to labor that exists in Civilization; we may, without exaggeration, estimate the product of the labor of the proprietor at double that of the servile labor of the hired workman. We have daily proofs of this; workmen, who were slow and awkward when they were working for wages, become prodigies of diligence when they work for themselves.

The first problem, then, for political economy to solve is to transform all hired laborers into proprietors or coïnterested associates. This would double the present product of the day's labor, and secure the advantages of more rapid execution.

But as the class of hired laborers compose but about three-quarters of the working population, how can we increase the product of the labor of the other quarter, that of employers, so as to double the amount?

Omitting minor means, such as exemption from the necessity of overseeing their men, and active participation in works which they now merely inspect, I will confine myself to the most efficient lever, that of perfect probity in industrial operations.

If fidelity and honesty could be secured on the part of agents, it would be sufficient to induce employers to undertake an infinity of works in agriculture and manufactures, of which they now dare not even think. I have remarked, in speaking of fruit orchards, that twenty times as many fruit trees would be planted, if there was a guarantee against theft, the ignorance of workmen, and other drawbacks; and if, in addition, capital could be obtained at non-usurious rates, as it will be in the Combined Order, when the reign of commercial and stock speculation comes to an end.

These two means — probity and the sentiment of property — will be more than sufficient to double the value, as to product, of the day's labor; on this hypothesis, a province or state, containing a million of inhabitants, will produce as much as one that now contains two millions.

INCREASE OF THE SECOND POWER.

Extension of Material Facilities, and application of proper Social Arrangements.

I have spoken of a ten and twenty-fold increase of production in certain branches by the employment of proper mechanical facilities. By adding the profit to be derived from general Unities and a true system of Commercial Exchanges, we may safely double the preceding estimate, as to product, and raise it from two to four. In this case, the million of men will be equal in productiveness to four millions; or the day's labor, now valued, we will suppose, at one dollar, will be worth four dollars.

Let us give an example, taken from irrigation, a branch of material facilities. It would of itself double, on an average, the product of

warm countries, such as Spain and the States bordering on the Mediterranean, the crops of which are ruined when the rains fail. Other countries, for want of irrigation, obtain but a half or quarter crop, and are obliged to abandon the cultivation of many objects suited to the soil, which a supply of water would enable them to grow — a supply that could easily be secured by artificial ponds and reservoirs on heights with small canals to distribute the water.

A general system of irrigation, supplying water at all points required — a work of inestimable value — would be but one of the thousand industrial achievements of the Combined Order.

MEANS OF INCREASE OF THE THIRD POWER.

Ardor and Enthusiasm, generated by the Serial Order.

A labor, performed from calculation, yields, even when actively prosecuted, hardly the half of what it would produce, if performed from passion and enthusiasm. Impassioned labor is the source of dexterity, industrial energy and ardor, and of prodigies surprising to those even who perform them. It will alone suffice to double the product, already greatly increased. Thus a day's labor, the product of which is rendered four-fold by the preceding means, will be increased to eight-fold under the stimulant which enthusiasm will impart to it. Enthusiasm and passion are permanent attributes of the Passional Series; they overcome all obstacles, and give rise to a degree of activity and skill which noble sentiments only can create, — stimulants that are wholly wanting in Civilized industry, in which the low motive of pecuniary gain alone impels man to labor.

MEANS OF INCREASE OF THE FOURTH POWER.

Return of the Non-producing Classes to Productive Labor.

What, in Civilization, is the number of *efficient and productive* laborers? It does not exceed a third of the population. I have shown elsewhere that a workman, useful in appearance, performs often only a *negative* work when he erects a division wall or a fence, which is not a product, possessing real and positive value.

In comparing the labors of Civilization with those of the Combined Order, we shall find that TWO-THIRDS of our population are *non-producers or negative-producers*, as the following table will show:

TABLE OF UNPRODUCTIVE CLASSES IN CIVILIZATION.

Anterior division. Domestic Non-producers.	Interior division. Social Non-producers.	Posterior division. Accessory Non-producers.
1. Women.	4. Armies.	9. Forced idlers.
2. Children.	5. Fiscal agents.	10. Sophists.
3. Servants.	6. Manufacturers in part.	11. The idle rich.
	7. The commercial class.	12. Outcasts.
	8. The transporting class.	

Pivots { Agents of positive destruction. / Agents of negative creation.

ANTERIOR DIVISION — DOMESTIC NON-PRODUCERS.

1. The three-quarters of the Women of cities and a half of those of the country are unproductive, owing to their absorption in complicated household labors. Their day's work is, in consequence, estimated by political economists at but a fifth of that of man.

2. The three-quarters of Children, wholly unproductive in cities, and of but little utility in the country, owing to their careless and destructive propensities.

3. The three-quarters of Servants, now rendered necessary by the system of isolated households, and by industrial incoherence; they would become unnecessary in Association.

These three classes, connected with the household, form a division by themselves in the series of non-producers. They will cease to be unproductive in an order in which a judicious division of labor, and a proper employment of sexes and ages will reduce to a fifth the number of persons now occupied in the immensely complicated labors of the existing system of separate households and isolated families.

INTERIOR DIVISION — SOCIAL NON-PRODUCERS.

4. Armies and Navies, which withdraw from production the most robust portion of the young population, and waste the larger portion of the public revenue, predisposing the population they absorb to idleness and immorality, by forcing it to sacrifice, in a parasitic function, those years which it should employ in acquiring habits and a knowledge of industry.

The machine, called an army, is occupied in an unproductive manner, while waiting to be employed destructively. This second characteristic will be spoken of hereafter; we here consider the army only in its unproductive character.

5. The legion of FISCAL AGENTS. The Custom House alone absorbs in France, for example, twenty-four thousand men. If we add the assessors, tax-gatherers, clerks in the different departments for collecting and disbursing the revenue, coast and other guards, we have an army of unproductive employees, that would be suppressed at once in the Combined Order, in which each Association collects and remits on a given day its proportion of the national tax.

6. The full half of MANUFACTURERS, now considered useful, but who are *relatively* unproductive, owing to the bad quality of the articles manufactured; if general excellence existed in this branch of industry, it would reduce the wear and the consequent necessity of manufacturing to one-half, and often to three-quarters, especially in works undertaken for the Government, which every one seeks to dupe.

7. The nine-tenths of MERCHANTS and Commercial Agents; they would become unnecessary under the commercial system of the Combined Order, which would abolish the complication that now exists, and effect commercial exchanges with a tenth of the number of persons at present employed. This new commercial organization is one of the finest features of Association; I regret that I can not give a description of it in the present work, devoted to preliminary descriptions, and to an explanation of industrial and domestic arrangements.

8. The two-thirds of the AGENTS OF TRANSPORTATION by sea and by land, who are erroneously included in the commercial class, and who, to the defect of complicated transportation, add that of hazardous transportation, particularly by sea, where imprudence and the want of skill increase ten-fold the number of shipwrecks.

We may, in this category, place *smuggling*, which increases greatly the number of useless operations and parasitic agents.

POSTERIOR DIVISION — ACCESSORY NON-PRODUCERS.

9. Legal, accidental and voluntary IDLERS, — persons unoccupied from want of work, or for purposes of amusement. As to the latter cause of idleness, it would cease, if Industry were rendered attractive; persons would not abandon work in the pursuit of pleasure, as they now do; at present we see, in our manufacturing towns, the operatives add what is termed *blue Monday* to the legal day of rest or Sunday, thus doubling the period of unoccupied time in the week. We may also include holydays, festivals and celebrations of all kinds,

which would not be spent in idleness in an Order in which industrial pursuits are more agreeable than the fêtes and balls of Civilization.

In the waste of time, we must take into calculation accidental stoppages; if the employer is absent, the workmen stop; if they see a man or a bird pass, they are all agog. resting on their spades and looking on for diversion: twenty or thirty times a day they thus lose five minutes. Their week's work is hardly equal to four full days. How much loss of time in the absence of Attractive Industry! Prisoners are a class of forced idlers; the sick the same. There will not exist, in Association, a tenth part of the disease that exists in Civilization. Thus disease, although to some extent inevitable, is susceptible of an enormous reduction. Of the persons who are necessarily idle from sickness, nine are uselessly withdrawn from industry by the effect of the Civilized regime — nine who, in the Combined Order, would be well, and industrially active — which we say without intending to displease the doctors.

10. Sophists; and first, controversial writers of all kinds, and professional politicians, together with those who, at their instigation, engage in party controversies and quarrels.

The list of controversalists and sophists extends much further than would at first be supposed; speaking of jurisprudence alone, which seems an excusable form of sophistry, if the Combined Order did not engender a twentieth part of the law-suits which now take place, and if to settle them, there existed means as speedy as ours are slow and complicated, it follows that nineteen-twentieths of the members of the bar are parasites, as well as the witnesses and others attendant on courts of justice.

11. The idle rich, the upper and fashionable classes of Civilization — persons passing their lives in doing nothing. Add to them their servants, valets and others, who attend on them; for they who serve non-producers are themselves unproductive.

12. Outcasts, persons in open rebellion against industry and the laws, customs and morals of society. Such are professional gamblers, lottery venders, *chevaliers d' industrie*, public women, beggars, rogues, brigands and others, the number of which tends less than ever to decrease, and the repression of which requires the maintenance of a vast body of policemen and other agents, who are equally unproductive.

PIVOTAL CLASSES.

Direct. AGENTS OF POSITIVE DESTRUCTION; those engaged in War, as also those engaged in the Monopoly of grain; the latter create artificial famines, which often are as destructive as war itself. Civilization bestows its honors on the great monopolists and commercial operators, and protects them, as it encourages the most destructive inventions of a military character. (The military classes appear twice in the table; here as engaged in war, in destruction; and at No. 4, as idlers and unproductive agents. It is not a repetition, but a difference of occupation, a double character, requiring two distinct paragraphs.)

Inverse. AGENTS OF NEGATIVE CREATION. I have already shown that they are excessively numerous; that work like division walls and fences, are relatively unproductive; others are valueless, owing to bad construction, such as buildings that fall down; roads and bridges that are badly located, and require to be reconstructed; a third kind are indirectly injurious, as, for example, the cutting down of a forest, which inflicts a serious injury on the country,—one often greater than the ravages of war, which can be repaired; a fourth kind react injuriously on certain classes of society, like the invention of some new fashion, which throws thousands of workmen out of employment, and reduces them to beggary.

In speculating upon the return of these various classes of non-producers, whose labor Association would profitably employ, to production, we could again triple the general product of Industry, for the number of non-producers in Civilization is at least two-thirds of the population, and probably this estimate is too low; it is certain that an *appropriate* application of the labor of women, children and servants, who form the first division of the table, to productive labor, would double or nearly double the product of industry. Now, as they compose but three classes of non-producers, we may safely estimate that the labor of the other eleven classes would at least triple the general product.

We have not yet enumerated all the means of increasing wealth; others could be mentioned, and of a very efficient character, such, for example, as:

5. The increase of the HEALTH and STRENGTH of Man, and of the animal and vegetable creations. To judge of this as regards man, we must wait for the Treatise on Integral education, in which I shall

show that the Harmonic man of the Combined Order will possess three times the strength of the Civilized man. The improvement of animals will, likewise, be very great. A means as powerful as this of increasing production would seem to authorize us to double the preceding estimate of the future product of Association, but then it would be necessary to carry it from twenty-four to forty-eight; at this point, however, such estimates appear absurd; we will therefore leave them aside.

6. Improvement of the Climate and the Temperature of the earth by the systematic cultivation of its entire surface. The improved temperature, which will result from such cultivation, will secure three crops where but one is now obtained, and will render the navigation of the oceans perfectly safe by extirpating the causes of violent storms and hurricanes. This will be another source of a greatly increased product.

7. *Transitional* means of increase. This means will consist in securing to vegetables a variety of flavors in the place of the single one which they now possess. A plot of peas or beans which, at present, have all the same taste, will have a complete scale of flavors; some the aroma of the rose; others that of the violet, etc.: this influence will be exercised, not by artificial manures or by processes of cultivation, but by the action of Nature alone, by the climate and the electric condition of the earth. We reserve this subject for the treatise on cosmical influences.

Pivotal means of increase. I shall not speak of these means at present. I will merely remark that they will exercise a greater influence in stimulating man to industry, and consequently in increasing its product, than any of those described. But I have already mentioned means sufficient to satisfy the most skeptical, that an almost unlimited increase of the wealth of society is possible. At the same time, I have shown the gross oversight of the Political Economists, who have speculated only on the *simple* degree or brute state of human Industry. Had they entered into any methodical calculation of the various methods by which human labor could be rendered more efficient, and Wealth increased, they would soon have arrived at conclusions that would have led them to seek for a Social Order in which such methods could be applied, and in which the vast number of non-producers could be drawn to industry and their labor rendered productive.

As to readers, who may be repelled by these descriptions of the future riches of Association, there is a means of familiarizing themselves with them; it is to be found in the religious spirit,—in the belief that the subversive Societies which now exist on the earth—the Savage, the Barbarian and the Civilized—are not the permanent social destiny of man, but are destined to pass away. Our philosophic and moral guides, in speaking of the reign of truth, justice and happiness on earth, have always exclaimed: "So much perfection is not made for man." The religious spirit will inspire us with wiser opinions, with faith in the social providence of God, in the future reign of unity and harmony, and with the belief that if the Combined Order can secure to the human race so much happiness, it is impossible that God, who must have foreseen its sublime and beneficent results, should not have reserved to man the means of organizing it.

Were it otherwise, there would be improvidence in the plans of the Deity; *Attractions would not be proportional to Destinies.* How can we suppose such inconsistency on the part of the Supreme Economist, who has distributed with such precision all instincts and attractions, that no animal seeks any other happiness than its own. If man alone desires more, it is because he was not made for the miseries of Civilization, because he has not yet attained to the destiny which God reserves him.

But leaving aside these considerations, what an oversight on the part of Political Economists not to have perceived that the three-quarters of the Civilized population are non-producers, and that if they would teach the world the means of effecting vast economies, and of increasing production almost indefinitely, they must discover and establish a Social Order, different from the present one. Such an Order can be no other than the Associative or Combined, for Industry can be prosecuted only in two ways: by individuals, operating isolatedly, or by associations, operating combinedly and with unity.

CHAPTER FIFTH.

ELEMENTARY DESCRIPTION OF THE SERIES IN THEIR APPLICATION TO INDUSTRY.

The organization of Association requires simply a knowledge of the art of forming and developing in complete accord a number of passional Series, fully free, impelled by attraction alone, and occupied with the seven following functions:

1. Domestic Industry.
2. Agricultural Industry.
3. Manufacturing Industry.
4. Commercial Industry.
5. The art of teaching; the schools.
6. The study and application of the Sciences.
7. The study and application of the Fine Arts.

The investigation of the subject may be divided into two parts; first, the internal distribution of a Series, and of its groups and subgroups; second, its connection and coöperation with the other Series of its own and neighboring Associations.

The Series of Groups is the order adopted by God in the distribution of the kingdoms of Nature and of all created things. The Naturalists in their theories and classifications have unanimously adopted this mode of distribution; they could not have departed from it without placing themselves in contradiction with Nature, and falling into confusion. The three kingdoms — the animal, vegetable and mineral — present us only Series of Groups. The planets themselves are distributed in Series, but of a higher and more perfect order than the kingdoms; the latter are distributed in free or simple Series — that is, in Series, the number of the groups of which is not fixed, but may vary. The former are distributed in compound or measured Series: this order, more perfect than the simple, is unknown to the astronomers; hence they can not explain the distributive system existing in the planetary worlds, explain why God has given more satellites to some planets than to others; a ring to one and none to another.

If the passions and characters were not, like the material creations, subject to the distribution in Series, Man would be out of unity with the Universe. There would be duplicity of system between the material and the spiritual worlds. If man would attain to Social Unity, he must seek for the means in this Serial order, which God has established throughout all creation.

A Series is a league of several groups, distributed in an ascending and descending order; the members of each group are united from identity of taste for some branch of industry or some function, and execute a part or detail of the work with which the Series is engaged. If it cultivates hyacinths or pears, it will form as many groups as there are varieties of the hyacinth or the pear susceptible of cultivation on its soil.

These distribntions must be regulated by attraction alone. Each group must be composed only of members devoted from passion to its pursuit; no recourse must be had to such motives as want, interest, the idea of duty, and other means of constraint, direct or indirect.

A Series not actuated by attraction, and not methodically distributed, would lack a primordial property—*the influence of the extreme groups equal to the double influence of the central group;* it would not secure perfect justice in the division of profits, and would not be able to perform properly its functions in an Association.

A Series, operating isolatedly, would possess no value, however regularly it might be organized; a Series, occupied with some agreeable branch of labor, like the cultivation of flowers, might be organized in a large city, but it would be valueless; we must have Series, connected and operating combinedly, to the number of forty-five or fifty *at least;* this is the smallest number with which Industry can be rendered attractive and a trial of Association successfully made.

The Passional Series require discord as well as accords; they make use of disparities of character, of taste, of fortune, of knowledge, etc. The elements with which a Series works are contrasted and graduated inequalities; it requires as many dissonances or antipathies as accords or sympathies, like music, in which an accord is formed by excluding as many notes as are employed.

Discords are so necessary in a passional Series, that each of its groups should be in dissonance or antipathy with the two contiguous groups, and in graduated dissonance with the sub-contiguous; it is as in music in which each note is in discord with its two contiguous notes: D is in discord with C sharp and E flat.

Besides creating an attraction for industry, and establishing a mathematical division of profits, the passional Series produce other and magnificent effects in social harmony, such as EMULATION, JUSTICE, TRUTH, DIRECT ACCORD, INVERSE ACCORD, UNITY.

Emulation, securing to every product the highest degree of perfection.

Justice, securing to every individual, encouragement, equitable remuneration and advancement.

Truth, spontaneously exercised, and in addition rendered necessary by the impossibility of practicing any deceit.

Direct Accord, by leagues formed from identity and contrast of tastes.

Indirect Accord, by absorption of individual antipathies in collective affinities.

Unity of Action, or concurrence of the Series in promoting all operations which tend to harmony and unity.

The Civilized system generates properties of a directly opposite character, such as languor, injustice, fraud, discord, duplicity.

The passional Series are never actuated by imaginary and illusive incentives; they act only from motives that are really attractive, and combine ordinarily a four-fold charm: two for the senses and two for the soul; or at least one pleasure for the senses and one for the soul. In functions that are incompatible with the pleasure of the senses, they combine two for the soul.

A passional Series is regular in its organization, and acquires the properties just mentioned, only when the three following conditions are fulfilled:

1. *Compactness;* this condition requires that the groups of a Series should operate on varieties very nearly alike or closely allied. Seven groups, cultivating seven very different pears, such as the Good Christian, the white Butter, the Rousselet, the Messire Jean, etc., could not form a regular Series; neither sympathy nor antipathy, neither rivalry nor combination would exist between the groups, and that for want of compactness of varieties, such as would exist, for example, between three varieties of the Butter pear — the white, the gray and the green. The passion of Emulation would find no field of action, and this is one of the three forces which direct the Passional Series.

2. *Short periods of Occupation;* the longest should be limited to two hours. Without this condition, an individual could not engage in a sufficient number of Series — about thirty — to become interested in

the general affairs of his Association. As a consequence, the perfect agreement which should exist in the division of profits, would be destroyed, and a system of attractive industry could not be created. Prolonged occupations would violate the Passion of *Alternatism,* or the love of variety and change, which is a second of the three motors that regulate the play and action of the Series; it furnishes a counterpoise to excesses by varying pursuits several times during the day.

3. *Minute division of labor and execution of details.* Each member of a group will execute but one detail of the work on which the group is engaged. If a branch of Industry gives rise to five or six different operations, the group engaged upon it will apply to the work as many sub-groups, which will select the different branches according to their tastes. The Civilized method, in obliging a man to execute all the parts of a work, deadens the action of the passion, which I will call the *Composite,* the love of enthusiasm, and the third of the passional forces which govern and direct the Series.

To sum up: the operation of the Series may be reduced to a precise and fixed rule, which is to secure the free and natural action of the three distributive Passions above mentioned by employing the three means we have just explained, — Compactness, Short Occupations, Detailed Execution. These three modes of prosecuting Industry are in reality but the three passions in action, their natural effects.

I will explain this organization more fully in subsequent chapters; it is advisable to state it thus succinctly at the outset in order to show that there is nothing uncertain or arbitrary in the theory of Attractive Industry and Passional Harmony; in effect:

The problem is to secure the free and natural action of the twelve radical passions of the soul; in default thereof, oppression, not harmony, would exist. The twelve radical passions tend to form Series, in which two classes, the Senses and the Affections, are directed by a third class, the Combining or Distributing. It remains then for us to examine whether, in forming Series of groups, in which the three distributive Passions find a free action, we shall succeed in securing a like free action and development to the other nine passions. In case we do, all the twelve being developed and satisfied in each individual, happiness — which results from the full development of the passions — will be secured to all. This doctrine, opposed to all Civilized systems, is the only one which is conformable to the desires of Nature and the presumable views of God, who, we will repeat, would be an unskillful

mechanician, had he created the passions to be thwarted and smothered as they now are under the Civilized regime.

In the system which I propose, no part is of my invention. I follow Nature's method, according to which three of the twelve Passions regulate the action of the others, by the greatest and most economical combination, that of the Series of groups, which is the desire of the human heart, and the distribution followed in the entire system of creation.

CHAPTER SIXTH.

NUMBER OF MEMBERS, AND THEIR DISTRIBUTION.

The name of Group is given to a knot or assemblage of persons of any kind, even to a collection of idlers, united to talk over the news of the day, without aim or interest.

In the theory of the passions, by a Group is to be understood the union of a number of persons, leagued together from affinity of taste for some pursuit or function. Three men, we will suppose, are engaged in an operation, which is pleasing to two, but not to the third; in this case they do not form a group, for identity of taste as to the pursuit does not exist between them.

The two, to whom the work is pleasing, form a *false* group. To be properly adjusted and balanced, and susceptible of passional equilibrium, a group must consist of at least three members, and must—somewhat analogous to a pair of scales—comprise three forces, the central one of which holds in balance the two extremes. In short, there can be no group with less than three persons, possessing similar tastes for the branch of industry, art or science in which they are engaged.

It will be answered: "If the group is not in accord as to its industrial taste, it will be so in the more important particular of friendship." In this case the Group is defective, for it is *simple;* it is reduced to one tie, and that of a spiritual nature. To render it *compound*, a tie of the senses must be added, that is, a work which pleases the three members.

As the Series are formed of groups, we must first of all study the art of forming groups. Of this art, nothing is known; the mechanism of the simplest group of three is not understood, much less that of thirty.

The passions impel human beings to form, in their social relations, series of groups; and yet the groups have never been an object of study. What idea can we hope to obtain of the nature of man, if we neglect to analyse the elementary action of the passional forces within him.

The Civilizees, tending from instinct to the false, inclining to prefer the false to the true, have chosen for pivot of their Social system a Group which is essentially false; it is the conjugal couple; a group which is false from its number, limited to two; false from the absence of liberty, and false from the divergencies or dissidences of tastes, breaking out often the first month, as regards expenses, the table, the society frequented, and a hundred trifling details, like the degree of warmth of rooms. Now, if we are ignorant of the means of harmonizing the primary groups, those composed of two or three persons, we shall be still less able to harmonize large numbers.

I have spoken only of sub-groups, composed of three members; a *full group*, in social mechanics, must be composed of at least *seven*, for it must contain three subdivisions, or sub-groups, the middle one of which must be stronger than the two extreme groups, and hold the balance between them. The group of seven furnishes the three divisions — 2, 3, 2 — occupied with three parts or details of a work or function. The group of two, which is false in isolated action, becomes admissible in its connection with other groups.

If the center, composed of three persons, balances the sub-groups, composed each of two persons, and forming the extremes, it is because the center is always occupied with the most attractive branch of a work; it is then superior in number by 1, and superior in attraction by 1. Its influence is thus rendered equal to that of the two extreme groups.

A group of six members, forming the divisions 2, 2, 2, would be badly balanced; its center would be as weak in number as each wing; now, in the organization of the groups, the law to be observed is that the center must be strengthened, and the wings rendered unequal in number, giving to the ascending wing more members than to the descending; we give examples of three divisions, employing the numbers 12, 16 and 24.

12 Members divided by 4, 5, 3.
16 Members divided by 2, 3 — 2, 3, 2 — 2, 2.
24 Members divided by 2, 4, 2 — 3, 4, 2 — 2, 3, 2.

These divisions must not be established by the order of a leader, but by attraction, by a spontaneous choice of functions. Attraction alone must impel twenty-four persons, prosecuting some branch of industry, to form the nine sub-groups above given, and to select and execute as many parts or details of the work. This I have termed the system of *detailed Execution*.

The Series are distributed and arranged in the same manner as the groups; they operate on groups as the latter operate on individuals; they must contain at least five groups. Twenty-four is the lowest number with which a complete Series can be organized: the division, above given, of twenty-four members fulfills the seven following conditions.

The three groups, 2, 4, 2 — 3, 4, 2 — 2, 3, 2, unequal in numbers.

The central group stronger than each of the extreme groups.

The ascending wing stronger than the descending wing.

The two extreme groups divided into three parts or sub-groups.

The smallest group containing at least seven members.

The sub-groups strengthened at the center.

The three groups distributed in a regular progression, 7, 8, 9.

This Series then is rigorously exact, although limited to the smallest number possible; 23 would fulfill neither the third nor the sixth condition.

A group can be organized with seven members, but its organization is more perfect with nine, as in the latter case a pivot or leader and a transitional member can be added; thus:

Transition	1	transitional member.
Ascending wing	2	learners.
Center	3	adepts.
Descending wing	2	novices.
Pivot	1	director.

This distribution of centers, wings, transitions and pivots, is established naturally in all industrial and social unions in which the passions and instincts possess freedom of action and development. Man, being from instinct an enemy of equality and uniformity, is inclined to a system of ranks and grades, to the principle of hierarchy and progression; this graduated scale establishes itself naturally in a Series of nine groups, as it does in a group of nine members, if full liberty reigns in its operations.

Seven and twenty-four being the minimum numbers with which a complete group and a complete series can be formed, it will be necessary, in order to secure the active coöperation of the seven and the twenty-four members, to supply the place of any that may be absent or sick; for this reason, it will be necessary to increase the group to twelve and the series to forty members; by which means also directors and sub-directors, transitions and sub-transitions may be added.

In every Series, the ascending or upper wing is composed of groups operating on the stronger or more masculine kinds or varieties; the descending or lower wing on the lighter and less important kinds; the center on the finer, nobler and more attractive kinds, because it must, as I have remarked, counterbalance the two wings by the superiority of number and of the attractiveness of the variety to which it is devoted. I will give an example, taken from a series of pear-growers.

Transition.	4 groups cultivating quinces.*
Ascending wing.	10 groups cultivating hard pears.
Center.	12 groups cultivating juicy pears.
Descending wing.	8 groups cultivating mealy pears.
Pivot.	2 groups composed of the directors and staff.

The Series forming an Association or Phalanx, are divided into nine degrees or powers, as follows:

1. Series of Class.
2. " of Order.
3. " of Genus.
4. " of Species.
5. " of Variety.
6. " of Sub-variety.
7. " of Minute shade.

Series of a transitional character.

Series of an infinitesimal character.

I will not, in this sketch, enter into minute details relating to the subject; they can not be treated in a brief manner, as they would not be understood; I reserve them for the body of the treatise. I will, however, make a few remarks on two points connected with the relations of the groups.

If the serial organization is the basis of a new social world, it is because, among other reasons, it creates economies and gives rise to profits in operations which, in the present state, would be ruinous; it thus combines economy with elegance and profusion. It would be easier, for example, to serve on the tables of an Association thirty kinds of a fruit or a vegetable than to serve three; this profusion be-

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* The quince, according to Fourier, is a transitional fruit, holding a place between, and connecting the apple and the pear; the groups devoted to its cultivation would be of a transitional character, holding the same relation to the Series of pear and apple growers, as the quince to those two fruits.—Ed.

comes economical in the passional Series, as it is one of the means of creating an attraction for industry, which could not be created if but one or two kinds were cultivated.

The same remark applies to directors or officers, so costly in Civilization; their number is a source of concord and emulation in the Combined Order; they are more productive than the other members; different classes, with distinct duties or functions, will consequently be created; we will mention two, those who direct practical operations, and those who preside on occasions of etiquette: both are indispensable in a Series.

The officers, who direct industrial operations, are chosen from among the experienced and skillful members: those who preside on festive occasions and at celebrations, are elected from among the opulent members, who can represent the Series, and give luster to it by their munificence.

In Civilization, officials spend nothing for the governed: on the contrary, if a public dinner or a fête is given, they supervise it, enjoy it, but leave the public to pay.

In the Series, it is different: the officers of etiquette pay for the repasts and bear the expense of the fêtes, to which the members are invited. They contribute also to more important outlays, such as the purchase of plants and seed; their liberality would be ignoble, were it limited merely to playing the part of hosts, giving good dinners.

This double corps of officers exists in the groups as well as in the series: each series, each group, has its captain, lieutenant and second lieutenant, who are the officers of etiquette; and its director, vice-director and sub-director, who are the officers of industry.

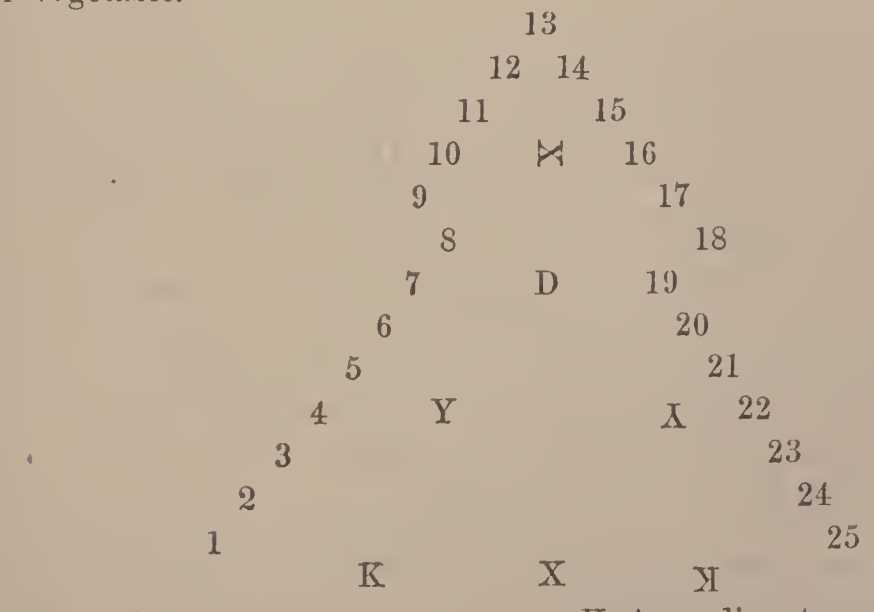
In the Series, the position of officer will be held by women and children, as well as by men. Each Series will elect its leaders from among its members. As many Series are composed mainly of women or children, they will not seek their officers among men, except in case of necessity. A hundred women who cultivate a field of violets for perfumery, will not call upon men to preside over their labors or councils; but if the Series is composed in part of men and children, the officers will be elected in proportion from them; entire liberty of choice, however, will exist; utility will be the guide to be followed.

I pass over various details as to the rank which the Series will hold in regard to remuneration; they will not be classed according to the amount they produce; the Series engaged, for example, in the care

of the fruit-orchards, although enormously productive, will be one of the lowest in the scale of remuneration, as its branch of industry is in itself extremely attractive. The Series devoted to the Opera, which is now judged superfluous, will be one which will receive the highest remuneration, as it is the most useful in education.*

Another subject which should be treated, but which must be omitted, is the Series and groups of a transitional character. Transitional creations, forming links between two distinct genera or species, and connecting them, are for the most part disagreeable and repulsive; and yet, regular Series can not be formed without introducing and placing, at the two extremes, groups and often sub-groups of a transitional character. Nature must have esteemed these transitions highly necessary, as she has created them in all departments of her domain; we see this by the amphibious animals, the ourang-outang, the flying fish, the bat, the eel, the quince, and so many others, one of the most singular of which is lime, a link between fire and water.

We will close with a table of a Series of the simple order, showing the accords and discords existing between its groups. We will suppose thirty-two groups, cultivating the different varieties of some fruit or vegetable.



⋈ Pivotal group.
X Counter pivotal group.
Y Ascending sub-pivotal group.
Λ Descending sub-pivotal group.
K Ascending transitional group.
⋋ Descending transitional group.
D Diffracted Group.

* The opera, according to Fourier, will comprise the following material harmonies:
T. Chromatic execution of parts.

The affinity or sympathy of contrast takes place between groups placed at half the distance of the entire scale from each other; for example, between the groups 1 and 13; 2 and 14; 5 and 17; 9 and 21.

The sympathy is less strong between 1 and 12 and 14; still less between 1 and 11 and 15; it goes on thus declining until the half of the scale on each side or a quarter of the entire scale is reached, when it ceases; 13 is not in sympathy with 7 or with 19, still less with 8 and 18, at which point a slight antipathy and rivalry begin; they increase between 13 and 9 and 17, and the degrees of discord augment until a positive antipathy exists between 13 and its two contiguous groups, 12 and 14; it is a little less strong between 13 and its sub-contiguous groups, 11 and 15.*

The scale of sympathies and antipathies is not the same with the extreme groups, 1 and 3, 23 and 25, as with those of the center; but an examination of these variations would lead us beyond the limits of an abridgment; suffice it to say, that thirty years of study and the instinct of the art, have enabled me to understand in all its details the mechanism of the passional series, the accords and discords of their groups, and the counterpoises to be established at all points of a Series.

The pivotal group ⋈ is in sympathy with all the groups, except the two sub-pivotal groups Y ⅄. The group ⋈ is engaged upon a variety, the excellence and superiority of which is so striking (such would be the Beurré gris among pears), that the viccinal varieties, 11,

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1. Singing, or measured vocal sounds.
2. Instruments, or measured artificial sounds.
3. Poetry, or measured thoughts and words.
4. Pantomime, or harmony of gesture.
5. Dancing, or measured movement.
6. Gymnastics, or harmonic exercises.
7. Painting and costume, or harmonic decorations.

P. Geometrical execution; harmonic mechanism.

* By Antipathy is to be understood the dissidence that exists between tastes and opinions that are nearly alike, — giving rise to rival pretensions, emulation, party spirit, etc. Two groups, cultivating, for example, two varieties of the peach, so nearly alike that opinion is divided as to their superiority, will each strive by scientific and superior cultivation to excel each other and carry away the palm; they will not consequently be in league, in accord, but in rivalry or discord. We find the principle of dissonance, discord, antipathy, everywhere in Nature; it exists between contiguous colors, notes of music, tastes, characters, etc.; at the bottom, it is the principle of individuality, which could not exist and be maintained, if dissonance and repulsion did not exist. In the series, discords are absorbed and neutralized by the constant changes of the members of groups and by collective affinities. — Ed.

12, 13, 14, 15, consent to cede the precedence to it, and claim only a superiority over the contiguous and sub-contiguous varieties which are its rivals.

The sub-pivotal groups Y and ⅄ are in sympathy or accord of contrast with each other, as leaders of the two wings, which are in league against the center, and in rivalry with it.*

The counter-pivot X is in sympathy with no other group except the pivot ⋊; but it is not in antipathy with any. (In the series of pear-growers, the counter-pivotal group would be that cultivating the large and hard pear, which is uneatable in its raw state.)

The group D, devoted to the diffracted variety, is in semi-accord with all the other groups. (Diffraction is the inverse image of the pivot. The albino, for example, is the diffraction of the white man who blackens in the sun, and whose color is a false white; we pass this subject over.)

The transitional groups, K and ⋋, are in accord with the wings of which they form the extremes, and with those of another series with which they are in contact. Thus the group of quince-growers is in accord with one wing of the series of apple-growers and one of the series of pear-growers.

I have supposed here a perfectly regular series, cultivating all the varieties of a fruit or vegetable. If, from unsuitableness of the soil, it cultivated only certain varieties of a species, the accords and discords might change in degree. But in explaining the rules of the serial mechanism, we must take as examples integral series.

In all the different kinds of series, — whether of the free or the measured orders, — the accords of the passions and the sympathies which may appear to be without method, without rules, constitute on the contrary a system, regulated by geometrical laws. They, who have speculated on the nature of man, have, in respect to this prob-

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* The Accord of Identity is formed in music, for example, by the upper and lower notes of an octave; the upper note contains just twice as many vibrations as the lower, but the two struck together form to the ear one sound, or at least an accord, — the *accord of identity*. The Accord of Contrast is formed of a third or of a sixth, that is, by striking the two notes C E or C G. The notes are different as are blue and orange, but they agree perfectly with each other, and form an Accord of Contrast. Thus we find two kinds of Accords, one between things which are alike, and which harmonize from similarity or identity of nature; and the other between things which are unlike, but which, being complimentary to each other, and agreeing in their nature, harmonize or form an accord.—ED.

lem as to all others, viewed Nature only in the *simple* mode ; they believe all sympathies permanent ; there are permanent, occasional, periodical, etc. The theory of the sympathies constitutes a branch of a *new scientific world*, which the Civilized mind has not explored, but the doors of which are not closed, as is supposed. All Nature is an immense mechanism of sympathies and antipathies, most methodically distributed and regulated, and open to the penetration of genius, provided it first studies the theory of Passional Attraction and of Association ; that is, the mode of action of the Passions, and the social mechanism adapted to them.

NOTE. — FOURIER uses various signs to indicate the pivots, transitions, etc., of a Series ; we have avoided their use, as he did himself in one of his works, as they appear at first sight eccentric, and even fanciful. They are, however, when understood, very convenient, and greatly facilitate explanations. The sign which he uses to indicate Pivots, is ⋈. Whenever it is placed before a member, element or attribute in a Series or in a Table, that member is the pivotal one. By the pivot, Fourier understands the highest, most important or the central element of a Series ; its head or focus. The sun, for example, is the pivot of our solar system ; man is the pivot of the animal kingdom, and in fact of all the creations on the earth ; a king is the pivot of the political system of a nation ; the Pope is the pivot of the Catholic church ; a general is the pivot of an army ; white is the pivotal color, as all the colors emerge from and unite in it ; bread is a pivotal food, as it combines with all other kinds. There are different orders of pivots ; that is, in a complete Series, there are several pivots, which are to be distinguished from each other. Fourier divides them into Direct and Inverse, and into Sub-pivots and Counter-pivots. A colonel of a regiment, for example, is a sub-pivot when compared with the general of the brigade, who is the pivot. These details can not, however, be understood until the theory of the Series is explained. To designate Transitions, Fourier uses the sign K. Placed before a member or element of a Series, it indicates its transitional character. By Transitions are to be understood connecting links between two kinds of creations, attributes, etc., uniting or connecting them, and avoiding sudden breaks. Nature employs them everywhere, as she permits no sudden breaks, no complete separations in her progressive system of creation and dis-

tribution. The amphibious animals, for example, are links or transitions, connecting the animals that live in the water and those that live in the air; the bat is a transition between the mouse and the bird; the quince between the apple and the pear; birth and death are transitions, the one ascending, the other descending; twilight is a transition between day and night; an aid-de-camp is a transitional officer, as he neither fights nor commands. The transitions combine some of the properties of two other creations or things, between which they are placed, and are hence of an ambignous and uncertain character. To designate the *Simple*, Fourier uses the sign ≻; to designate the *Compound*, the sign ≧; they have been sufficiently explained in the course of the work.

Had science discovered a system of Classification and Distribution, applicable to all departments of creation, — which Fourier asserts is the Series of Groups, distributed in an ascending and descending order, with a center and wings, with pivots and transitions, — it could have indicated by a few signs the character, position and function of the members or elements of any order of creations, or of any organization. For example, to indicate the rank of the varieties of the feline species, it would only be necessary to place the sign ⋈ before the Lion to show that this animal is the head or pivot of the species to which it belongs; by placing the sign K before the Cat, it would indicate that it is, from its instincts, the connecting link between the species of beasts of prey of which it is a member, and the peaceful or domestic animals, as it can be domesticated and be made to associate with man. The other members of the species — the tiger, leopard, ounce, quagga, etc. — constitute the ordinary members of the species, the regular elements, so to say, of the series. The feline species, as a whole, is divided into certain constituent parts, which form the members or elements composing it; the lion is the pivot; the cat the transition: the other animals are the ordinary or regular members of the series. As we remarked, the subject can not be made clear without a full explanation of the theory of the Series. We have said enough to show that the distinction of pivots, transitions, etc., is not without a basis in Nature herself, and that Fourier in using them conforms to a law of classification, which really exists in creation. The system of signs which he uses is the following: ⋈ Pivot; X Counter-pivot; Y Direct pivot; ⅄ Inverse pivot; K Ascending transition; ⋋ Descending transition; ≻ Simple, ≧ Compound. — Ed.

CHAPTER SEVENTH.

THE THREE DISTRIBUTIVE PASSIONS, OR THE ORGANIC FORCES OF THE SERIES.

It is not in the material organization of the Series that any serious difficulty is to be apprehended. The obstacle to be feared will be found in the play or action of certain passions, which our moral theories would lead us to repress. And yet a Series, the most regularly organized, would lose all its properties, such as industrial attraction, direct accord of inequalities, indirect accord of antipathies, etc., if the three forces, which I have termed the distributive or regulative Passions, were not developed and called into action. If, in a Series, but one of the three is thwarted in its action, the Series becomes deranged, its accords weakened, its enthusiasm and emulation reduced to a mere semblance, and its harmony and equilibrium destroyed, especially in the important problem of the division of profits.

We will now explain briefly the nature of the three regulative Passions.

I will commence with the *Alternating Passion;* it is the desire felt by the soul of periodical variety, of changes of scene and occupations, of contrasted situations, of incidents and novelties calculated to excite charm, and to stimulate at the same time the senses and the soul.

This want is felt moderately from hour to hour, and strongly after an interval of two hours. If it is not satisfied, man falls into a state of ennui and apathy.

By means of short occupations or short industrial sessions of an hour and a half, or two hours at the most, every one will be enabled, during the course of the day, to take part in seven or eight different attractive pursuits, to vary them the following day, and join other groups. This system is the desire of the eleventh passion — the *Alternating* — which tends to fly from one occupation or pleasure to another, and to avoid the excesses, now committed by the Civilizees, who prolong a party or fête for six hours, a labor for ten or twelve, a ball all night at the expense of sleep and health.

Our pleasures have at present no connection with Industry, and are consequently unproductive; whereas in the Combined Order, they will be connected with productive Industry, which will itself be a succession of pleasures, when rendered attractive.

To facilitate the frequent changes of occupation which will be necessary, a spacious and elegant gallery, warmed in winter, and ventilated in summer, will extend along one front of the Palace of the Association; passages on columns will connect the different ranges of buildings, and underground passages will lead to the stables; by this architectural arrangement, the residents can communicate with all parts of the edifice, with its public halls, dining-rooms, workshops, and the outhouses, without being exposed to changes of temperature, to the rain or wet. In the fields, large wagons for fifteen or eighteen persons, will be employed to transport the groups.

Some persons will pretend that these arrangements will be very expensive; they will cost much less than the outer clothing and carriages which are rendered necessary by exposure to the cold and wet; without taking into the account the colds, inflammations and fevers caused by sudden changes of temperature.

It will also be asserted that the frequent changes of occupation will consume a great deal of time; they will require from five to fifteen minutes, — less than a quarter of an hour on an average in agricultural pursuits, and half that time in in-door labors. They, who regret this loss of time, might regret also that devoted to sleep, and propose to suppress it. They do not know that activity and energy in labor are increased by brief periods of repose; the Attractive Industry of the future, prosecuted from passion, will be ardent; men will do more in one hour than is now accomplished in three by our hired laborers, who are slow, awkward and without interest in their work, idling whenever an opportunity presents. In the Combined Order, the ardor of people in Industry would become hurtful, were it not frequently tempered by the suspensions which a change of occupation requires. I say this in answer to critics, who judge of the operations of Association by the habits and methods of Civilization.

I now pass to the examination of the two other regulative passions.

The Emulative and the Composite are in perfect contrast: the first is calculating and speculative in its character and action; the second, exhilarating, productive of enthusiasm, of exaltation, and of blind zeal and devotion.

The Emulative gives rise to party spirit, to the love of management, diplomacy and intrigue; it is strong, for example, with the ambitious, with courtiers, corporate bodies and the commercial classes. Its distinctive feature is to combine calculation with passion. With the diplomatist or intriguer, all is calculation; every act, however trifling, is performed with reflection, and at the same time with celerity. The ardor of this passion then is controlled by reflection, forming a contrast with the unreflecting ardor and enthusiasm which are characteristic of the Composite. They stimulate the groups of an industrial Series by two contrasted impulses.

The love of intrigue is so imperious a want in man, that in the absence of real intrigues it seeks for artificial ones, in games of chance, in theatrical representations, and in works of fiction. If a company is assembled, means must be provided for satisfying this passion — by putting cards in their hands, or by some other device. There is not a more unhappy being than a courtier, exiled to a provincial town, where his love of intrigue finds no field of action. A rich merchant who, retiring from business, suddenly withdraws from commercial schemes and speculations, which are active and exciting, becomes often, in spite of his fortune, the most melancholy of men.

The principal function of the passion, in the serial mechanism, is to excite rivalry, create dissonance between groups so nearly alike as to dispute the palm of excellence, and balance suffrages. We shall not see three groups, cultivating three varieties of the butter pear, form an accord; on the contrary, these groups, occupied with contiguous varieties, are in rivalry and discord; it is the same with three groups cultivating the yellow, gray and green pippin.

Discord between contiguous shades or varieties is a general law of Nature; in colors, scarlet does not harmonize with its contiguous tints, cherry red, pale red and orange red, but it harmonizes with its opposites, dark blue, dark green, black and white. In music, the note D does not accord with C sharp, or E flat, which are contiguous to it, nor with C and E natural, which are sub-contiguous. We repeat, in social harmony, discords are as necessary as accords.

But discords can not take place between groups, occupied with distinct varieties, like those cultivating the peal-pear and the orange-pear. There exists between these two little pears a difference too striking to admit of hesitation on the part of judges; they will say that they are both good, but too little alike to allow of comparison; as a consequence,

rivalry and party spirit can not be excited between the two groups which cultivate them; the Emulative finds no field of action.

We must then, in every series, whether of an industrial or other character, form a scale of functions or varieties nearly alike — the *Compact scale* as I have elsewhere called it. It is the means of securing a free development and action to the passion of Emulation, of exciting great ardor in all works, a close intimacy among the members of each group, and of giving to every product the highest degree of perfection.

We should fail, however, in securing this latter result, if, on the part of consumers as well as of producers, great refinement of taste were not cultivated. Of what use would it be to perfect to the highest possible degree every variety of product, if the population of the Combined Order was uniform in its tastes, indifferent as to what it consumed, eating only to satisfy the appetite, and interdicting itself out of deference to moral precepts, all pleasures of the senses? Under such circumstances, general perfection in industry would fail for want of appreciation; the emulative spirit would lose its activity among the groups of producers and preparers; agriculture would sink back into the rude state in which we see it in Civilization, where, out of a hundred persons, scarcely one is found capable of judging of the excellence of products; hence it is that so little care and attention are given to perfecting qualities, and that most articles of consumption are now of so inferior a kind.

The Serial system must be applied to consumption as well as to production; it would fail if it were not. It is very easy to introduce it into the former; it is only necessary to establish two scales or series of tastes, one operating on the different modes of preparation; the other, on the different qualities. Groups will be formed, each with an inclination for some special mode of preparation or some particular quality; and the series, both in the kitchens and at the tables, will be organized.

We come now to the third of the regulative passions, the *Composite*, which establishes accords and sympathies between groups and the members of groups, and creates enthusiasm and exaltation. The passion we have described, the Emulative or party spirit, is not alone sufficient to stimulate the groups in their works; we must put in play the opposite force or motor, the Composite, with its sympathetic leagues and enthusiastic zeal,—the most romantic of the passions, the enemy of calcu-

lation and of reflection. This passion will be called into action, and applied to the industry of the Combined Order; it will find there a field for its play and development; it will be one of the stimulants that will render industry attractive. Together with the Emulative, it will replace the low incentives, such as the fear of want or starvation, the necessity of feeding helpless children, the dread of the poorhouse, which, in Civilization, impel the masses to labor.

Instead of such abject incentives, the Combined Order will, by the constant employment of the three regulative passions, stimulate the industrial groups by a four-fold charm, — two of the senses, and two of the soul, thus creating four kinds of sympathy between the members of a group.

The two sympathies of the soul will consist in the Accords of Identity and of Contrast.

There will be sympathy or accord of identity between the members of a group, for the reason that they will be necessarily identical in opinion and feeling in respect to a pursuit which they have chosen from passion, and which they can quit when they desire. The accord of identity becomes a potent charm with one who sees himself aided by a group of zealous coöperators, intelligent and affable; it is as agreeable as the association with the coarse, mercenary and awkward hirelings of Civilization is repulsive. Coöperation between polite and friendly persons excites ardor in the work or function with which they are engaged, a desire to renew the work, and to meet at repasts of the group at times when industrial operations are suspended.

The second charm of the soul is that derived from accords of contrast; I have said that to create it among the groups of a Series, the groups must be distributed in a compact scale, and occupied with consecutive and contiguous shades or varieties; this distribution gives rise to accords and friendly leagues between groups of a different character, as it does to discord or rivalry between contiguous groups.

Besides these two sympathies of the soul, one of identity, the other of contrast, an industrial group must be stimulated by two other motives, which charm the senses; the first, the excellence and perfection of its products, eliciting the praises of judges; the second, the charm caused by the display, the elegance and refinement that exist in the entire Series.

To sum up: if the three distributive, combining and classifying passions, which are the organic forces of the Series, are not developed

combinedly. Industrial Attraction will not be created, or if it appears, it will die out by degrees and cease.

Thus, to render Industry attractive, the condition to be fulfilled is to form series of groups, subordinated to the play of the three distributive passions; they must be:

RIVALIZED by the *Emulative*, which creates discords, generous rivalry and competition between contiguous groups, provided the groups are distributed in a compact scale, or scale formed of tastes and functions very closely allied.

EXALTED by the *Composite*, which creates accords and sympathies that charm both the senses and the soul, and generates enthusiasm and devotion among the members of a group.

CONNECTED or interlinked by the *Alternating or Modulating passion*, which is the support of the two others, as it maintains their activity by means of short occupations, and the choice of pursuits and pleasures, thus preventing satiety and lukewarmness.

I insist on the importance of this latter passion, the most proscribed of the three, — on the necessity of short and varied occupation, the absence of which in our Civilized system of Industry is its condemnation; let us observe its effects in a material and a passional sense.

In a MATERIAL sense, it conduces to health and vigor. Health necessarily suffers if a uniform labor, like weaving, sewing or writing, which does not exercise successively all parts of the body, is prosecuted the entire day through. Even active occupations, like those of agriculture, are injurious when thus prolonged ten or twelve hours a day; one exhausts the members and viscera; the other viciates the solids and fluids.

The evil is increased, if the labor, whether active or passive, is continued for months and years. In some branches of industry, we see the working classes afflicted by special diseases, caused by the nature of their labors; while other branches, such as the manufacture of various chemical products, are the death of the workman, and from the simple fact of prolonged application; he would be exempt from danger if the system of short periods of labor, say of two hours' duration, was introduced, and the labor repeated but two or three times a week.

The wealthy classes, for want of this system, are subject to other diseases, such as apoplexy, rheumatism and the gout. Obesity, which is common among the rich, denotes a radical defect in the equilibrium

of the system, and a mode of life, which, in occupations and pleasures, is contrary to Nature. Perfect health is only to be attained by this continual alternation of occupations, which, exercising successively every part of the body and every faculty of the mind, maintains both in activity and equilibrium.

In a passional sense, the Alternating passion produces accord and agreement between characters, even of an opposite nature: for example, A and B are two persons of entirely dissimilar dispositions; but it happens that among the groups to which A belongs, there is a third in which his interests coincide with those of B, and in which he derives advantages of various kinds from the tastes of B, although the opposite of his own. It is the same with the tastes of B as regards A; as a consequence, without a real friendship existing between them, there is esteem, and an exchange of good offices.

Thus interest, which separates friends in Civilization, may be made to unite enemies even in the Combined Order; antipathetic characters are conciliated by indirect coöperation, resulting from the connection and alternation of pursuits, which is the effect of short occupations.

These short periods enable a Series, if composed only of thirty persons, to introduce its members into a hundred other series, and form with them ties of friendship and of interest. We shall see that this connection is indispensable to the solution of two important problems; 1st, the equitable division of profits according to Labor, Capital and Talent. 2d, perfect agreement in matters of collective interest, effected through self interest, which at present is the most fruitful source of discord.

It is, then, by means of one of the passions the most sharply criticised by the moralists and philosophers — the love of change and variety — that we shall solve so many problems in which they have failed.

Like the moralists, one must be the enemy of nature to deny this want of variety, the necessity of which in material matters is clearly evident. Any enjoyment, for example, which is long continued, becomes an excess, dulls the senses, and destroys the pleasure; a repast of four hours degenerates into an abuse; an opera of four hours wearies the spectator. As regards change and variety, the soul is as exacting as the body; all the affections, even love, are subject to the law of alternation.

The animal and vegetable kingdoms require changes and crossings; without them, they degenerate. Our stomachs, in like manner, require

change ; an habitual variety of food facilitates digestion and promotes health ; the stomach will soon repel the most delicate dish, if presented to it daily.

The mind, in like manner, becomes fatigued by the long continued exercise of one faculty ; characters, in which the ALTERNANT is predominant, require the exercise of two or three passions at the same time, to read cumulatively two or three works, to be engaged in two or three studies.

The earth itself needs alternations of crops and modes of culture ; the vegetable creations need to be reproduced by changes of seed, shoots and other means ; the soil requires changes of manures. All Nature seeks variety ; it is only the moralists and the Chinese that desire monotony and uniformity ; as a consequence, the Chinese are, from their habits of stagnation, the most perverted of races and the farthest removed from the paths of Nature.

The three regulative passions, being the most strongly condemned by our moral theories which are in every way opposed to attraction, play as we may presume an important part in the social system designed by Nature : they hold the rudder, for it is they which direct the Series. A Series is imperfect in which they do not act combinedly and freely.

They form, in the scale of the twelve passions of the soul, the neutral principel.

The active principle, — the four affectional or social passions.

The passive principle, — the five sensitive or sensuous passions.

The neutral principle, — the three distributive passions.

The latter are neutral, because they are but the result of the play of some of the nine others ; each one of the three can only act or be developed by calling into action at least two of the nine others. It is for this reason that they have escaped the observation of analysts, and that their existence has been overlooked. I was led to their discovery by calculations on the neutral principle which we find in all departments of Nature ; a principle, not admitted by the moderns, but suspected by the ancients.

Let us observe that the three neutral passions lead to the great end to be attained — the harmony and equilibrium of the passions, and by means of which our moral theories are ignorant : we shall see that this harmony and equilibrium, so vainly sought, results from the action of the Alternating Passion, which prevents excesses by

varying occupations and pleasures before they are carried to an extreme. It thus establishes balance and equilibrium in the action of the passions by a great variety of pursuits and pleasures, and not by a calculated moderation, inasmuch as it operates in conjunction with two impulses — the Emulative and the Composite — both of which tend to extremes, even in virtue, and would lead to excesses, were they not tempered by the influence of Alternation, or periodical change.

Thus the industrial Series will be actuated by three Motors, — by two contrasted impulses, tempered by inconstancy. Such is the secret of the equilibrium of the passions; it is attained by means the very opposite of our visionary theories of moderation and of frigid reason; that is, by their free and full development in an Order suited to them.

Let me here remark, that nothing is so well calculated as the Theory of the Passions to confound all our moral and philosophic doctrines, which hold that these springs of action, these motors in man were created at random, and that God has had to leave to legislators and moralists the task of regulating and harmonizing them. The Passions may, in the social mechanism, be compared to an orchestra of sixteen hundred and twenty instruments: our social guides in wishing to direct them resemble a band of children who, gaining access to the orchestra of an opera, and laying hold of the instruments, should produce a frightful charivari. Are we to conclude from this that music is the enemy of man; that we should suppress the violins, stop the base-viols, smother the flutes? Not at all; we must drive away these little intruders, and place the instruments in the hands of expert musicians. In like manner the Passions are no more the enemies of man than are musical instruments; man has no enemy but our ignorant moral and philosophic guides, who wish to control the Passions without possessing the least knowledge of the mode of action assigned to them by Nature, and of the social mechanism to which they are adapted. When this social mechanism shall be tested, it will be seen that the Passions are all good as God created them, and that when normally developed, they tend to social Unity and Harmony. See Appendix, Note I.

CHAPTER EIGHTH.

THREE EFFECTS IN THE SERIAL ORGANIZATION, CORRESPONDING TO THE THREE DISTRIBUTIVE PASSIONS.

We will now examine the three effects to which the three forces precedingly examined, give rise. When a point in a doctrine is of high importance, and forms the basis of an unknown theory, it is well to present it under different aspects. The most methodical presentation may fail with some minds; it is advisable, then, to recur to the precaution employed in mathematics, in which the proof and counter-proof are given. The present chapter will be the counter-proof of the preceding one; it treats the same subject in an inverse sense.

The three regulative or neutral passions are CAUSES in the formation of the Series, for they lead to them in every way: they produce three fundamental effects, which are:

Effect of the EMULATIVE: Compact scale among the groups.

Effect of the ALTERNANT: Short occupations, with the free choice of the same.

Effect of the COMPOSITE: Minute division of labor, and execution of details.

We shall show that it is by means of this organization that the three passions operate; that no one of them can act freely and naturally without the mode of exercise placed opposite to it. In following this course, we descend from causes to effects; after which we will ascend from effects to causes.

I have already spoken of the Emulative and its special effect. I have shown the necessity of the *Compact scale* as a means of calling out this passion, of exciting rivalry and competition between the groups. To stimulate their emulative zeal, it is necessary to create indecision among judges, to divide opinions; there would be no hesitation, were it necessary to judge between two varieties that were unlike, to decide as to the rank of the groups cultivating, for example, the pippin and the greening; but there would be doubt and differ-

ence of opinion as to the superior excellence of two varieties of the pippin, and the precedence to be given to the groups cultivating them. This balance of opinions will call out emulation, rival pretensions, and competition between the groups, occupied with the rival apples.

This strife to excel is the aliment of the Emulative; it is produced by operating on a graduated scale of varieties or sub-varieties, but not of species. In this Series, the most minute and compact graduation possible is necessary to the development of the above passion.

I will examine next the third of the three modes of exercise, namely, *Minute division and detailed exercise*, on which depends the play or action of the Composite. It consists in applying a sub-group to the performance of each fractional function of a branch of industry. Let us take as an illustration the cultivation of the tulip, or other flower. The group devoted to it, has many functions to fulfill: we will class them under three heads.

1. Culture. To spade, manure, mix and water the soil, are so many different operations, each of which will occupy some members of the group, but not the entire group, as many members will have no taste for all these occupations.

2. Tools and Implements. The care of these, the preparation and setting of awnings, the care of the pavilion and of the working dresses, would form so many details, with the execution of which sub-groups would be occupied. We will remark that each group has near its grounds a pavilion for meetings, and for purposes of shelter and storage.

3. Care of the Seed, Bulbs or Roots, their preparation, the selection of varieties, classification, ticketing and packing.

Lastly, as Pivotal function, care of the Archives; and as Transitional or accessory function, the providing of refreshments.

Here are at least a dozen distinct functions; no member would exercise them all; he will select one or two, or three at the most; it will be necessary then to form a dozen sub-groups, occupied with the different parts or details of the work. Industrial attraction is partial, not integral, — is for a detail, not for the whole; to require that each member should devote himself to all parts of the work with which the group is engaged would be to fatigue and disgust him; hence in each group, sub-groups, consisting of three, four or five persons, with a taste for some one function or even for two or three, would be formed.

We will now examine how this system of Detailed Exercise gives scope to the passion, called the Composite, calls out enthusiasm, and creates elegance in all the details of industry.

Each one of the sub-groups has a passion for the detail which it has chosen, and develops in its execution that intelligence and dexterity which an attractive work, selected from choice, calls out. The result is that each one of the sub-groups depends upon the others to give to their branches the highest degree of perfection possible; each says to the others: Execute your detail with the utmost care, and we will do the same; the work as a whole will then be perfect.

The confidence, friendship and charm existing among the members of the group will be strong in proportion to the extension which is given to the principles of detailed execution, enabling each individual to select and execute the detail in which he excels and which he prefers.

Industry in Civilization, even in those few cases in which it is attractive, becomes a burthen for the reason that it is necessary to oversee every detail, and to coöperate with and trust to coarse and mercenary hirelings, who neglect their work or do it badly, and who waste and pilfer on every occasion. Compare with these disgusts of Civilized labor, the pleasures of associated industry, prosecuted by groups of friends who have a passion for the work, and who repose entire confidence in the zeal and intelligence of those coöperating with them: compare the two systems, and then decide whether Civilized industry is compatible with the nature of man, with the attractions which Nature has implanted in him?

Let us now see how the system of division and detailed exercise leads to elegance in industry, which is necessary to the gratification of the Composite, — of the love of the beautiful and perfect.

Each one of the sub-groups stimulates the others by giving to the part or detail of the work, which it has chosen, a high degree of elegance and perfection. This will lead to liberal expenditures on the part of wealthy members for the purpose of embellishing their branches of industry.

For example, two wealthy members of groups, cultivating two varieties of a flower or vegetable, are desirous of beautifying their branches of culture; they belong to the sub-groups. having charge of the awnings. The Association furnishes only neat awnings of striped linens; they desire magnificent ones, so that visitors, struck by the

display, may be attracted to their beds; they go to the expense of elegant awnings of silk, with fringes and tassels, and each thus seeks to render his favorite flower the queen of the garden.

Every wealthy member will do as much for the sub-group to which he belongs; this will give rise to general elegance and splendor in industry — in the distribution and arrangements of the fields and gardens, and of the workshops, — which will create a degree of industrial charm that will excite enthusiasm, and thus call out the passion, called the Composite.

It will be objected that rich members will not be found in all sub-groups, particularly those engaged in pursuits of a less pleasing or attractive character; this is an error; it will be shown that the industrial education of Association will develop tastes or instincts for all branches of industry without regard to classes or fortune.

We may lay it down as a rule that a minute division of functions and detailed exercise communicate to industry two kinds of charm; the one material, by the display which it creates in every branch; the other spiritual, by the enthusiasm which it excites in each sub-group, delighted to be relieved from certain functions connected with its work, and to see them performed by intelligent coöperators.

This execution of details is often effected by arrangements between groups; if one group does not furnish a sufficient number of members for the performance of a function like the care of awnings, selections of persons, having a taste for the work, will be made from several groups, and will perform the function for them all.

Without a detailed division in the exercise of industry, the groups would not enjoy the charm of identity of tastes, for out of twelve persons, having a passion for some branch of horticulture, no one will have a taste for all the functions connected with it; as a consequence, unless the principles of detailed exercise is introduced, they would be repelled from the work, and discord would ensue.

On the other hand, the charm of contrast would not exist between two groups that were not animated by corporate pride and enthusiasm. Industrial charm is generated by harmonic, not by discordant contrasts.

The principle of detailed exercise is, then, the means of calling out the Composite, — that enthusiasm and exaltation which should exist in the industry of the Combined Order. This result will be obtained by the minute division of labor, as the development of the Emulative is secured by the Compact Scale.

As the two modes of exercise — *Compact Scale and Detailed Execution* — secure, when applied to Series of Groups, the full development of two of the distributive passions, so the third mode of exercise — *Short Sessions with a free choice of occupations* — will secure the development of the love of Alternation, the third of the distributives. It will be found that, if each individual chooses freely his pursuits, the shorter and more multiplied they are, the more perfect will be the equilibrium attained in the mental and physical faculties, and the more complete the exemption from all excesses. Short occupations can secure a full development to the Alternating passion only in an order of things in which pleasures will be exempt from all danger, and in which change and variety will promote the health and interests of each individual.

To sum up : the three motors which we have termed the Emulative, the Composite and the Alternating, and which impel to the formation of Series, correspond so exactly to the three principles of organization, — Compact scale, Detailed exercise, and Short periods of occupation, — that we may base the theory on the motors or on the principles, for they grow reciprocally out of each other ; both are indispensable in every series, and if we consider,

The three motors as CAUSES,

The three principles as EFFECTS,

we can verify in two ways the regularity of a Series ; for the analysis of its organization must exhibit,

The three Causes in action, producing the three effects,

Or the three effects giving scope to the action of the three causes.

We have here a double method of verification, and to assure ourselves whether an industrial series is rightly organized — theoretically and practically — we can apply either of these tests ; if we see the three causes in action, we may be sure of finding the three effects, and vice versa.

Since the mechanism of the Series, and as a consequence Attractive Industry, depend upon the combined action of the three distributive passions, we can not study too carefully these motors of the soul.

Moralists blame the Emulative with its spirit of rivalry, its discords, its party spirit, its discussions of minutiæ, its strifes to excel; and yet our artists and economists seek to excite it in every branch of art and industry by their controversies relating to literary productions, to painting, poetry, etc., and to industrial refinement. It is by opera-

ting on a scale of minute and delicate shades that a passional Series is enabled to electrify twenty groups, and extend the love of refinement from consumption to production ; the members of those groups, after the pleasure they have experienced as consumers, and after discussions as to the superiority of certain shades or varieties, enter upon the work of production, and bring to it the love of refinement and the party zeal with which they are animated.

Our Legislative bodies call often at their opening sessions on the Deity to preserve them from party spirit, from rivalry and intrigues, and to unite them in opinion ; in doing this, they require the Creator of the passions to revoke his own laws, for if he destroyed party spirit and emulation, he would destroy the passion which he has created to effect and regulate the discords of the Series, which are as necessary as the accords, and are essential to all their operations. Instead of deferring to the petition of our legislators, he leaves the passions in the state in which he created them. As a consequence, at the close of their religious ceremonies, so far from uniting in opinion, we see them engage at once in party plots and strifes, and soon become animated by party spirit. Such is the course which things take, notwithstanding the petition to the Deity to imitate the moralists and philosophers, and change the passions to suit the requirements of our false societies.

The Composite, which in its action is the opposite of the Emulative, as it tends to accord, combination, fusion, is so inherent in human nature, that he who has a taste for *simple* pleasures only, limited to one enjoyment, is looked upon with contempt. Let a man provide a fine table for himself alone, inviting no one, and he will be the subject of merited sarcasm ; if, however, he combines the spiritual with the material ; if he assembles at his table a well-selected company, so that while the *Senses are gratified* by the pleasures of the repast, the *soul is gratified* by the charms of friendship, he will be justly praised, as his repasts are the occasion, — not of *a simple, but of a compound pleasure.*

An Ambition is complete only when its two organic springs of action, namely, Interest and Glory, are called out ; it is ignoble, if its only motive is interest ; it is illusive, if it aspires simply to glory ; its object must be compound, satisfying both interest and glory, or fame and fortune. The same rule applies to the other spiritual passions ; a friendship, to be real, must rest on sympathy of character and sympathy of tastes in pursuits ; a love is complete only when it is compound, com-

bining the charm of the senses and of the soul; it is low on the one hand, and illusory on the other, if limited to one of its two modes of development.

The third of the distributive passions, the Alternating, is the means of securing Equilibrium between the physical and spiritual faculties: it is the guarantee of health for the body, and progress for the mind. It alone can produce in society that general benevolence, of which the moralists dream, for if the passion, by alternating pursuits, causes the dissemination of the members of one group among a hundred others, the result of this intermingling will be that each group will have friends in all, which will give rise to collective sympathies; this is the contrary of what takes place in Civilization, in which each trade or profession is indifferent or hostile to the interests of the others.

The passion of Alternation, then, is wisdom under the guise of fickleness; a similar remark may be applied to the two other regulative passions.

I have been induced to explain with some detail these three passions and the three effects they produce, in order to prevent arbitrary plans and arrangements from being adopted in the founding of Association. We have on the formation of the Series two trinities of rules, the observance of which must be verified; and any deviation from one of the six rules will show the series to be faulty, as alloyed gold is proved to be impure by the assayer's test. In this manner, we can prove that all modern associative establishments are entirely false in their organization, as they understand nothing of the series, nor of the six rules to be observed in their formation, which is the first and most important condition in social mechanics.

It now remains to be explained how the Series tend collectively to Unity of action, which is the aim of God in the social as in the material world.

The Passions are of three orders: the Active, comprising the four Affections — friendship, love, ambition and parentalism. The Passive, or the five Senses — sight, hearing, taste, smell, touch. The Neutral, or the three Distributive passions, just described; these latter operate by developing combinedly the two other orders; they operate in concert with them, and in a manner to produce unity of action; they thwart consequently none, but distribute, combine and classify the developments of all.

Our moral theories on the contrary seek to establish a conflict between the three orders of passions; they would have the Affections smother the Senses, and Reason repress the Affections. They tend then either to smother or to excite a war between all the passions, and to sacrifice them reciprocally, instead of developing them all combinedly, and in a free and harmonious manner, the result of which would be Unity of social Action.

These theories, then, in creating divergence, conflict and antagonism in the play of the passions, generate duplicity of action in every sense; they produce results which are diametrically opposed to those of unity and harmony. In the development of the passions, unity of action would secure to man compound happiness, that is, a happiness of the affections and the senses combined; while our moral theories, which bring the passions into conflict, and sacrifice one to another, lead to *compound* misfortune, — to the violation and outrage of both the senses and the affections.

This state of social *Subversion* (that is, violation and consequent inversion of the principles of social Unity) is inevitable in the early ages of the human race on the globe. The Creator, however, provides Humanity — as soon as it has developed to a certain extent industry, the arts and sciences, which are the elements of the social organization — with the means of extricating itself from it. Attraction, which is never silent, interprets or reveals his social Code. It is easy to calculate the impulses of Attraction, to determine their tendencies, and the organization adapted to them, which is that Code, and to establish it.— See Appendix, Note II.

CHAPTER NINTH.

IMPERFECT SERIES; CORRECTIVES TO BE APPLIED.

Having laid down the rules for the proper organization of the Series, we will give some examples of imperfect Series, which will enable the reader to discern in what cases the requisite conditions are fulfilled, and in what cases imperfection and want of equilibrium exist, and the correctives to be applied. To understand clearly the true method of organization, it is well to study first the imperfect method. I give two examples of false Series, — A and B, — each containing seven groups, and engaged in the cultivation of pears.

SERIES A: VERY IMPERFECT.

Ascending Wing. Hard Pears.	Group cultivating the Martin-Sec. Group cultivating the Messire-Jean.
Center. Juicy Pears.	Group cultivating the white butter pear. Group cultivating the gray butter pear. Group cultivating the green butter pear.
Descending Wing. Mealy Pears.	Group cultivating the Bon-chretien. Group cultivating the Rousselet.

SERIES B: SLIGHTLY IMPERFECT.

Ascending Wing.—1, 2: cultivating two kinds of the white butter.
Center.—3. 4. 5: cultivating three kinds of the gray butter.
Descending Wing.—6, 7: cultivating two kinds of the green butter.

To treat the subject fully, it would be necessary to show in what cases these two Series violate or follow the rules of *Compact scale*, *Detailed exercise*, *Short periods of occupation*, on the one hand, and of *Emulation*, *Enthusiasm and Interconnection* on the other; how the Series B approximates to these six rules, which are completely violated in Series A; and how the Series A is wanting in the four accords of identity and contrast, of special and collective perfection.

Without entering into details upon this subject, to explain which would require an entire chapter, I will remark merely: 1, that discords, and as a consequence, emulation, are wanting in every industrial Series, the groups of which operate on species instead of on varieties, as would be the case with a Series of twelve groups cultivating, for example, twelve bulbous flowers, such as the Tulip, Lily, Dahlia, Jonquille, Iris, etc.; 2, that the groups of a series must at least operate on varieties, and if possible on shades of a variety; never on species, and still less on genera — varieties being the most extended or broadest division that can generate discord and rivalry.

I have already explained this principle in treating of the *Compact scale*, which alone can give rise to difference of opinion, to controversy, party spirit and emulation. We must bring, as we have said, the vicinal groups of a series to that point at which they become rivals for public favor; at which they criticise each other's tastes, each holding its opponent devoid of wise discrimination and judgment. The Series B approaches this system of dissonance and rivalry, while the Series A would produce only apathy and indifference.*

The Series A would excite no interest among the other Series, while the Series B would find partisans on all sides, who would take a lively interest in its plans and operations. It would thus be connected in its rivalries with the majority of the Series of its Association, forming ties, which the Series A would not. The defect in the organization of the latter is that it embraces a branch of cultivation

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* Some readers will observe that these rival groups are a band of wranglers; but we will remark that we find this principle of *vicinal dissonance*, of discord and emulation, everywhere in Nature and in the social world. We find it in the discords of music, without which musical harmony would be impossible; we find it in colors and in all departments in which harmony is created. We find it among painters, poets, musicians, who criticise each other's styles; we find it in the religious world, for divines criticise shades of opinion and slight differences of doctrine. In fact, this principle of Discord is, at the bottom, the principle of Individuality. How could the individuality of anything, of a sound, a color, an opinion, be maintained, were it not in dissonance with, and in repulsion to, the vicinal sound, color, opinion, etc. Were there no dissonance and no repulsion the two would blend, and individuality would be lost. Thus dissonance or discord is the strife of individuality to assert and preserve itself. It is the source of excellence, energy and life, and is one of the means of effecting classification and order in all things. Tempered by its opposite — Accord between elements that are unlike, and which by their nature can not fuse — it will, in the Series, lead to emulation, noble rivalry, generous competition, which will be one of the strongest incentives to individual effort.—Ed

which belongs properly to a district, not to an Association; we shall very rarely find the domain of an Association — about three miles square — containing the varieties of soil necessary to the perfect development and growth of these different species of pears, like the hard, juicy and mealy. Nature, as a general rule, varies somewhat the quality of the soil every few miles; hence a Series that would undertake the culture of three species of a fruit or vegetable, would run the risk of failing with two, and of operating badly for want of attraction and enthusiasm. A Series, on the contrary, that embraces but one species, or a portion of a species, and which perfects its varieties and sub-varieties, will generate internal and external emulation, and excite an interest in the series of its own and of neighboring Associations.

This method is the opposite of the present policy, which leads each district to seek to produce all that it consumes, and thus avoid purchases elsewhere. The contrary principle will be adopted in the Combined Order; an Association will prefer to limit itself to one species of a fruit or vegetable, to cultivate twenty varieties or sub-varieties, and supply neighboring Associations, receiving supplies in return of other species, which, on its own soil, could not be raised with the degree of perfection necessary to the formation of perfect Series, and the creation of industrial attraction. Let us add that what, in the Combined Order, will facilitate these exchanges, is the absence of commercial frauds, and the suppression of the profits of the commercial classes, whose extortions and deceptions now restrict exchanges so greatly; they are not a tenth of what they will be in Association.

I will state that they who undertake to found the first Association will probably commit numerous errors in organizing the Series, while thinking they follow exactly the rules laid down; they will organize a large majority of them like the Series A, which at first sight appears regular, but which in reality contains the greatest defects.

Its center is without connection with its two wings.

Each wing is of a loose, not compact, scale.

Each one of these divisions will be apathetic for want of emulative discords.

Many other defects could be pointed out; the center, however, is good if considered separately.

The main defect is the want of discords, and of consequent rivalries between contiguous groups; those forming the two wings are without

rivalry with the center, which, on its side, is without rivalry with them. All the stimulants, which emulation creates, fail if the scale is not compact. Series organized in this manner would create neither passional equilibrium nor harmony; neither industrial attraction nor unanimity in the division of profits; they would cause the failure of the experimental Association, which lead the theory to be condemned as a chimera. To avoid this, I have given precise rules in the preceding chapters; if they are not followed exactly, the industrial organization will fail completely; it will be without emulation, enthusiasm, and other incentives which render industry attractive.

To complete these elementary directions, I will analyse the different kinds of Attraction which exist, and the uses to be made of them. They are three in number:

Direct or convergent Attraction.
Indirect or mixed Attraction.
Inverse or divergent Attraction.

1. Attraction is DIRECT when it springs from the object on which the activity is exercised; that is, from the work itself. Archemides in studying geometry, Linnæus botany, Lavoisier chemistry, were not actuated by the love of gain, but by an ardent love of science. A millionaire who cultivates from passion a fruit or a flower, does not do so from the desire of gain, for the work will cost him more than it will yield; he has a passion, consequently, for the occupation itself.

In these cases, Attraction is direct; it tends to and is in unity with the functions exercised; this kind of Attraction will exist in the seven-eighths of the labors of Association, when the Series shall be methodically organized. The cultivation and care of the greater part of the vegetable creations and of domestic animals can be made, in the serial order, to excite a direct attraction; it can be called out even in the case of the hog, when the industrial Series are in full operation and stimulated by active rivalries.

2. Attraction is INDIRECT when created by motives which are foreign to the work, or by incentives which overcome any disgust connected with it. We have an example of this in the case of the naturalist who keeps venomous reptiles and poisonous plants; he does not like these disgusting creations, to which he gives his care, but zeal for science impels him from passion to overcome the repugnance he may feel, and that without the desire of pecuniary gain.

This indirect Attraction will be called out in, and applied to, func-

tions which do not possess a natural or inherent attractiveness; they will comprise about an eighth of the labors of an Association.

3. Inverse or Divergent Attraction is that which is in discordance and conflict with the work, and the motive that impels to its performance. This state is that of the workman who labors from the mere motive of gain, from want or necessity, without any love for his work, without animation or enthusiasm.

This inverse Attraction, which is inadmissible in the passional Series, is the only kind which the polity and genius of Civilization have been able to create; it reigns in the seven-eighths of the industrial labors of the Civilizees; they hate their work, which for them is a means of escaping from starvation; it is a burthen which they undergo from stern necessity.

All divergent Attraction is real repugnance, a state in which man imposes upon himself, against his will, a repulsive task. Association does not admit of motives of this kind; even in occupations the most repulsive, like the cleaning of sewers, it must at least call into action indirect Attraction; it must put in play levers exempt from mere cupidity; it must arouse noble incentives, such as philanthropy, esprit de corps, the religious spirit, and collective friendship.

We must be able then to banish entirely from the Combined Order divergent Attraction; that is, all labor which is performed from necessity.

Let us draw here a comparison between the kinds of industrial Attraction inherent in the Civilized and the Combined Orders.

The Civilized Order presents,

1-9 of indirect Attraction.

7-9 of divergent Attraction, of passive repugnance.

1-9 of active repugnance, leading to an entire refusal of industry by the idle rich, by beggars, thieves, etc.

The combined Order will present,

1-9 of indirect Attraction.

7-9 of direct Attraction.

1-9 of unavoidable idleness, arising from sickness, infirmity, old age, or infancy, but not from choice.

Direct Attraction will, then, in the Combined Order, extend to the immense majority of pursuits, and the indirect to the remainder; this latter attraction will be strong — equal to the most vehement that Civilization can excite.

I have now treated several of the constituent elements that enter into the organization of the Series, but I have omitted many more. This omission will be perceived when I speak, for example, of four cardinal groups, divided into *Major and Minor*, and distinguish them as being *Compound* and *Simple* in their character; each of these distinctions would require a chapter, but it is impossible to enter into so many details in an abridgment. Let me endeavor, however, if possible, to define in a few paragraphs these two points.

The difference between the Major and Minor grows out of the influence of the two principles, the material and the spiritual, corresponding to the BODY and the SOUL. The two groups to which Parentalism and Love give rise, are of the minor order, because the material principle predominates in them, especially in the Family group, which is by its nature under the control of the material element, for we can not change or dissolve the ties of blood, change relations, as we change friends or partners. The Family group, then, is not free; and owing to the unchangeable and material character of the tie, it is defective in *Passional Mechanics* — in the operations of social harmony; it can only be corrected and made to produce good effects by the absorption of its anti-social and selfish character which now leads a man to sacrifice society to his family, and to believe everything permissible that the interests of his wife and children demand.

The group of Love, although subjected to some extent to the material principle, is not its slave; the spiritual principle predominates when the love is excited by the qualities of the soul, and is not the captive of physical beauty alone. This group is consequently not under the exclusive dominion of the material principle, and is therefore the most noble of the two minor passions.

The group of Ambition, or the corporate bond, has for its two dominant Attractions the love of fame and of fortune. In its material action it operates on the industrial interests of society, which are more noble than the corporeal interests, regulated by parentalism; for this reason, and from its love of fame or glory, it belongs to the Major order, in which the spiritual principle predominates.

The group of Friendship is almost entirely disengaged from the material principle; if we leave aside the sympathy which is produced by identity of industrial tastes, it is entirely spiritual in its nature; it belongs consequently to the Major order.

The two groups of Ambition and Love, I term *Compound*, because

they possess the property — *in the Passional Series, but not in Civilization* — of developing in equilibrium the two impulses or elements of the passion, the spiritual and the material, and of maintaining in perfect balance the attractions of the soul and of the senses, while possessing entire liberty.

The two groups of Friendship and Parentalism are of the *Simple order*, because they can only attain to equilibrium of the senses and the soul by indirect means; one must ally itself with matter, from which it is too much disengaged; the other must disengage itself from matter, of which it is too much the slave: it will do this by spiritual adoptions from sympathy of character, and other motives. These two groups then can acquire a compound and harmonious development only by indirect means, by counterbalancing the preponderant tendency of the passions which originate them.

These explanations are far too brief; they touch on points which require ample commentaries: they obscure the subject rather than explain it; they open the door to doubt and criticism; it is for this reason that I often omit one subject, and merely indicate another, not that I am embarrassed to furnish solutions; I possess, as regards the problems of harmony, far more than are necessary to meet the objections that will be raised; but I must pass over those which would lead us into regions of theory that are too abstruse. As to brief explanations, they serve, I repeat, rather to raise doubts than to enlighten and demonstrate.

To explain fully, for example, the reason for the double division of the groups above given:

Into Major and Minor, into Compound and Simple, and the nature of these divisions, it would require two ample chapters, and as many more on the *Contrasted Properties* of the four Groups.

Of these contrasted properties I will give three examples, which will exhibit the influences that govern the groups — the spirit that animates them under different circumstances.

1. The tone of the groups. Each one of the four groups adopts in its social relations, in the intercourse of its members, a certain tone or manner, an etiquette;

Group of Friendship,
Cordiality and confusion of ranks.
Group of Ambition,
Deference of inferiors to superiors.

Group of Love,
Defference of the stronger to the weaker sex.
Group of the Family,
Defference of superiors to inferiors.

In the Combined Order these different *Tones* will be established naturally, which is impossible in Civilization, as innumerable practical necessities thwart the natural tendencies of the passions. In the Family group or union, for example, the father can not follow the natural impulse of the parental sentiment, which is to give way to the child, to cede to its desires, to caress and flatter it; he must inspire it with respect or awe, and hold it in subjection; the natural tone of the group can not therefore be observed.

In like manner, it is almost impossible to observe in the group of Love the natural Tone; the stronger sex can not pay to the weaker that entire defference which the passion naturally inspires. Man dictates practically, in legislation and in marriage, the laws that govern woman; he is, under many disguised forms, in reality her master.

2. Criticism. In the relations of the groups, Criticism is a very important function; it is a source of emulation and improvement. It is exercised in the following manner:

Major.—Group of Friendship.
The mass criticise facetiously the individual.
Major.—Group of Ambition.
The superior criticises gravely the inferior.
Minor.—Group of Love.
The individual excuses blindly the individual.
Minor.—Group of the Family.
The members excuse indulgently the individual.

Nature, designing that all criticism should be exercised by the two Major Groups, has given us a repugnance for that which comes from the two Minor Groups; they were created to love and caress; they become hateful when, violating their function, they give themselves up to moralizing and censuring. Criticism, being an essential attribute of the two Major Groups of friendship and ambition, is never offensive when exercised by them legitimately in the series.

In Civilization, one of the minor groups, that of the family, is obliged to exercise constantly this function; the result is a state of things contrary to Nature,—irritation, secret antipathy and disobedi-

ence on the part of the child; and forced severity and smothering of the sentiments on the part of the parent.

3. Leadership. In an emergency, when a call to action is made by some unforeseen and exciting event, or when some peril is to be encountered, the four groups are subjected to very different influences. The members influence or direct each other in the following manner:

Group of Friendship, . . . typified by the Circle,
All draw each other in confusion.
Group of Ambition, ... Hyperbola,
The superiors lead the inferiors.
Group of Love, ... Ellipsis,
The women influence the men.
Group of the Family, ... Parabola,
The inferiors draw the superiors.

These influences are manifested even in Civilization, for in cases of great danger or of great enthusiasm, ranks and prejudices are forgotten, and the impulses of Nature make themselves felt.

Each of the four cardinal passions — Friendship, Ambition, Love, Parentalism — is called out by two kinds of sympathy or affinity, the one spiritual, the other material. The Groups to which they give rise are formed by the action of these two sympathies; they attract beings to each other and constitute the groups. In the table which follows we designate the spiritual and material affinities by S and M.

TABLE OF THE SPIRITUAL AND MATERIAL AFFINITIES OF THE GROUPS.

Group of Friendship; Sub-major.

S. A. Spiritual sympathy from affinity of characters.
M. A. Material sympathy from affinity of industrial tastes.

Group of Ambition; Super-major.

S. A. Spiritual sympathy from league in the pursuit of fame.
M. A. Material sympathy from league in the pursuit of fortune.

Group of Love; Super-minor.

M. A. Material sympathy from the attraction of the senses.
S. A. Spiritual sympathy from the attraction of the soul.

Group of the Family; Sub-minor.

M. A. Material sympathy from the tie of consanguinity.
S. A. Spiritual sympathy from the tie of adoption.

Pivot. Mode of development of the sympathies, { by identity. / by contrast.

It may excite surprise that I consider the *Affinity of industrial tastes* as one of the incentives to Friendship; it appears at present most improbable, as industry, being repugnant, repels instead of uniting beings. But we have some examples of friendship being formed from identity of taste for a favorite pursuit; we see pupils conceive a strong affection for masters, or two men become friends who are engaged habitually together in hunting, fishing, or some other occupation attractive to both.

We see by the precedence of the letters, S and M, that the spiritual element preponderates in the two major groups; and the material element in the two minor groups, which are less noble for this reason.

If the two affinities act combinedly, the group is *compound;* if but one is called into action, the group is *simple.*

The *simple* Groups, animated by but one motive, are ordinarily either

A low bond, the material preponderant; or,
A delusive bond, the spiritual preponderant.

Examples: Two partners in business, *working for money, not for distinction or fame,* are in *simple* affinity of ambition; they are united from interest alone, not from any desire to acquire distinction. This group, impelled solely by a material motive, is a league of a low character.

Two artists, united from a passion for their art, and seeking fame alone, neglect all means of acquiring wealth; they remain independent, pursuing an honorable conduct, but vegetate in poverty. The relation is a delusive one; it is *simple* spiritual, as the former was *simple* material.

A love without sympathy, like that of a courtesan, whose only object is money, leads to a *simple* Group, which is contemptible, for the reason that the material impulse alone forms the tie. On the other hand, two lovers, animated by a purely spiritual love, form, if they prolong the tie indefinitely without necessity, a *simple* group, which is illusive. With few exceptions, every *simple* development of a passion — that is, the development of one side or phase alone — is ignoble, if material, and is illusory or trifling if spiritual. On the subject of the

Mode of Development of the Passions,

we will remark merely that it is effected both by Identity and by Contrast. For example, in Friendship, sympathy of character is called

out by Contrast or a difference, as well as by Identity or a similarity of character. In love, the contrast or difference of character gives rise, as does identity or similarity, to sympathy. Some moralists would base all our sympathies on identity of tastes and feelings — create a kind of universal equality and fraternity, as if Nature had created the characters alike. Others would base these sympathies on affinity of contrasts. Bernardin de St. Pierre, for example, sees the source of all harmony in the principle of contrast. These exclusive views are both erroneous; the accords of character and in fact all accords arise from two sources, from Identities and from Contrasts. The Combined Order will employ alternately and concurrently the two.

The systematic examination of these varions points would be indispensable in a regular study of the Groups; but as such a study is not proposed in the present abridgment, I will close by remarking that Passional Attraction, which may appear a frivolous subject, is in reality a vast and geometrical science, the full explanation of which would require an ample treatise. I have limited myself to instructions necessary to an approximate trial of Association. When this trial shall have been made, the vast importance of the science will be recognized, and an ardent desire for its study awakened.

CHAPTER TENTH.

PREPARATIONS FOR A PRACTICAL TRIAL OF ASSOCIATION.

We will take up at length the subject of Organization; we will explain it practically, neglecting principles, except so far as they are absolutely necessary.

I will suppose the reader has made himself acquainted with the abridged treatise on the Series, contained in the preceding chapters, and comprehends the means by which the serial organization combines the individual with the collective action, and opens to the Passions a broad and congenial field of action in useful Industry, balancing and equilibrating their play without resort to any means of constraint and repression.

The first Association will, without doubt, be organized on a reduced scale, which requires about four hundred persons, a small domain, and a moderate amount of capital. But to explain the mechanism on this reduced scale, it will be necessary to first study it on the full or complete scale; we can then determine what reductions can be made, and in what manner the organization can be reduced to a fourth of its natural proportions.

We will suppose then the trial to be made on the full scale by some sovereign or by a stock-company provided with ample means.

For an Association on the full scale, about eighteen hundred persons are necessary. Such an Association requires for its domain — for the field of its agricultural operations — a tract of land three miles square. This tract should be watered by a fine stream; its surface should be undulating and adapted to a great variety of branches of agriculture; it should if possible be flanked by a forest, and located near enough to a large city to admit of easy communication with it. The first Association, being unsupported by neighboring Associations, should possess all the advantages which a good location and a good soil can give.

Diversity and inequality of characters, of practical and theoretical acquirements, of fortunes, ages, etc., should be sought for; the greater the variety of talents and characters that exist among the members, the easier it will be to associate and harmonize them.

As many branches of agriculture as the soil will admit of should be prosecuted, so as to facilitate the formation of a large number of Series, to which should be added the care of extensive greenhouses and conservatories. At least three branches of manufactures should be selected to give occupation during the winter months and rainy days. Several branches of art and science will also be cultivated, independently of the schools. Each branch will be prosecuted by a Series, divided into sub-series of genus and species, and the latter into groups of variety, as described in the preceding chapters.

The personal and real estate of the Association — its lands, edifices, flocks, implements, machinery, etc. — will be represented by stock, divided into shares, which will be owned by those who furnish the capital, *pro rata* according to the amount invested. By this means, Unity of Interests will be secured jointly with the maintenance of Individual Property. This subject, which is the first in order, we will leave aside for the present to treat questions of organization.

A great difficulty to be overcome in the first Association will be the creation of collective ties, and the establishment of concert of action among the Series before the end of the fine weather in the autumn.

The Association, beginning its operations early in the Spring, must succeed, before winter closes its agricultural labors, in establishing general sympathy and a corporate spirit among its members, excite in them, individually and collectively, an ardent devotion to the cause in which they are engaged, and prepare the way for perfect agreement on the important point of a division of profits, determined by the *Capital, Labor and Talent* furnished by each.

In the selection of members a large majority will necessarily be composed of persons accustomed to agricultural, mechanical and manufacturing pursuits; the remainder will be capitalists, artists and men of science.

In choosing the different branches of Industry, care should be taken to select those which are the most attractive. The cultivation of the plum, for example, as is known, is less attractive than that of the pear; as a consequence fewer plum than pear trees will be planted.

The degree of attraction, excited by the different branches of Industry, will be the guide to be followed in the choice of the different branches of agriculture and manufactures.

Most persons would reason differently; they would recommend the cultivation of objects the most profitable; productiveness is the principle they would lay down as the one to be adopted. The Association must guard itself against this error; it must follow a policy different from that which will be observed when the system becomes general. It will be necessary, no doubt, when Association shall extend to the different regions of the globe, to regulate production by the combined requirements of interest and attraction; but the first Association will have a different object in view; its aim will be to induce a body of eighteen hundred persons to work from pure attraction; and could it be foreseen that the cultivation of thistles and briars would be more attractive than that of fruits and flowers, it would be necessary, in the first Association, to abandon the cultivation of the latter for that of the former. As soon as the two great ends are attained — industrial Attraction and passional Equilibrium — it will be easy to extend operations to useful works which were neglected in the beginning.

I have stated the question rigorously, because my plan of cultivating extensively in the first Association fruits and flowers, while the heavier branches of agriculture are to a great extent neglected, may be criticised. In the first experiment, the requisite means for rendering the cultivation of the grains and grasses attractive will not be possessed; such attraction can only be developed when association becomes more general, and neighboring Associations send each other groups of workmen to facilitate their industrial labors. A policy, suited to circumstances, must consequently be adopted, and any and every means must be employed to solve the problem of rendering Industry attractive.

The species of animals and vegetables, the care of which is the most agreeable, will be selected. It will not be difficult to judge of the proportions to be observed in their choice; some errors will be committed, but experience will correct them; it will, however, require a few years to determine exactly all these details.

An important point to be determined is the amount of Capital that will be necessary for the realization of the enterprise. I estimate that three millions of dollars — leaving aside the purchase of the land, the price of which can not be determined — will be sufficient for the or-

ganization on a large scale, and a quarter of that sum for a trial on a reduced scale with four hundred persons. The following is an approximate estimate:

Construction of the Edifices, ...	$1,000,000
Organization of the manufactories and workshops; tools, implements and machinery, ...	500,000
Preparation of the domain for cultivation; flocks and herds, ...	500.000
Furniture, ...	200.000
Raw materials and provisions for six months, . .	150,000
Expenses attending organization; payment of the wages of laborers, ...	300,000
Library and gallery of art, ...	60,000
Music and the opera, ...	60,000
Embellishments to create attraction, ...	100,000
Greenhouses and conservatories, ...	50,000
Hedges and fences, ...	50,000
Unforeseen expenses, ...	100,000
	$3,070,000

Three millions, it will be said, is a large sum to test a new and unknown theory; this is very true, but do we not see much larger sums risked in undertakings, the success of which is by no means certain, and which, if successful, would produce no grand results? Do we not see joint-stock companies, with large capital, constantly projected for new and doubtful enterprises? Could not a body of men of wealth be found, who would form a company for the purpose of testing this, the greatest of all undertakings, and which, if successful, would solve the grandest problems that can engage the attention of man, among others: Attractive Industry, Harmony in social relations, and Unity of interests.

Let me explain briefly the reason for fixing at eighteen hundred the number for an Association on a complete scale.

The theory indicates that there are eight hundred and ten distinct types of human character, and four hundred and five intermediate types — semi-tones, so to say — in the series of characters.

These characters form the complete scale of human character, and constitute what we will call the INTEGRAL SOUL — THE COLLECTIVE OR SOCIAL MAN, possessing all the faculties and talents necessary to the

prosecution of the fundamental branches of industry, art and science; and all the varieties of character requisite to the creation of social harmony. This collective Man, composed of twelve hundred and fifteen individual souls must operate daily and systematically in the various departments of social life, and exercise without intermission the fundamental branches of human activity.*

To maintain this number of active members, engaged constantly in the various labors of the Association, it will be necessary to add the following classes. First, Children under four years of age, who do not take an active part in industry, the number of which we may estimate at two hundred and fifty. Second, the Aged, to the number of fifty or sixty who have ceased all active coöperation. Third, the Sick, Infirm and Absent, to the number of a hundred. This makes a total of about sixteen hundred and twenty persons, which is the exact number indicated by the theory; but owing to the want of vigor and passional development, of dexterity and skill on the part of our civilized population, the number of members will require to be increased during the first generation to eighteen hundred.

In connection with this subject, I will remark, as I shall have occasion to refer to it, that the passional theory of Association distinguishes three sexes; it does not confound the children with the men and women. It recognizes that childhood, being deprived of two of the affectional passions — Love and the Family Sentiment — forms a class that is to be distinguished from the two sexes which exercise those passions. In strict theory we must then admit three sexes.

The Masculine; — males of the age of puberty.

The Feminine; — females of the age of puberty.

The Neuter; — children under the age of puberty.

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* See Note II. Appendix.

CHAPTER ELEVENTH.

INTERNAL ADMINISTRATION; INVESTMENT OF CAPITAL.

The direction of internal affairs will, *in the beginning*, be intrusted to a Council, composed of the principal stockholders, and of members distinguished for their industrial and scientific acquirements. Women, possessing the requisite knowledge, will take part in the direction; they will, in the Combined Order, be on a level with men in all practical matters, provided they possess the skill and capacity.

The Combined Order recognizes no community of interests or of property, no collective retribution to entire families; it deals with each member individually, even with the child five years of age, at which time it begins to produce — remunerating each individual according to his or her Labor, Capital and Talent.

Families and groups of friends will be free to put into a common stock what they possess, if they desire to do so; but the Association in its relations with them opens on its books an account with each member, even with the child. The profits of the latter do not go to the father; the child, from the age it begins to produce, is proprietor of the fruits of its industry, as well as of any legacies or inheritances which may fall to it, and which the Association preserves for it until it is of age.

After an appraisal, at the cash value, of any lands, machinery, live stock, furniture or other objects furnished by members, they are represented as well as the cash capital paid in, by stock, divided into shares, secured by the real and personal estate of the Association, by its lands, edifices, flocks, etc. The Council delivers to each person an amount of stock equal to his investment. A person may be a member without being a stockholder, or a stockholder without being a resident member.

The annual profits of the Association are, after the general inventory is taken, divided into three unequal portions, and distributed as follows:

Five-twelfths to labor.
Four-twelfths to capital.
Three-twelfths to talent and skill.

Each person may, according to his capital, labor and skill, participate in one or all of these three classes of profits.

The Council, charged with the financial direction, will advance to the poorer members food, lodging and clothing for the year. No risk will be incurred, for, *labor being rendered attractive*, they will produce more than sufficient to cover the advances thus made. At the annual settlement, the Council will deduct from their earnings the *Minimum* furnished them. This minimum will consist of:

Board at the tables of the third or cheapest price.
Decent clothing and working uniforms.
A private apartment for each person.
Admission to the public halls and saloons, to public assemblages of a social or other character, and to the opera.

The tables will be of different prices, at least three; all equality and uniformity are a poison in social politics. There will be also special preparations of food, adapted to the different ages; the children will have their separate tables and dining rooms, with food suited to their ages; they will eat with grown persons only at some of the lighter repasts. Families can, however, dine together when they desire in small dining rooms by the side of the public dining halls; all these arrangements will be free, and will be regulated by Attraction — of the natural demands of which we can not well judge at present, as Attraction is so thwarted in Civilization.

As no coercive measures are admitted in the Combined Order, the works to be executed are indicated, not ordered, by the Supreme Council of Industry, which we will call the Areopagus. This Council is composed of the superior officers of the different Series. Its functions are advisory; its opinions and decisions are subordinate to the judgment and desires of each Series, which regulates with entire freedom its own industrial interests and operations. The Areopagus will not, for example, order the harvest; it will declare merely from certain observations, that such or such a time is in its opinion favorable, after which each Series will decide according to its own judgment; it will not, however, differ essentially in its views from those of the Areopagus, which, combining the experience and knowledge of the entire Association, will have great weight in public opinion.

Among the men most opposed to the idea of a new order of things, will be capitalists and large landed proprietors. It will be well to make a few remarks in relation to the employment of capital and of landed property in the Combined Order. A comparison of the dangers which beset property in the present Order with the security which Association will guarantee it, can not fail to interest them.

After a life spent in acquiring a fortune in the present Order, new perplexities and difficulties arise to preserve it, and to secure it to children who, on the death of the father, are so often the victims of the innumerable frauds, practiced in Civilization, or are drawn into the vortex of ruin, which is every where opened before young men of wealth. These dangers, and the anxieties to which they give rise, will disappear in the Combined Order — an advantage which is certainly well worthy of consideration.

In this Order, lands will not be owned without a guarantee of income, as is so often the case in Civilization. The entire Association, cultivating a domain, will guarantee a dividend to the landed proprietor, owning stock in it; in case of the failure of crops, or other losses, he will be certain of receiving at least a *minimum* dividend, of which the Association and the entire district will be the insurers. Landed estates, even the finest, now yield scarcely three per cent., deduction made of taxes, non-payments of rents, and various accidents, without speaking of law-suits, which are almost inevitable in Civilization, for, according to the adage, *he who has soil has turmoil.*

The Association would guarantee the stockholders a revenue, clear of all charges, varying from six to eight per cent., and would be security for its payment. With the immensely increased product of this new Order, such an interest would impose no sensible burthen on Industry.

Another advantage, now unknown, and which our financiers have never thought of, is the power of rendering real estate personal property, convertible at will into a cash capital.

The real estate of an Association is represented, as we stated, by stock, divided into shares; these shares the Association will purchase or reimburse at all times at the price of the last inventory, with interest for the part of the year which has elapsed. Thus a man, if he possessed millions, could realize his fortune at once, and without any loss. If an Association had not sufficient funds on hand to purchase the stock of a large stockholder, the Treasury of the district would ad-

vance the means and retain the stock as security. Thus property would be rendered convertible at will, and would at any time command its value in cash. As to the security of investments, there can be no doubt. An Association can in no case become bankrupt, squander its landed property and edifices, or remove them. The entire region would insure the crops against ravages by the elements — ravages that will be greatly reduced, when, by the universal culture of the earth, the climate will be immensely improved. Accidents from fire will be reduced to a mere trifle, as the Combined Order will construct its edifices fire-proof.

A minor will run no risk of losing his property or any legacies left to him; the guarantees are the same for him as for all other stockholders; if he has inherited stock in various Associations, the stock will be registered on the books of these Associations; it will draw for him the same interest as for others, and it can in no way be taken from him.

It is only in Association, in which the joint-stock principle is applied to the tenure of landed estate, that such estate can be rendered *convertible at will, secure of an income, and safely invested;* it is neither of these in Civilization, but subject to risks, dangers and perplexities of every kind.

CHAPTER TWELFTH.

THE PALACE OF THE ASSOCIATION : ITS INTERNAL DISTRIBUTION.

The edifices and the agricultural arrangements of a Society that operates by Series of groups will differ very widely from those of our villages and farms, adapted to families, that have no industrial relations with each other, and operate without any concert of action, or unity of plan. Instead of the chaos of little houses which now compose the towns and villages of Civilization, and which vie with each other in inconvenience, ugliness and often filth, an Association would construct a vast and regular edifice, perfectly adapted to the varied wants of a body of eighteen hundred persons. No arbitrary plan must be adopted ; the square form, for example, would be wholly unsuitable ; it would cause disorder in many relations. The plan must be suited in every respect to the play of the passional Series, and be determined by the material and social wants of man.

We give a sketch on the next page of the ground plan to facilitate explanations. We will remark that the plan we here give may be modified by the undulations of the ground, by climate and by experience.

The dark lines represent the ranges of buildings. some seventy-five feet in depth ; the blank spaces between them, interior courts about two hundred feet wide.

The smaller buildings, 1, 2, 3, 4, 5, 6, represent the stables, granaries and other outhouses, and manufactories of a noisy character. Between them and the Palace passes a wide avenue.

S : The public square, on which industrial parades and other ceremonies take place.

G : The central court, forming a winter garden and promenade.

C : Lesser courts between the ranges of buildings.

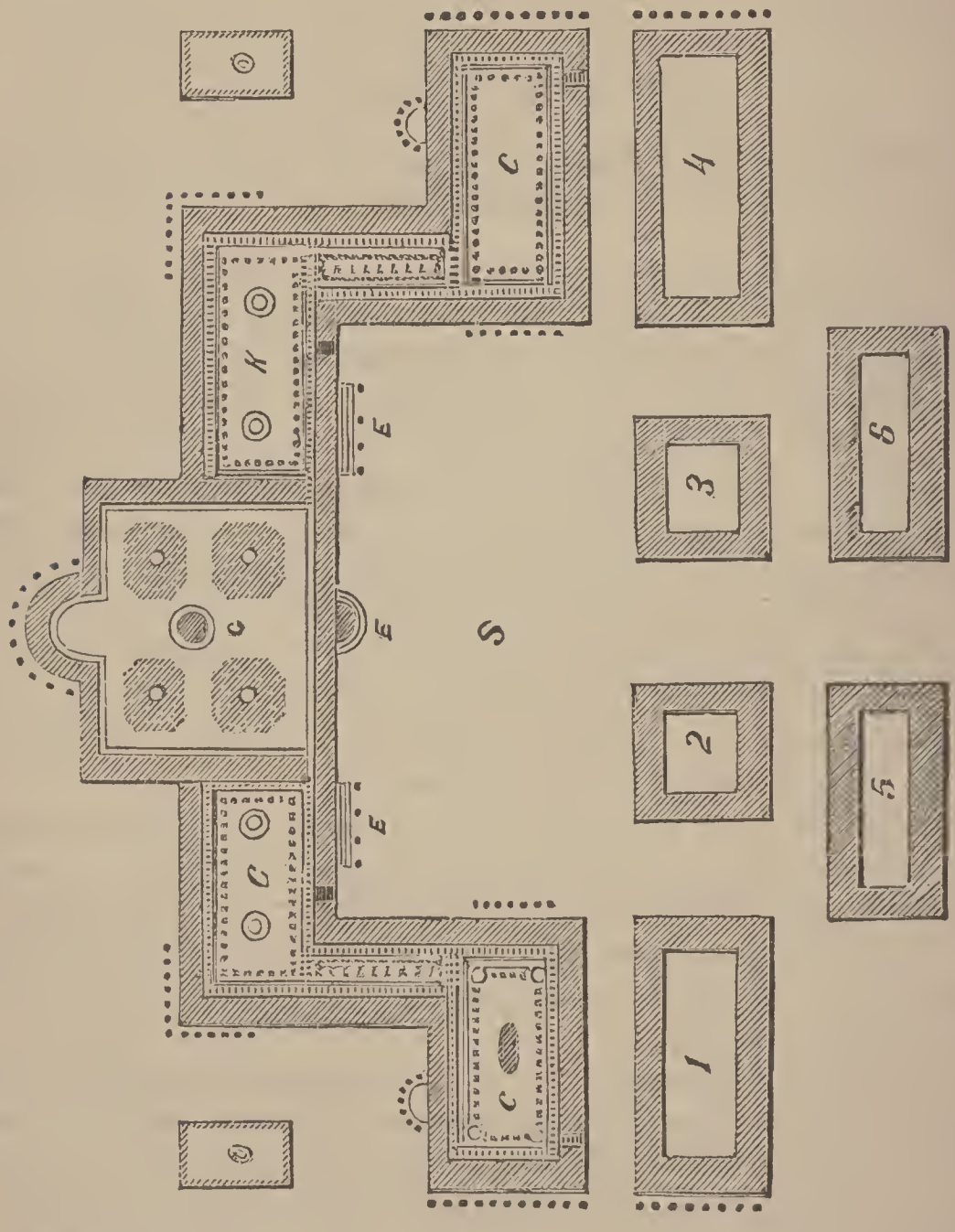
K : Court devoted to the kitchens.

E : Large portals or entrances to the Palace.

:::::: Passages, supported by columns, between ranges of buildings.

GROUND PLAN OF THE

PALACE OF AN ASSOCIATION.



S. Public Square.
G. Central Court and Winter Garden
C. Lesser Courts between the ranges of buildings.
K. Court on which the Kitchens open.
1, 2, 3, 4, 5, 6. Outhouses.

The center of the Palace, around the grand court, G, would be devoted to purposes of a social, artistic and scientific character. Here would be located the library, the exchange, the council rooms, the large dining halls, the reception rooms, the galleries of art, the telegraph, and on the top, the observatory and the signal tower, from which orders are issued to all parts of the domain. Some of the finer apartments would also be located in it. Enclosed in the center would be the elegant winter garden, with its green-houses, — an arrangement now wanting, even in the palaces of kings, although there is more bad than fine weather in the course of the year.

In one of the extreme wings will be located the workshops of a noisy character, and also the industrial schools, so as to isolate them from the center of the palace. By this means an inconvenience of our cities, that of noisy occupations in populous streets, which offend the ears of twenty different families, would be avoided.

In the other extreme wing, will be located the caravansary or grand hotel for the reception of travelers, with every convenience necessary to their hospitable entertainment.

The two buildings, O O, will be employed for purposes which it may be advisable to isolate; one could be used for the opera, connecting with the main edifice by covered passages.

Besides the private apartments, the palace will contain a large number of public halls, which we will term *Seristeries* (from series and stere), which will be places for the reünion and development of the Series. These halls will not resemble our present public halls, in which social relations take place without order or gradation. A series will not admit of this confusion; it will always establish three, four or five divisions, which will occupy as many contiguous and connected rooms, forming the parts of one large hall. Thus each Seristery will, for the most part, be composed of three divisions; one for the central group or groups of the Series, and two for those of the wings. In addition, the three divisions of the Seristery will have small rooms adjoining for special meetings of groups or of committees. For example, the banquet halls, forming a vast Seristery, will contain six large halls of different sizes, besides two for the children, so arranged as to meet the various tastes and degrees of fortune of the members.

By the side of these large halls there will be private rooms, where groups which may wish to dine by themselves can do so. It will happen daily that parties of persons will wish to eat in private; they

will find rooms by the side of the large halls, where tables of the same kind and at the same price will be served.

Thus, in all relations, it will be necessary to reserve by the side of the Seristeries, or the halls of assembly of the Series, small private rooms for the accommodation of private parties or unions. As a consequence, a Seristery is arranged on a compound plan; that is, with halls for collective relations, and halls for the special relations of groups. This system is very different from that which exists in our social unions; we see in the saloons, even of princes, the company united pell-mell, forming an unordered crowd — a confusion of which Association will not in any way admit.

The manufactories, storehouses, stables and other outhouses will be placed, as we stated, at a convenient distance from the main edifice and opposite to it; the gardens will be located on the other side; the grain fields will be located in the rear of the outhouses; the nature of the soil must, however, determine many of these arrangements. In order not to give too great a length to the Palace, which would impede relations, it will be composed of two ranges of buildings, running parallel to each other, and enclosing, as we explained, large courts; these courts will be from two hundred to two hundred and fifty feet wide. The total length of the Palace will be something over two thousand feet. This estimate is for an Association on a large scale; for a small one of four hundred persons, a comparatively small edifice, or a wing of the large one could be constructed.

The edifice will be three stories high, with an attic, resting on a high basement or ground floor, through which openings at certain distances will be reserved for the passage of carriages.

We will speak with some detail of one architectural arrangement of the edifice, as it is unknown in the cities and palaces of Civilization. This arrangement is a vast gallery, from twenty to twenty-four feet wide, running around one entire side of the palace, and the height of the three stories, lit by spacious arched windows extending to the ceiling; it is not a piazza on the outside of the edifice, but a vast hall or corridor within it. This gallery will form, so to say, a covered street, warmed in winter, and ventilated in summer; it will be elegantly ornamented with frescoes and statuary. It will furnish a means of internal communication, which will alone suffice to make us look with pity on the finest palaces and cities of Civilization. Whoever shall have seen the *Street-galleries* of an Association will regard the finest

civilized palace as a place of exile, as the residence of idiots, who, after three thousand years of architectural studies, have not discovered the science of constructing healthy and commodious habitations; they have speculated only on *simple* convenience and elegance, neglecting all researches of a *compound* and collective character.

The want of skill in this respect is so great that the monarch of France has not a portico to his palace of the Tuileries, under which, shielded from the weather, he can enter his carriage. The rich and great of Civilization are still more exposed in this respect if they wish to communicate with separate parts of their establishment; in going, for example, to the stables or the orangeries, they must encounter, if the weather is unfavorable, the wet or the mud. Nothing is known in Civilization of Street-galleries, of underground passages, and of numerous other material luxuries which, in Association, will be enjoyed by the poorest of its members.

The humblest individual will, in a Palace of the Combined Order, enter a carriage under a covered portico, comfortably warmed in winter; he will go from the Palace to the stables by underground passages, lit from above and paved and sanded. In mid-winter the residents of an Association will communicate with all parts of the edifice, going to the banquet halls, to the ball rooms, to the public assemblies, and passing to and from the outhouses without knowing whether it rains or blows, whether it is cold or inclement without. These few details, respecting architectural improvements, authorize me to say, that if the Civilizees, after three thousand years of experience, have not learned how to construct properly their residences, it is not at all surprising that they have not discovered the art of regulating and harmonizing the play of the passions. When men fail to make the smallest discoveries in material matters, they may well fail to make great ones of a passional or spiritual character.

An Association, containing eighteen hundred persons, among whom are many very opulent families, is in reality a small city; the more so as it has manufactories and extensive rural buildings. The Association has no exterior street or uncovered way, exposed to the inclemencies of the seasons; all parts of the Palace are accessible by means of the elegant interior communications, which we have described. These communications are, in the Combined Order, the more necessary, as the changes of occupations by the groups are very frequent. If it were necessary to go from one workshop to another, from the

Palace to the stables, the residents would, in the winter season, be exposed to colds and to inflammatory attacks, whatever their health and strength might be; an order of things, which requires frequent changes of occupations, renders covered communications indispensably necessary.

The Gallery, which will be *a continuous enclosed Peristyle*, will pass around the edifice on a level with the first story, not around the ground story, through which passages must be left for carriages. They who have seen the gallery of the Louvre in Paris, have a model of what will be the street-gallery of the Palace of an Association, except that the windows will be larger and open on one side only; it will have, like the Louvre, an inlaid floor, and be ornamented with works of art. The possibility of communicating with all parts of the edifice by means of a superb gallery of this kind, of going to the opera, to balls and parties in the coldest weather in light dress, will be a charm so new that it will render our cities intolerable to whoever shall have passed a winter's day in a Palace of the combined Order. If an edifice, such as we have described, were erected in one of our large cities, and adapted to the usages of Civilization, it would, owing to the immense advantages of its covered communications, to its convenience, comfort and healthfulness, command for the same extent of room a rental double that of our present isolated dwellings.

Each range of buildings of the Palace will contain a double row of apartments, one looking out upon the fields and gardens, the other on the Gallery, which, as we stated, will extend the entire height of the building.

The private apartments will be rented by the Board of internal direction to each one of the members. The series of apartments will be distributed, as regards size and price, in a compound and connected order, not in a simple or continuously increasing or decreasing order; if they range in price from twenty to five hundred dollars a year, care must be taken to avoid *a consecutive, continuous increase*, as would be that of fifty, sixty, seventy, eighty, ninety, a hundred dollars a year, which would place all the finer apartments in the center of the Palace, and the smaller and cheaper apartments in the wings; they must alternate in price, so that by the side of a cheaper will be placed a dearer suite of rooms, in the following order:

30, 60, 40, 80, 50, 90, 60, 100, 70, 110, 80, 130, 90, 140, 100, 160.

The regularly increasing or *simple* progression would be very defective. It would be false in principle, as it would violate a funda-

mental law of Harmony, which requires the compound order in all distributions. It would be false in practice, as it would offend the pride of members, and paralyze many elements of harmony. Its effect would be to concentrate the richer members in the center of the Palace, and the poorer in the wings; as a consequence the wings would be looked upon as inferior residences, and invidious distinctions would be made.

Differences of rank and fortune will exist in the Combined Order, but classes must not be isolated. By means of the compound distribution we have pointed out, persons residing in the central part of the edifice may be less wealthy, and occupy suites of apartments that cost less than some of those in the wings. The fine apartments of the wings will be more desirable than the cheaper apartments of the center. This arrangement will be one means of creating an accord of high importance, namely, the fusion of the different degrees of fortune and of the classes that represent them; this accord would be destroyed if there existed in the Palace a quarter occupied exclusively by the poorer members.

In addition to the central edifices, accessory buildings — elegant depots, summer-houses with columns and domes, kiosks, etc. — will be distributed over the domain. A regular Association will have four large buildings of the kind, located midway between the Palace and the boundaries of its lands, and as nearly as practicable in the direction of the four points of the compass; here collations will be served to Series, or to detachments from neighboring Associations, united for the purpose of accelerating some labor, which will avoid the necessity of resorting to the Palace for the purpose of taking a repast. Each Series will have its elegant kiosk, located in the central part of its field of operations, and each Group its tastefully fitted-up depot at one of the angles of its grounds. These airy and elegant constructions, scattered over the domain, will add greatly to the beauty of the scene.

I will not speak here of the distribution and arrangement of the stables, which will differ greatly from ours; in the Combined Order, they will be adapted to the wants and instincts of animals, and planned in accordance with the requirements of the serial method, which will be applied to the care of the animal kingdom, as to everything else. Details on these as on other points will be the subject of special chapters. We have wished to speak only of the interior distribution of the Palace, — one feature of which, the great Gallery, or the avenue of in-

ternal unitary communication. will prove that the architects of Civilization, after thirty centuries of studies, have made no discoveries in architectural Unity. This dearth of new ideas is due to the influence of a Social Order which, deviating in every sense from the spirit of unity and association, favors only the petty enterprises, the bad taste and other defects, both material and spiritual, which result from social incoherence and isolated individual action.

CHAPTER THIRTEENTH.

AGRICULTURAL DISTRIBUTIONS OF THE SERIES; COMBINATIONS OF THEIR GROUPS.

We boast of our progress in agriculture; we admire it when compared with the rude processes of barbarians: are we then on the path to perfection because we are a little more advanced than ignorant neighbors? If we could see the agriculture of the Combined Order at the end of a half century — a period which would be required for the restoration of forests — we should be very much surprised to discover that Civilization, with its pretentions to perfectibility, is still in the savage state as regards various branches of cultivation, for example, that of prairies; and in regard to others still more important, such as forests, we are below the savages; for we do not, like them, leave the forests uncultivated and in their virgin state; we destroy and devastate them wantonly, producing among other results the drying up of streams and the deterioration of climate.

This destruction, by drying up the springs and streams and multiplying storms, causes in a two-fold way derangement in the aquatic system. Our streams, ever alternating from one extreme to another, from sudden freshets to long stages of dryness, cause periodic ravages and at the same time supply but few fish, most of which are destroyed as fast as they issue from the spawn, reducing to a tenth the quantity that might be produced. Thus we are below the savage in our treatment of the forests and waters.

How strongly will our descendants execrate Civilization, when they see so many mountains despoiled and laid bare like those in the south of France, which the industrial armies of the Combined Order will be obliged to plant anew with forests, requiring great labor and ages for its accomplishment. This destruction, quite recent, was principally the work of the vaunted age of Louis XIV. and that of his successor, Louis XV.— ages renowned for their literary and philosophic charac-

ter; these two epochs will be called in the future the TWO ATTILAS of agriculture and the climate.

We now come to the agricultural distribution of the domain of an Association. I have spoken of the arrangement of its edifices; we must now give a general idea of its system of cultivation, in order to complete our survey of its material department.

Associative agriculture unites three amalgamated systems:

1. The simple or massive order, *Doric.*
2. The ambiguous or vague order, *Ionic.*
3. The compound or blended order, *Corinthian.*

1. *The simple or massive order* is that which excludes combinations; we see it in full operation in districts where the great staples are cultivated; where on one side are only open fields, and on the other only woodlands; although in the tracts of land appropriated to grain many fields are to be observed which might be devoted to the cultivation of other crops, particularly to the leguminous species; so in the woodlands, there are many gentle declivities which might suit the growth of the vine; many interior plains which would be suitable for cultivated glades, the introduction of which would improve the forest by opening cleared spaces to let in the sun, and allow the free circulation of the air.

2. *The ambiguous, or vague and mixed order*, is that of the style of gardens, called *English*, but which should be called *Chinese*, for the English borrowed the style from that people; this is highly agreeable when properly employed, but not on the confined scale of the Civilizees, who bring together miniature mountains and lakes in a space of the dimensions of a court-yard. The Combined Order, being the enemy of dull uniformity, will adopt at different points on a domain, and particularly in districts broken by hills, this Chinese or vague and ambiguous method, which brings together, as if by chance, every style of culture; it will form a piquant contrast with the massive and amalgamated systems.

3. *The compound and blended order* is the opposite of the civilized system, according to which every individual surrounds his property with walls and fences, entrenching himself against his neighbors. This is all right *in Civilization*, in which fraud and theft are so general, but in Association, where theft will be unknown, and where a child would not take even a *bunch of currants*, the interlinked method, so far as possible, will be employed in the distribution of agricultural labors.

According to this method every Series endeavors to throw out branches of its culture upon all points, extend advanced beds and detached plots to the vicinity of Series whose centers of operation are remote from its own.

The massive order is the only one which bears any relation to the coarse methods of Civilization, which cultivates all the flowers in one place, all the fruits in another; here all is meadow; there all is wheat land: in short, it everywhere forms masses which have no connection; its agriculture is, like the other branches of its system, in a state of universal incoherence and methodical excess.

On the other hand, the Civilizees, on their private estates, abuse the blended or interlaced method; for every one, wishing to gather from his own land the products necessary for his consumption, cultivates twenty varieties of objects upon a piece of land which is not fitted to produce three. A peasant will cultivate wheat and the vine, cabbages and radishes, carrots and potatoes, all together on a soil suitable for wheat alone; and then a whole hamlet will sow wheat exclusively on some remote patch, upon which different crops should be mingled.

A consideration which determines many of the agricultural arrangements of the Civilizees, their choice of location and soils, and the periods of harvest, is the risk of theft. Say to a cultivator: "Where you are sowing wheat, I should plant an orchard; the soil seems better adapted to it." He will answer: "That is true, but my orchard would be robbed; the place is so situated that I can not watch it." Tell him that he commences his vintage too soon, or gathers the fruit of his orchard before it is ripe, and that he should pick his fruit at three successive epochs; he will reply, "You are right; but I should be robbed; I should have nothing left, and I am compelled to gather my fruit while it is still green, and all at once."

No risks of this nature will exist in the Combined Order; the distribution of crops will agree perfectly with the soil, and nothing will prevent the assignment to every variety of soil of the crop to which it is adapted. This distribution will be made in the three modes indicated above: the massive, the vague and the interlaced, because in Association it is necessary to ally the Groups and Series of different denominations, and provide for their being brought in contact in their industrial functions, in order that a mutual interest may be excited.

An Association, cultivating its domain as if it belonged to a single individual, will begin by determining the kind of culture suitable for

every portion of it, what combinations are possible, and what incidental crops can be raised in connection with the pivotal one. The object of this combined system of cultivation is to bring different groups upon the same ground, and to leave a group as little isolated as possible in its labors.

To this end, every branch of cultivation will, as far as practicable, be extended and connected with other branches. Thus the flower and vegetable gardens, which among us are located in the vicinity of the dwellings, will not be brought together, and confined to the purlieus of the Palace; but of both, divisions and ramifications will be extended to the fields; and detached masses of flowers and vegetables, diminishing by degrees, will finally blend in scattered clusters with the crops of the fields, meadows and forests, where the soil is adapted to them. And in the same way, the orchards which are more remote from the Palace, will maintain in its vicinity some affiliated out-posts, some clusters of trees and wall-fruits, intermingled with the vegetable and flower gardens.

This intermingling of various cultures, so agreeable to the eye, contributes also to the useful, to the formation of social ties and relations. The Series of pear-growers may have their great orchards at half a mile from the vegetable garden; but it establishes a connection with it, and stations an out-post in its vicinity — a little group of some fifty pear trees of varieties best adapted to the soil of the garden. This locality, occasionally visited by groups of pear-growers, brings their Series in contact with that cultivating vegetables. On the other hand, this latter Series extends out towards the main orchard of the pear-growers some few beds, planted with vegetables adapted to the soil; so that at times, one or two groups of the Series of vegetable-growers will be brought in contact with those of the pear-growers — their labors being prosecuted in the same locality.

These interlinkings should be established in every possible way; each Series should operate so as to throw out masses or lines of cultivators, and extend groups to the grounds of neighboring Series, or to the vicinity of their labors. This arrangement will open the way to the meetings of the groups and to the various ties which may thence result.

Particular efforts should be made to establish contact between branches of culture, prosecuted by groups of men and women, and to interlink their functions. For example, if a large number of members of the Series of pear-growers is assembled in its great orchard, at half

a mile from the Palace, it would be desirable that there should be brought around it and in connection with it in its evening labors between four and six o'clock,

1. A detachment from a neighboring Association to aid the Series of pear-growers.

2. A group of lady florists of the Association, who come to cultivate a line of flowers. a few hundred feet in length, adorning a road running near by and forming a division line between the orchard of the pear-growers and the adjoining field.

3. A group from a Series of vegetable-growers to cultivate a bed of a variety which will grow upon that point.

4. A group of young girls, cultivating beds of strawberries in a clearing in the forest contiguous to the large pear orchard.

At half past five a collation for all these groups will be brought from the Palace; and as the Series of pear-growers will preside on this occasion, the groups of fruit, flower and vegetable-growers, being only detachments of Series. as well as the groups sent from a neighboring Association, the collation will be served in its pavilion; this will be a light and short repast, beginning a quarter before six and terminating a quarter after. All the groups thus assembled will disperse after the repast, having established friendly relations, and determined upon industrial or other meetings for the following day.

Let us observe that these meetings of industrial groups are not parties convened for amusement, in which the only object, as now, is pleasure, separated from every useful end; they are combinations of rival groups, planned and entered into for the support of the industrial pretentions of the Association and its neighbors. In the Combined Order, every thing has reference to the prosperity of industry; even pleasures are made to tend to encourage labor and augment wealth.

Thus the demands of the twelfth Passion, called the Composite, are satisfied. It requires in industry, as in all relations, *compound* or *dualised* incentives. But these would be simple, if industrial emulation were excited by the desire of gain alone; to this must be joined incentives which gratify other passions, for example, friendship and love; the meetings of the Series will bring persons together, who have an affection for each other, and will afford the opportunity of agreeable social intercourse, while engaged in useful occupations. It will combine the useful with the agreeable, combine productive industry with the gratification of the sentiments.

CHAPTER FOURTEENTH.

COMBINATION OF THE THREE ORDERS OF AGRICULTURE.

The Combined Order requires, as we have seen, the employment of the interlaced, mixed and massive orders. To facilitate this combination, they will be amalgamated on the same soil as far as its qualities will admit. If the various declivities and slopes of a ridge of land will allow, for example, of the cultivation at different points of ten varieties of vegetables and fruits,—of peas, beans, onions, turnips, carrots, wheat, barley, the apple, peach and vine,—all these different articles will be cultivated on the various slopes and exposures of the ridge, with terraces where necessary. The groups will have their little pavilions, with a larger central one, supported at their joint expense.

Such a combination of cultures is of the mixed or ambiguous order. Association proceeds methodically in the employment of the three orders. On plains, it will combine cultures by the interlinked method, by straight or curved, and by concentric or winding lines, according to the shape of the ground. Upon a hill-side the affiliations are vague, and will be of the mixed order, which requires to be varied according to the forms of the declivities, the character of the slopes, and the means of supplying them with water.

Thus the interblendings of various cultures whether in right and oblique lines (the compound or third method), or by scattered and picturesque patches (the mixed or second method), create a variety as refreshing to behold as the civilized method is monotonous and wearisome. The grand fault of the latter method is, that it carries to extremes the first order, styled *massive or simple.* It concentrates in vast masses upon a single point some single production, for example wheat, the varieties of which might be better raised at different points of the same locality. Or on the other hand, the civilized system of cultivation runs to the contrary extreme, into the mixed and vague method within a circumscribed space; as when 300 peasant families raise 300

patches of cabbages upon as many different points, where barely thirty are suited to their production.

The Combined Order, cultivating a vast domain as if it were *the property of a single individual, subject to no risk of theft*, admits of the employment of the three modes in combination. This will guarantee the attainment of the useful and the agreeable; it blends the advantages of production with those of beauty, facilitates the meetings of groups, heightens their rivalries, and stimulates them reciprocally; this is the union of the good and the beautiful.

This distribution is impossible in Civilization, on account of the slight extent to which certain branches of cultivation are prosecuted; for example, gardens and orchards, which the risk of theft and the want of capable cultivators restrict to a tenth of their natural proportion.

But in the Combined Order, in which a great deal is consumed and a great deal exchanged between Associations, every branch of cultivation will, as far as possible, be developed in detail, selections being made of those varieties that will occupy Series. This is the reason why a single vegetable, like the pea, may be cultivated in interlaced lines and scattered patches, which will furnish the different varieties necessary to occupy the different groups of a Series. These divisions, dispersed over the domain, may be interlinked in a hundred modes with the lines and detachments of other vegetables, and thus favor in every way the contact of groups, and their industrial unions.

Then, as far as possible, the cultivation of all the varieties of fruits, vegetables, grains and flowers, will be interlinked, as well as the care of meadows and forests, of the streams and fish ponds, so that the groups may be brought in contact at every point, and a stimulus given to their leagues and rivalries.

When this compound method, which is the richest, can not be employed, it will be necessary to resort to the second or mixed method, for even this lends a great incentive to industry; the civilized or simple method, the massive order, will be adopted only when it is impossible to do better.

However, in cases in which the massive order shall be necessitated by the character of the soil, care should be taken to diversify it by borders and altars of flowers and other means of ornament. The massive order is not disagreeable and may become even noble, when it is properly applied and properly surrounded with other cultures. It is

insipid in the Civilized Order only by being employed to excess in every branch of cultivation, and from the absence of borders and other ornaments.

Women will rarely have anything to do, except incidentally, in the massive order, which requires fatiguing labors; they will have functions in connection with it in the care of borders and the altars.*

The agricultural alliance of the sexes would be but little suited to the Civilized Order, in which marriages are effected with difficulty; it would be only an occasion for license, and the same may be said of the union of the different ages. The old men of the Civilized Order derive little or no advantage from intimacy with youth.

This will not be the case in the Combined Order. It will be seen when we come to treat of PASSIONAL RALLIANCES, that all ages have ties of friendship in Harmony, and all share in the pleasure of the meetings of the sexes. And hence it is that special efforts will be made to connect or interlace the three industrial systems;—1. *The simple or massive;* 2. *The ambiguous or vague;* 3. *The compound or interlinked.*

We have now some indications of these interblendings in the vineyards which are planted on hill-tops, with which are mingled rows and beds of vegetables, under rows of cherry, plum and other trees, about which climb vines of an inferior stock. These affiliations are a feeble representation of the *material* part of one of the three orders of agriculture, but they offer no image of the *passional* effects, because they bring about among us none of those meetings of divers groups which they will cause in the Combined Order, in which, when the work is completed, it is followed by a festive scene and a light repast in the pavilion of one of the groups. We will remark that the principal repasts are never served out of the Palace, except on occasions of necessity.

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* The women and children will take care of the rural altars which each group and each Series will raise in the center or at the angles of their favorite grounds, and which will serve to ally the sexes, and make them share in each other's labors.

Upon these altars, surrounded with flowers and shrubbery, the statues or busts of the patrons of the groups are placed, that is, of such persons as have excelled in its labors, and have enriched it with useful methods. They are for the groups objects of veneration and homage. A group never commences its labors without burning incense on the altar of its patron genius; as industry is in the eyes of the Harmonian the noblest of functions, continual care will be taken to ally with its exercise the religious spirit, and incentives to enthusiasm, such as a religious homage rendered to men who have benefited humanity by perfecting industry.

The Combined Order will establish an affiliation of the sexes and of different cultures in branches which appear to us the least susceptible of it, as for example in the care of an extensive meadow, or of a vineyard, the location of which is determined by the nature of the soil. Means will be found to effect affiliations and interlinkings, the description of which would be insipid for the reader who is not familiar with the details of associated Industry.

Whichever mode of culture may be adopted, there must always be a pavilion or little rural edifice within reach of the point of meeting, serving as a depot and containing dressing rooms. A group is to meet at half past six in the morning, for example, in a particular glade, to cultivate strawberries or raspberries; the members, mostly young women, will arrive from several points; for, after the morning collation and parade at five o'clock, they will engage in other occupations in the gardens or the workshops; a pavilion then will be needed where a change of dress can be made — a common hall for refreshments and consultation.

Means will be found to effect in all departments these industrial meetings of the groups; it is impossible, for example, to unite two different kinds of manufacture in the same locality, and combine their operations, but means will exist to form leagues in various ways; in agriculture, they will be formed in numberless modes. Before entering upon a description of them, let us admit their possibility, and study the consequences which will result from them.

If the Series of cherry or pear-growers did not throw out some detachments, some masses of trees in the vicinity of the vegetable and flower gardens; and if, on the other hand, the Series of florists and vegetable-growers did not extend some lines or beds towards the cherry and pear orchards, there would be lost, not merely the charm of industrial reunions, but the interest for their respective labors, which is a source of pleasure and emulation.

The groups and Series by these reunions acquire the same friendship for each other that regiments feel which have acted together in an engagement. The object is to bring all the Series to sustain and feel an interest in each other, and through this collective friendship, to attain one of the guarantees of Harmony, which is *the distribution of profits according to the Labor, Capital and Talent of each member.* Only by multiplying ties of interest, is it possible to arrive at an equilibrated distribution of the wealth annually created.

The greatest care then should be given to secure these interminglings of diverse cultures, and the interlacings of groups, as they excite friendship and reciprocal interest. These affiliations of groups will take place even in a single pursuit; for example, in the orchestra which we now confide exclusively to men, various instruments, among others the violin, will be generally reserved for women.

When a union or numerical balance of the sexes shall be impossible, it will be approximated more or less closely: even in labors which appear to belong exclusively to one sex, some additions will be made from the other; as for example, in the management of the wine cellars. If the Series of an Association, having the care of this branch, number two hundred, there will be at least twenty women, constituting a group, that will exercise some branch of labor belonging to it, as for example, the management of the white sparkling wines, which would be attractive to women.

The same rule will apply to labors now performed by women alone, such as washing, which will find some coöperators among the men. According to the law of exceptions, some men will have a taste for a branch of a labor, now considered feminine, not at first, but when an attraction for every branch and detail of Industry shall be developed among a generation reared in the Combined Order, according to its methods of education. The perfect distribution of labor in every branch will assign the execution of some part to the sex to which, as a whole, it does not belong; this arrangement will connect the sexes in every Series. There will be no need of all these interlinkings of industrial pursuits in an Association on a reduced scale; they can, to a great extent, be dispensed with.

As the Series endeavor to establish among themselves alliances of groups and series, and interlinkings of various branches of culture, so the groups effect amalgamations and exchanges of members among themselves. As the duration of occupations is limited to two hours at the most, every one can take part in thirty or forty branches of industry, executing one detail, and thus becoming interested in their prosperity. This method of universal interlinking is the law of the eleventh Passion, called the Alternating, and of the twelfth, called the Composite. Now, it is to be remembered, that to create harmony, it is necessary to develop systematically, in the material as in the passional sphere, the three distributive Passions, which is the sole means of establishing unity in the social relations of human beings.

CHAPTER FIFTEENTH.

UNION OF THE GOOD AND THE BEAUTIFUL BY THE COMBINATION OF THE THREE ORDERS.

In closing this sketch of the industrial relations of Association, we insist anew on the principal point, the necessity of combining the three orders of agriculture. They are employed here and there at present, but without skill and intelligence, and in such a way as to render them a caricature of what they might be. In proof of this, we may take the mixed or ambiguous order, an image of which we find in the so-called English gardens, such as the Petit-Trianon, Navarre, etc.

These picturesque gardens are like the rural scenes of a theater—dreams of the beautiful in agriculture, miniatures of a landscape arranged on the combined plan. But these are bodies without a soul, for in them we do not see the laborers at work; and, indeed, it were better not to see them at all, than to meet in such scenes the poor and miserable peasants of Civilization.

Such gardens need the animating presence of some twenty industrial groups, attractively engaged, and displaying in their dresses and implements a truly rural elegance. The Combined Order will be able, even in the commonest labors, to preserve a relative degree of neatness. The grey frocks of a group of ploughmen, the blue frocks of a group of mowers will be set off by embroidered edgings, and by belts and plumes; their carts and wagons will be neatly painted and varnished, their harnesses decorated with inexpensive ornaments, and the whole so arranged as to be but little soiled in the work.

If we could see, in a beautiful valley, laid out in the second or vague mode, a large number of groups in action, some under colored tents, with banners and music, singing hymns in chorus as they come and go; the valley itself dotted with arbors, and pavilions with their colonnades and spires, instead of thatched hovels and cottages, we should believe it an enchanted land, a fairy scene, an olympic abode; and yet such a landscape would be comparatively monotonous, as it would ex-

hibit but one of the three orders of agriculture — the vague. The third or interlinked order would not appear in it, which is very brilliant in another way, and which gives to the whole vegetable growth of a domain the appearance of a great army, executing different evolutions, each represented by some vegetable Series.

In place of this unitary charm, we witness in the landscapes of Civilization a disgusting and ruinous confusion. Three hundred peasant families cultivate as many patches of cabbages or onions, confusedly blended and intertangled ; this is an absolute caricature of the interlinked order, which would distribute over a domain a hundred patches of a vegetable, divided into squares corresponding to varieties and shades of varieties, according to the nature of the soil, and arranged in divisions of wings, centers and transitions.

Let us apply this method to the two vegetables which have ever been the favorites of the moralists and philosophers — to cabbages and turnips. The Series of cabbage-growers, in order to take advantage of all suitable soils, may extend its line of operations a mile in length, comprising three divisions, thirty plots, and three hundred beds.

On the supposition that the center of the Series is engaged in front of the Palace, the right wing being on the east, and the left on the west, there might be a mile between the two wings. These three divisions will extend their beds of transition to different points, thus interlinking with other branches of cultivation.

The same day on which the Series is at work in scattered groups at the foot of the hills, the Series of turnip-growers may likewise be at work upon the sides, displaying its banners upon its pavilions, surmounted with the insignia of its branch of industry ; it is possible that the two Series may be quite numerous, by the presence of detachments from neighboring Associations.

The scene, highly animated by the presence of these groups scattered over it, will appear still more so from the influence of the gaiety and enthusiasm accompanying their works — emotions which are quite foreign to the occupations of our hired laborers, who on every pretext stop and rest on their spades to find some relief from the tedium of toil.

At this juncture, let us suppose that some philosopher, passing through the domain, contemplates from his carriage the gay spectacle presented by these Series, heirs of the virtues of Phocian and Dentatus, engaged in the cultivation of his favorite vegetables, displaying

their banners on the heights and through the valley, thick-strewn with elegant pavilions, in the center of which rises the Palace of the Association, majestically overlooking the whole. At this sight our philosopher will imagine himself transported into a new world, and will begin to think that the earth, when it shall be cultivated and adorned according to the associative or divine method, will eclipse all the beauties with which romance writers have embellished the Olympic abodes.

To return to details: two Series, engaged in any branch of culture, will be careful not to occupy, after our style, large spaces without connection with other cultures. I mentioned in the preceding chapter, that they will take advantage of the varieties of the soil to interlink in a proper way the cultures in which they are engaged; to throw out some beds into the grounds of neighboring Series, and form ties with them.

Notwithstanding such an arrangement, a Series in its labors as a whole will not exhibit a thirtieth part of the complication to be seen in the three hundred petty gardens of as many peasants, nine-tenths of which are ill-placed for the planting and watering of a vegetable like the cabbage, and unsuited to the cultivation of the different varieties, as would be the case if distributed over a large extent of soil, locating the beds at points where no other vegetable could be raised as well.

When the quality of the land is equally suitable to a variety of vegetables, their lines may be interlinked in squares or rows, which is the third order. It is by the combination of this third order with the second or vague, and with the first or massive — with its borders and altars — that the fields, gardens, orchards, etc., of an Association, seen from a height, present in the vegetable kingdom the image of several large armies, or of the evolutions which it is possible for a single army to perform in succession. Even the forests exhibit a similar appearance, because they are broken by numerous cultivated glades, the distribution of which constitutes a part of the amalgamated system of the three orders.

To give activity to the agricultural movement, it matters little what Series are engaged. The landscape presents even a more animated appearance, if in lieu of two Series, furnishing sixty groups, it is occupied by detachments from thirty Series with two groups to each.

Thus, instead of seeing upon a fine morning sixty groups of two Series, cultivating two fruits or vegetables, we should see but two of

each of these Series, to which fifty-eight other groups are added, engaged with other fruits and vegetables; so that if varieties of cultivation are carried on, the scene will only be the more gay and diversified; it will suffice to see the landscape occupied by a multitude of active groups, and the background of the picture sufficiently covered with workmen.

As occupations will be of but short duration, these groups will be frequently seen in a state of general movement at the hours of half-past six, half-past eight, and half past ten in the morning, and likewise in the afternoon. Such activity is not witnessed in our fields, where the laborer is at work in one place the entire day through.

The charm arising from such scenes would be *simple* merely, if the actors in them were, as now, made up of the famished masses whose condition excited our pity. It would be the beautiful isolated from the good, according to the civilized method, which produces the beautiful only at the expense of the good; for whatever beauty it presents in parks, gardens, etc., is generally unproductive; while the places in which the good and the useful coexist — its cultivated fields and its manufactories — present but a sad spectacle to him who loves justice, for he finds in them hungry cultivators and workmen, three-fourths of whom do not eat their full, and when the dog-star rages, can not command a glass of wine to prevent a fever, nor a movable tent for their shelter when harvesting; while in the neighboring city, the idlers and loungers, gathered under elegant awnings, delect themselves with ices, cordials, and every delicacy.

This comfort, this ELEGANCE of Civilization will in the Combined Order be allied with the GOOD, with the charms of productive industry. If the grounds of a domain are covered with a hundred groups, each of the hundred will be provided with those luxuries which the Civilized Order secures only to the idle rich; each will have in its pavilion a supply of provisions, fruits and wines; and if the occupation is not one of those which end with a repast, some baskets of refreshments at least will be sent from the Palace to the different groups. Thus will be preserved an alliance between *the good and the beautiful*, the useful and the agreeable, which in Harmony are always united, but in Civilization are always separated.

We are for the most part rendered insensible to the wretchedness attendant upon agricultural life in Civilization by the eulogies of one class of writers, and the pictures of rural pleasures of another class;

but in truth what is there so agreeable in the labors of a band of peasants, who suffer often hunger and thirst under the burning sun of the dog-days, and who, at noon, eat silently a crust of black bread with a glass of water, each by himself, because he who has a bit of rancid pork is unwilling to share it with his fellows? What is there to gratify the "love of the beautiful" at the sight of the privations of such poor creatures? It requires all the authority of poets to delude us with their pastorals and idylls.

If our rural labors, soberly examined, are not pleasing to the senses, they are none the less insipid to the soul. The poor workman is not drawn to his labors from the incentives of friendship, love or ambition, that is, from the pleasure of working in groups in which these affections are gratified; nor from the incentives of the three Distributive Passions. Three hundred poor families of a hamlet, cultivating three hundred patches of cabbages, find no incentives:

1. In the Composite or the love of enthusiasm. In their mean and closely-walled gardens, there is no charm for the intellect nor the senses. The laborer in his work is moved only by the sad incentive of escaping from famine, of securing a few poor cabbages for food to sustain his wife and hungry children — besides which he has the task of watching by night against neighbors, who would steal his cabbages if not guarded. All such motives are very foreign to the enthusiasm which the Composite requires.

2. In the Emulative, or the love of rivalry; for in the cultivation of his beds of cabbages, the peasant is not impelled by the rivalry of competitors to attain perfection — does not dream of selecting varieties, nor of leagues with co-workers. He has no other end than to fill his poor philosophic kettle — with the meanest even of cabbages, while he prays God that he may always be so happy as to get even such.

3. In the love of Alternation and Change, for while he eats his sorry soup of cabbage, grown hard for want of watering, he can not vary its varieties, nor taste during the course of a year a hundred kinds from his own and neighboring Associations, which, in creating emulation, would give a zest to their culture.

Thus we see that in our rural labors, as in our civilized workshops, every operation is severed from the good and the beautiful, which, at present, exist only in the dreams of the poets. But even the poets in their fictions are in conflict with the real nature of man; they depict Daphnis and Chloe with shepherds' crooks, keeping watch over tender

flocks. In such pictures there is nothing in harmony with practical truth. In the Combined Order, the shepherds while driving immense flocks will be mounted on fine horses, and surrounded by well-trained dogs which will see that every movement is rightly made; the flocks in Association will be exceedingly numerous; their shepherds will be relieved every two hours like our sentinels. While thus engaged, they will have neither shepherds' crooks, nor red ribands, nor any of the trifling fooleries which civilized poetry assigns them. In these fictions, as everywhere else, it has no more conception of the BEAUTIFUL in agriculture, than Political Economy has of the GOOD in that department.

The union of the beautiful and the good in agriculture depends upon the amalgamation of the three orders: these are not even known to civilized cultivators, who only employ the three caricatures of them, namely:

1. *Of the massive order* in their large forests and fields; the latter, so foolishly extolled by the poets, exhibit the most unattractive and monotonous aspect; whilst their forests, never broken by glades, are a chaos of huge and slightly productive masses, inasmuch as their density intercepts the influence of the solar rays.

2. *Of the vague order* in their mixed system of cultivation, which tends only to encourage theft, excite law-suits without enkindling emulation, and give rise to all the inconvenience of isolated properties.

3. *Of the interlinked order* in their scattered and disorderly system; as when in a hamlet containing thirty gardens but three kinds of vegetables are cultivated; while an Association, in as many gardens, would cultivate three hundred species and varieties.

Thus the civilized system runs into three extremes, which are the opposite of a true method of distribution: *every thing in large masses, or every thing isolated.*

How many errors on the part, not only of the poets, but of the political economists and other classes of men of science, who undertake to point out the paths to the Good, when none of them have the genius to perceive that neither the good nor the beautiful is compatible with Civilization, and that instead of seeking to introduce the good into such a society, which is a veritable sink of vice and oppression, the only wise course is to discover an issue from Civilization, in order to enter the path of social good.

What, abandon Civilization? abandon its perfections, among others:

1. Poverty ; 2. Fraud ; 3. Oppression ; 4. Carnage ; 5. Climatic Derangement ; 6. Diseases artificially generated ; 7. Circle of error.

PIVOTS { General Selfishness. / Duplicity of Action.

The idea of escaping from these nine social perfections arouses the ire of all the advocates and defenders of the old moral and philosophic theories, who are wedded to the prejudices which thirty centuries have so deeply impressed upon the human mind.

CHAPTER SIXTEENTH.

SOCIAL ARRANGEMENTS OF THE COMBINED ORDER.

To the sketches of material arrangements, which we have given in the preceding chapters, we will add a few of a social and moral character.

If we suppose ourselves transported into an Association, after it has been for a period in full operation, the first thing that will strike us is the freedom from all care and anxiety that exists as regards pecuniary matters. We shall see people engaged in attractive occupations, giving no thought to material wants, or to the means of acquiring wealth for the future. Even men with large families, so harassed by anxiety in Civilization, will be entirely relieved from care, as they will be certain, both for themselves and their families, of an ample competency for the present and the future. Attractive Industry will induce all to engage voluntarily in its pursuits; and as productive occupations, adapted to women and children, will be open to them, they will become producers; there will be no idlers, no non-producers; all will earn more than they will consume.

Universal animation and gayety will reign in Association; the cause will be found in this freedom from care, in the attractiveness of industry, and in the variety and frequent alternations of pursuits. Life is at present a continual punishment for the masses, who must pass their lives in the same dull round of monotonous toil. The rich even suffer from irksome cares, or from constant application to occupations, forced upon them by their position. Such conditions of life will be unknown in the Combined Order. To attractive industrial pursuits will also be added enjoyments of a spiritual nature — the sentiments of corporate friendship and ambition, of party interest and generous emulation, which will give a zest to every occupation of life.

One of the most important ends to be secured is this creation of ties between persons of different characters, tastes, acquirements and degrees of fortune — ties that will call out a sincere friendship among all classes — even among those now the most widely separated, like the rich and the poor — and generate mutual confidence and devotion.

A most efficient means of conciliating interests of persons of different degrees of fortune, is *the spirit of compound and associated property.* The poorest member of an Association, if he possesses but a single share of its stock, is co-proprietor of the entire establishment. He can say, "Our lands, our edifices, our fields and forests, our manufactories." He is a joint owner of all; he is interested in the landed and personal estate of the entire Association.

In the present order it is otherwise; if a flood, for example, carries away the soil on the banks of a stream, the three-quarters of the inhabitants have none upon it, and are indifferent to the damage done. If the forest of a rich man is ravaged, the poor around are often glad of it; it is *simple* property, without any ties with their interests; they are rejoiced at what may injure an envied neighbor, and aid secretly in the work of destruction.

In the Combined Order, in which all branches of industry are directly or indirectly associated, and in which every individual is a copartner, unity of the individual with the collective interest is necessarily the result. Every member will desire the success of the entire Association; he would suffer to some extent from an injury done to any part of the domain or the edifices, or from a loss sustained by any branch of industry. Thus from personal interest, from the fact that the members of an Association are not hired workmen, but co-interested partners, mutual good-will and general sympathy will exist among them.

We know the effect which associated interests and the sentiment of individual property exercise upon men. An individual who appeared indifferent and inert, when working for wages or a salary, becomes diligent and attentive if received as a copartner, with an interest in the business. "He is no longer the same man," it is often remarked, "he is entirely changed." What has produced this result? It is the spirit of COMPOUND property. His talent and labor are all the more valuable, as he employs them, not only for himself alone, but for a large number of associates; he does not work for his exclusive interests, as is the case, for example, with the isolated farmer, whose rural life is the theme of so much eulogy on the part of the moralists, but which in fact is a purely selfish existence. Our mistaken moralists are forever extolling the very principles which are the sources of the selfishness, antagonism and discord they afterwards denounce.

The influence of associated interests in calling out zeal and devo-

tion, so marked at present, will be far more powerful in the Combined Order, in which those interests will be accompanied and heightened by noble and generous sympathies. To conform to the tendency of Civilized modes of thought, which is to consider only *simple* springs of action in social affairs, and those springs of a material character, I have indicated the influence which compound pecuniary interests alone would exercise, leaving aside the noble spiritual incentives which Association will create, such as collective friendship, corporate pride and sympathy, the desire of the collective good, and other generous sympathies, which the industrial Series will constantly develop and bring to bear upon Industry.

The first end to be attained, in morals as well as in social politics, is to establish among all classes of society unity of interests and identity of views upon all matters of a pecuniary character. So long as this end is not attained, how can we talk of social unity and true morality? What unity can there exist in an industrial system, in which the interests of the different classes of Society, as in Civilization, are in conflict, and in which those classes seek to deceive and spoliate each other? What morality can we look for in an order of things in which the individual interest is opposed to the collective? Can such an order produce anything else than the two pivotal characteristics of Civilization — *Universal Selfishness: Duplicity of Action?*

Another point — and an important one — on which I will touch, is that relating to DOMESTIC SERVICE. How will this Service, in which are to be included waiting on the tables, care of private apartments, and all attentions of an individual character, be performed without violating the sentiment of *personal independence*, and without dishonor to those engaged in it?

In an Association, Domestic Service will be performed, like every other branch of work, by Series, which will assign a Group to each department of the service. These Groups, *when on duty*, will bear the title of *Pages*. This name is now given to those who serve Princes; how much more appropriately will it be applied to those who serve an Association, for this unitary body is a living image of God, the manifestation of the Divine Spirit on earth, as it is composed of the complete scale of the twelve spiritual forces or passions, harmonized by

Attraction,
Practical Truth,
Mathematical Exactness,
} and Unity of Action.

To serve the Association as a *Collective Being*, is to serve God: it is in this light that, in the Combined Order, Domestic service will be regarded. If this primary branch of social functions were, as at present, looked upon as a menial occupation, it would separate classes entirely, and destroy social unity.

To this ideal ennobling of Domestic service, will be added the practical ennobling of it by abolishing all individual dependence; the individual would be lowered, if hired or made subject to the desires and caprices of another. This will be avoided by the system of free and collective domestic service.

No member of an Association will individually perform the functions of a domestic, or be devoted to the service of a single person. The function will be performed, as we stated, by a Series of Pages, who will be devoted to the collective service of the Association. Under this system the poorest individual of an Association will be waited upon at the tables, in his rooms and elsewhere, by a number of intelligent and friendly pages. He will be as attentively served as the richest of the members, *for it is not the individual served who pays those who serve him.* A Page would be dishonored were he to receive any personal recompense. The Series of Pages are paid by the Association; they receive, like other Series, a dividend taken from that portion of the general product awarded to labor and talent. This dividend is divided — as is customary in the Series — among the members according to their capacity and assiduity.

Individual dependence is, then, fully secured, inasmuch as the pages are devoted to the service of the Association, not of the individual, who for this reason is served from friendly motives — a pleasure which, in Civilization, can not be procured even by paying well for it. In the Combined Order, friendship and corporate ties in other Series will determine the choice of the Pages as to those whom they serve. A Page would not select as the object of his attentions members of groups whose tastes were opposed to his own, and whose rivalries he did not espouse. Thus groups as well as individuals would find in their Pages a preference, based both on friendship and corporate sympathy. We shall see every where this double tie created between those who serve and those who are served. It will be an important point gained to create this sympathetic accord between the two classes, and to call out reciprocal devotion. This is one of the features of the Combined Order, which is the furthest removed from the habits of Civili-

zation, which in every way establishes discords between classes, and calls out innumerable antipathies and jealousies. What can be more opposed to social concord and unity than the present condition of the two classes — servants and hired laborers? In reducing this poor multitude to a state bordering closely upon slavery, Civilization, as a counter result, entails evils and imposes fetters on those who appear to profit by this state of things. Compare the charms of a system of attractive, sympathetic and intelligent domestic service with the distrust, antipathies and disgusts of the present coerced system, and we shall see that the privileged classes suffer with those below them.

These brief explanations are sufficient to show that there will be nothing mercenary or servile in the Domestic Service of the Combined Order; that a group of chambermaids, a group of waiters, is like any other group, a free and honorable body, which is paid from out of the general product of the Association a sum proportionate to the value of its labors. Besides, a member of one of the above mentioned groups may, an hour after its work is over in the dining halls or elsewhere, be found in other groups, coöperating with members on whom he waited previously, and who may hold an inferior position as regards capacity or skill.

The Groups of Pages that wait upon the tables will be composed for the most part of young persons — of children between the ages of nine and fifteen: they will perform the work with more alacrity and willingness than grown persons; besides such a service will have nothing dishonoring whatever for them.

The minute division of labor in the department of domestic service will be one source of attractiveness; the Series of Pages will contain a large number of members, and each will attend to but one detail, not to all branches as at present. She who has a taste for the care of linen, will not wish to take charge of woolens. The large number of members will abridge and give animation to occupations; it will be by means of this minute division that every member of an Association will see some one attending to the least of his wants, even to that of being called at a given hour in the morning, indicated by a ticket with the time upon it, placed on his door opening on the gallery.

Thus every one will be served by persons animated by a compound motive — by corporate pride and by personal friendship; for, as we stated, the Pages will choose those as objects of their attentions for whom they feel a personal sympathy.

The Domestic service of Civilization produces effects which are in every way the opposite of those we have described. We see at present between the immense majority of masters and servants double and quadruple sources of misunderstanding and dissatisfaction; they grow out of incompatability of character, of distrust and fear of theft, of impatience and vexation, caused by unskillfulness and ignorance on the part of servants on the one hand; and of indignation against the tyrannical exactions of masters, of jealousy of position, of the rancour produced by ill-treatment, injustice and sordidness on the other; these and numerous other causes of discord compel the rich to declare that servants are among the greatest of their troubles. The complaint may be uttered with equal truth in another way by servants.

If we compare other relations of the Combined with those of the Civilized Order, we shall find the same contrast. The degree of evil engendered by the latter, which is a false or inverted state, must correspond to the degree of good which will be evolved by the former — by a natural or harmonic state; this is an inflexible law of Nature. If God has destined Man to Association, is it not necessary and inevitable that he must be unhappy out of the condition designed for him by Providence, and that discord and conflict are unavoidable unless that order is established?

A third point on which I will touch, is the direction which Elegance and Luxury will take in the Combined Order. We have seen how the spirit of Compound Property, and a system of corporate and collective Domestic Service tend to promote passional accords, and create ties of affection between individuals and classes. We will now examine how a similar influence will be exercised by rendering elegance and luxury corporate and collective, instead of personal and exclusive, as they are in the present Order.

The form and direction, which elegance and ornament take, vary in the different social periods. In the Barbaric period, ornament is personal. The Barbarian bedecks himself with gold and other ornaments; in his dress he appears a Crœsus; but visit the interior of his dwelling, and you will find it furnished more scantily than that of a laborer in Civilization. On the other hand, the Civilizee displays his wealth in his residence, furniture and equipages; while personally his dress is often plainer than that of his servants.

It is evident, then, that the taste for elegance and display takes different forms and directions in the different social periods; in pass-

ing from Civilization to higher social states, it is quite possible that it may assume forms entirely different from those which now exist, and which are a result of our civilized customs and habits.

The Combined Order will be most sumptuous in its display and elegance, but they will be *Corporate*, not *Personal*. It will be the desire of every one to give brilliancy to the Groups and Series to which he belongs; even now we see the germ of this inclination in some of the corporate bodies of Civilization; in the army, for example, a wealthy Colonel will often expend a large sum to distinguish his regiment, either by its music, colors or the ornaments of its uniforms; he may himself be negligent in his dress, while going to great expense to ornament that of a thousand of his subalterns.

Every corporate body is animated by this corporate pride. Our moral theories make of pride a mortal sin; the Series will make of it a cardinal virtue—a virtue from the practice of which they will, among other advantages, derive that of emulation and perfection in all branches of industry.

If our corporate bodies have at present an aversion for whatever has an appearance of poverty, it is easy to conceive that those of the Combined Order will have an aversion for whatever has the appearance even of mediocrity. The Association furnishes to each Group all that is necessary to neatness and efficiency; the wealthy members will add elegance and sumptuousness.

Let us suppose that two men of wealth are members of rival Groups, engaged in the cultivation of two varieties of fruit, the breeding of two favorite varieties of the horse, or the exercise of two similar branches of art; they will feel the same pride in embellishing their branches of industry or art, that a man of large fortune now feels in fitting up sumptuously his private residence. They will construct beautiful depots or pavilions, if engaged in agriculture, in the place of the neat but plain ones which the Association furnishes; or will fit up with great elegance the stables in which their favorite breeds of horses are kept. Thus the love of elegance and display will become, as we remarked, corporate and collective, instead of personal and exclusive, as it is in Civilization. Through this change in the direction which the love of elegance will take, every Series in the Combined Order will be efficiently and magnificently equipped. The sums devoted by opulent members to such purposes will be accepted, not as a favor, but as a liberal offering, made to confer distinction upon the

corporate body and its branch of industry, and to sustain its rank among the groups of its own and neighboring Association.

In some respects, the expense and display of the Combined Order will be much less than what they are at present. The millionaire now requires a palace for his personal convenience; in Association, three or four rooms will suffice him; for, in this new order, social relations are too engrossing to allow any one to remain in his private apartments. The members of an Association will be continually in the fields or gardens, in the workshops, stables or public halls. No one will remain in his own rooms, except in cases of sickness or of a special appointment. As a consequence, a parlor and bedroom will be all that will be required; the rich will not have more than three rooms.

The etiquette and manners of the Combined Order will differ widely from those which now prevail. No useless visits, for example, will be made, consuming valuable time; people will see each other often enough at the tables, in the industrial groups, at the Exchange, or at evening parties. A stranger, visiting the Association, will call on those he wishes to see while at their occupations. If you wish to pay to some wealthy member a visit that will be agreeable to him, go find him in the gardens or the orchards, where he is engaged with his group, and in his working dress; at the close of the session of labor you will breakfast with him and the other members in the elegant summer-house, built at his expense. It is here that he likes to make a display, and to excite admiration for the industry of beloved colleagues, over whom he presides. Thus the customs and the policy of the Combined Order will tend to transfer to productive Industry that elegance, that *eclat* now attached to unproductive, often destructive occupations, while the fields and workshops are left in a disgusting state of neglect.

The splendor and luxury of the Combined Order will thus be devoted to the service of useful labor, of the sciences, the arts and of the culinary department. They will, in conjunction with other incentives, aid in rendering Industry attractive. Then will end the distinction between producers and consumers which exists in Civilization. In the Combined Order all will be producers; we shall see in following chapters, that the natural education of this Order, which is the same for all the children, will initiate them equally, the richest as well as the poorest, into all branches of industry, and secure them health, dex-

terity and knowledge — a three-fold advantage of which the child in Civilization is for the most part deprived.

As soon as the Rich possess physical strength, and Industry is rendered Attractive, they will become producers as well as consumers. No distinction will then be made between these two functions; they will always be found united in the same individual. Then will end the most ridiculous of our social contradictions — that which creates a class destined to consume without producing. How can a Social Order, with such a policy, talk of Political Economy, when it violates in a two-fold manner the simplest principles of justice and economy:

First: by extending to the class that produces nothing every social advantage, every guarantee of protection and well-being.

Second: by withholding from the class that produces every thing the guarantee of a minimum of support, and the right of Labor.

We see here a double absurdity; but, it will be answered, it is inevitable in Civilization. Of this I am fully aware; hence I have constantly repeated, that if our political and economic guides wish to establish principles of sound economy and political justice in society, they must discover an exodus from Civilization, which is a ridiculous compound of all economic and political absurdities.

COMPOUND INTEGRAL,

OR

UNITARY EDUCATION OF ASSOCIATION.

CHAPTER SEVENTEENTH.

UNITY OF EDUCATION IN THE COMBINED ORDER.

There is no problem on which men have reasoned more diversely and vaguely than on public instruction and its methods. In this department of social polity, Nature has confounded all their theories.

To escape from the chaos of present systems, let us lay down some positive principles for our guidance; let us determine the end to be attained, and then the course to be pursued to attain it.

In every operation of Association the end is Unity: to secure it, Education must be COMPOUND and INTEGRAL.

COMPOUND — developing at the same time the physical and the spiritual, or the body and the soul, neither of which is accomplished by our present systems of education. We shall prove in the course of the present treatise that our civilized methods neglect the body, and pervert the soul.

INTEGRAL — extending to and embracing all parts of the body, and all the faculties of the soul, perfecting both to the highest degree. It will be seen that our civilized systems thwart the natural developments of the body, and neglect the soul or corrupt it by selfishness and duplicity.

In these introductory remarks, we will omit the consideration of physical education, and speak of education only in its moral and political aspect, that is, in its unitary sense, for there can be no true social nor moral polity that diverges from Unity, which is the polity of God.

The first object of harmonic education will be to develop in earliest

childhood those Vocations for which there is a natural aptitude, a natural instinct, and to guide each individual to those functions to which Nature destined him. Our civilized methods pay, with rare exceptions, no attention to this first principle of a true education, but seek to mould the young mind to suit the prejudices of parents or the interests of classes.

No question is less understood than that of *natural vocations*, or the instinct for industrial and other functions. This problem will be cleared up by the system of harmonic education. It will develop in the child, not a talent for a single vocation, but for some thirty, graduated and predominant in different degrees.

The first aim of Nature being to direct Man to material wealth, to riches and luxury, — the first Focus of Attraction. — Education should aid Nature in her designs and attract him to productive labor; but she can only do this by removing an evil that disgraces Civilization, and which does not exist in the Savage state; it is the coarseness and rudeness of the lower classes, and the discordance between them and the upper classes in language and manners. This coarseness may be necessary in the present social state, in which the masses, oppressed by poverty and toil, would feel too keenly their privations if they were polished and cultivated; but in Association, in which wealth will be universal, and the whole people will possess the guarantee of abundance, it will not be necessary to render them coarse and ignorant in order to inure them to privations that will cease to exist, and enable them to undergo labors which will not be repulsive and oppressive, as the Serial organization will render them attractive.

Industry, having become attractive by a proper organization, will render necessary the education and refinement of the laboring classes; for if associated Industry is to attract the rich as well as the poor, the coarseness and rudeness of the latter would be alone sufficient to counterbalance the attractions which the new industrial system would offer to the former. The polished classes would never consent to labor in concert with rude boors, and mingle with them in their works. Thus, for the purpose of securing the welfare of the people, and to induce the rich to engage in productive industry, the masses must in the Combined Order be no longer rude and unrefined; on the contrary, they must rival the rich in politeness, so that the pleasure of agreeable social relations may be combined with that of industry in the pursuits of agriculture and manufactures.

General politeness and unity of language and of manners can result only from a system of collective education, which shall give to the poor the culture and polish of the rich.

If the Combined Order had, like Civilization, different degrees of education, some for the rich and some for the poor, it would arrive at the same result which we have, namely, the incompatibility of classes and duplicity of manners, the latter being coarse and rude among the poor, and refined among the rich. Such a state of things would be a source of general discord; it is therefore the first thing to be avoided in the social polity of the Combined Order; it will guard against it by a system of education which will be ONE for the entire Association, and for the entire globe, and which will every where establish unity of manners and general politeness.

Let us not confound *Unity* with *Equality*. Unity of habits, manners and language does not imply equality of fortunes, characters, etc., or uniformity of any kind. It will not be pretended, for example, that in order to avoid equality and monotonous uniformity — both entirely opposed to the social nature of man, which requires gradated inequalities and diversities of every kind — the poorer classes should be smaller in stature, or physically different from the richer. *Physical Unity* requires the bodies of all classes of men to be of the same stature: this constitutes *Simple Unity*, limited to the material or physical nature of man.

Compound Unity, which embraces both the *material and the passional*, and which can be established only in the Combined or Harmonic Order, demands that human beings should be identical as respects the development of the faculties of the soul, and the functions of the body, and that they should be homogeneous in habits and manners, though unequal in fortune and in many other respects.

From the moment Labor is rendered attractive, it will be necessary that the industrial classes be intelligent and refined. It would destroy the pleasure of the industrial unions of the Series, if they retained the coarse manners of Civilization. To give charm and emulation to those unions, unity of manners and general politeness must reign. The Harmonians will feel as much sympathy for each other as the Civilizees feel indifference or antipathy; an Association will consider itself as one family, well united; now, an opulent family can not allow one of its members to be deprived of the education which the others have received.

To educate the entire body of the children of an Association in

politeness and establish unity in their manners, the most efficient instrumentality will be the OPERA — the school of material Harmonies — attendance upon which will be for them a semi-religious exercise; for the Opera in the Combined Order is emblematic of Divine harmony, of the Unity which God causes to reign in the system of the universe. It is the combination of all material unities; as a consequence, the children in Association will take part in it in order to exercise themselves in material harmony, which prepares the way for passional or spiritual harmony.

The Opera will be as necessary to an Association as its flocks and agricultural implements; and this not alone for the purpose of furnishing its members with an entertainment of an elevating and refining character, but to educate the young, and form and fashion them to material harmonies. Every Association will have, when the Combined Order is fully established over the earth, an Opera equal to those of our largest capitals.

The Opera — this assemblage of the material harmonies — will satisfy the demands both of Attraction and Reason; the first, as it will draw the young passionately to it, and will instruct them in its harmonies; second, as parents will see in it the basis of a true physical and industrial education, and a symbolic initiation into the principles of social harmony.

GENERAL PLAN OF THE PHASES AND EXERCISES OF EDUCATION IN THE COMBINED ORDER.

I divide Education into two Vibrations, and four Phases, which include the young choirs in the following order:

(Children less then three years of age not reckoned in the Scale.)

INFERIOR VIBRATION — TWO PHASES.

1ST PHASE — Choirs of *Infantiles* comprising the children from three to four and a half years of age.

2D PHASE — Choirs of *Cherubs:* children from four and a half to six and a half.

Choirs of *Seraphs:* children from six and a half to nine.

SUPERIOR VIBRATION — TWO PHASES.

3D PHASE — Choirs of *Lyceans:* children from nine to twelve.

Choirs of *Gymnasians:* youths from twelve to fifteen and a half.

4TH PHASE — Choirs of *Juveniles:* Young persons from fifteen and a half to twenty.

Each of these four phases is subject to a special system, both as regards instruction and the amount of liberty allowed it. Although children in the Combined Order enjoy perfect freedom in everything not injurious to them, there are limits to be set to their freedom; it would be folly to allow a child of three years to handle the little hatchets and other edge tools scattered about the workshops. He is admitted to such privileges only by degrees, that is, as he enters the older Choirs; when admitted to that of the Cherubs, he gains the right to handle certain utensils, such as little saws; but the use of hatchets will not be allowed him till he enters the choir of the Seraphs.

In the first two phases of Infancy, a preponderance will be given to material over spiritual education, without, however, neglecting the latter.

In the last two phases, spiritual education will preponderate over the material.

This contrast corresponds to the faculties of the different ages. In the choirs of the first two phases, including children from three to nine, it is of more importance to develop the body than the mind; and in the two choirs of Lyceans and Gymnasians, from the age of nine to fifteen and a half, more attention will be bestowed upon the cultivation of the mind.

It does not follow, however, that the Combined Order will entirely neglect to cultivate the mind and heart of the young at any age. Children in this Order will be more developed spiritually at four years of age than the children of the Civilized Order are at ten. The cultivation of the physical nature does not forbid that of the mind; but as there is danger in exercising the mind too early, corporeal training should preponderate in infancy, according to the following scale of exercises, adapted to the six choirs of childhood.

Whenever a child desires to be advanced from one choir to a higher, it is subjected to an examination in a certain number of exercises and lessons.

1. To advance from the choir of *Infantiles to that of the Cherubs;* seven physical exercises, left to the choice of the child, will be demanded. These exercises will require dexterity of different parts of the body, for example:

    1. An exercise of the left hand and arm.
    2. An exercise of the right hand and arm.

3. An exercise of the left foot and leg.
4. An exercise of the right foot and leg.
5. An exercise of both hands and both arms.
6. An exercise of both legs and both feet.
7. An exercise of all the four members.

Furthermore, an exercise on an intellectual subject — on the first of the three attributes of God; *the Economy of Means* — which of the three primary attributes of the Deity is the most intelligible to children:

1. Economy of Means.
2. Distributive Justice.
3. Universality of Providence.

PIVOT — UNITY OF SYSTEM.

2. To advance from the choir of *Cherubs to that of Seraphs*, there will be greater severity in the exercises and lessons: they will number twelve. Seven will be physical, following the same series as the foregoing, but consisting of more difficult exercises; and five will be mental upon little themes within the capacity of a child of six years. In addition, one pivotal lesson on the second attribute of God — *Distributive Justice*.

3. To advance from the choir of *Seraphs to that of Lyceans*: sixteen exercises and lessons will be demanded, half of which will be physical and half mental; in addition, one pivotal lesson on the third attribute of God — *the Universality of Providence*.

4. To advance from the choir of *Lyceans to that of Gymnasians*: twenty exercises will be demanded, eight physical and twelve mental, with a pivotal lesson on the *Unity of system in the Divine government of the universe*.

5. To advance from the choir of *Gymnasians to that of Juveniles*, twenty-four exercises and lessons selected at pleasure, nine physical and fifteen mental, with a general lesson on *all the Divine attributes*.

The judges are taken from the choir into which admission is asked; to these will be joined certain teachers as *consultants*.

If the greater part of the exercises demanded of the infantile choirs are physical, it is because the natural impulses of that age may be conformed to — impulses which attract the young child almost entirely to material occupations. In the Combined Order, there is as much care taken to aid and second Attraction, and favor the impulses of nature, as there is in the Civilized Order to stifle them.

As the Education of children terminates with the choir of Juveniles,

to pass from that choir to those of adults, no further examinations will be required.

The minute details thus far given will not constitute an invariable rule as respects numbers : I do not pretend that the numbers assigned for the lessons and exercises of the children must be invariably followed. I only lay down the principle of a progressive and alternating method, and present examples of exercises by which the material and spiritual sides of infantile nature may be developed.

As we proceed in the examination of each of the choirs, we shall see the necessity of an approximate conformity to the directions here given ; it will soon be seen, however, that the rules suggested in my sketches are never arbitrarily laid down, and that there exist definite laws for determining all the arrangements of the Combined Order.

I have likewise avoided everything arbitrary in regard to the development in the child of any particular class of sentiments or opinions. A moralist would propose that the child should be reared with a love for truth, and a contempt for riches ; a political economist would recommend that it should be inspired with a love of commerce, and, as a consequence, of fraud and falsehood, which are inseparable from it. I shall not run the risk of involving myself in such contradictions ; to determine the true ends to be attained, I shall have a sure guide, which is Attraction, studied analytically and synthetically.

Whither does it lead us ?

1st. To *Material Wealth.* 2d. To *Groups.* 3d. To *Series.* ⋈. To UNITY.

The methods of education should be planned with a reference to these primary attractions.

Our civilized systems would first of all train the child to virtue ; but according to the primary focus of attraction, we must first of all train him to the attainment of compound wealth, that is :

To dexterity and health, which are the source of internal wealth.

To productive Industry, which is the source of external wealth.

But what relation is there between Health and the training of our schools ?

In them the child is shut up, often chilled with cold, to plod over abstruse subjects in which it feels no interest. The mind is dulled, while the growth of the body is injured. Our systems of education are then contrary to Nature, for they are opposed to the primordial impulses of Attraction, which tends to compound wealth, that is, to

health or internal Riches, and to Industry, the source of external Riches.

Such are the two aims which the education of the Combined Order has in view. It attracts the child, even at four years of age, to engage in many branches of industry; to develop the different parts of the body methodically; to make him dexterous in various functions, and by such a variety of exercises to obtain the two guarantees of wealth, which are *integral health* and *industrial skill;* at four and a half years of age, the child should have attained these results.

We will now examine the means by which they are to be secured.

CHAPTER EIGHTEENTH.

THE THREE ORDERS OF INFANCY.

In the phase of early Infancy we include all children under the age of four and a-half years. If a child should reach the age of five without fulfilling the conditions necessary for admission to the class of Cherubs, it would be considered an idiot, or at least as of inferior capacity. It would be ranked among the accessory or complimentary choirs, which are made up of children that display the least activity of mind and body.

Infancy is divided into three classes, as follows :

1. Nurslings of ages between 0 and 18 months.
2. Weanlings " " 18 and 36 "

K 3. Infantiles " " 36 and 54 "

This last age begins to take part in industry and to frequent the gardens and workshops. In them may also be found a few children of ages varying between thirty and thirty-three months, but they are not considered as regular pupils; I will therefore give to the Orders 1 and 2, the name of Sub-choir, while the Infantiles constitute a regular choir. They form the transition, marked K, to active industrial life.

Each of these orders of Infancy are to be sub-divided into three categories, having three separate nurseries, halls and systems of instruction ; for example, the Infantiles may be classed by differences of age as follows :

1. Sub-order of ages between 36 and 41 months = 5 months.
2. " " " " " 41 " 47 " = 6 "
3. " " " " " 47 " 54 " = 7 "

If the architect and the founders of the experimental Association should neglect to take all these gradations into account, and graduate the dimensions of their apartments accordingly, the Seristeries would be ill-arranged and unsuitable for their purposes ; Attraction consequently could not be developed, and it would be necessary to resort to that method of government employed by the Algerines and the Phi-

losophers, namely, *Constraint.* A fair trial of Association can only be made by a careful estimate of all the material and passional gradations which nature establishes. Let us then study them as manifested in childhood, at which period they are more easy of analysis than in adult age.

In addition to this classification of ages, we shall have to indicate a classification of faculties, of which we shall speak in the next chapter. Let us first establish a proper sub-division of the three orders of Infantiles, Weanlings and Nurslings, that we may foresee and prevent the errors liable to be committed in the construction of their Seristeries. Association would be a failure, if errors are committed either in the material or passional education of the young.

On the contrary, the associative mechanism will operate without hindrance, and difficulties will be easily overcome, if we organize properly every thing relating to the industrial relations of childhood. For these relations will have the most important influence on industrial Attraction; and in this respect the influence of the sexes will be in inverse ratio to the physical strength of each; that is,

The male sex, which is physically the strongest, exerts the least influence in industrial Attraction. In this respect, children occupy the first rank, women the second, and men the third.

I assign the third rank of influence to men, because Attraction should, in direct contrast to Compulsion, proceed from the weaker to the stronger. That state of things which shall give rise to industrial Attraction, will allure children more strongly than fathers and mothers, and women with more power than men; so that in the Combined Order, it will be the children who will give the chief impulse to labor, and after them, the women will allure the men to the exercise of industry.

It is evident from these considerations how important it will be, in the first Association, to bestow the greatest possible attention to organizing the industry of the children, the proper arrangement of their Seristeries, and a proper choice as regards numbers and ages.

If the requirements of Attraction and of progressive graduation are duly observed, we shall see in the very first Association a child four years old, left to himself, more prudent and more expert at his vocation, than the generality of adults at the age of thirty or forty in the Civilized Order. In the Combined Order, a child of four years, were he the son of a millionaire, would know how to make his living in several callings, to exercise every organ in due measure, and secure per-

fect health and vigor, with the full development of the physical and mental powers; and this, moreover, with the subordination of every act and deed to the requirements of the collective interest.

How far are our present systems of education from securing such a result! A youth of fifteen, reared under them, would not have acquired that relative perfection of faculties to be found in a child of four years, reared in the Combined Order.

I lay especial stress on these features of Association in order to interest the reader in the method which I am about to unfold, and which, as regards Education, will realize all those advantages, on some of which men have speculated, but which they have not been able to attain, and have formed nothing better than legions of *little vandals*, which are ever on the alert for an opportunity to destroy instead of producing, and which, when adults, will become *full grown vandals*, spoliating, pillaging, sacking and massacreing to promote some commercial interests, or to secure the triumph of some political abstractions.

Such are the fruits of a social Order in which Education tends only to stifle Attraction, and thwart nature and the development of individual character. I am going to show how the opposite result may be achieved; how Attraction may be consulted and taken as a guide. If this power has been wisely distributed by God to all his creatures, it must draw the child to productive industry, which is the source of wealth, and is the first demand of Attraction, the first focus to which it tends. But in the solution of this problem, and in explaining the art of attracting a child without compulsion to industry, we must rely on means very different from those adopted by our moral and political sciences, which, when they do not form characters like a Nero or a Tiberius, form fashionable idlers. Among the means which I shall explain in the following chapters, I will indicate the principal one, namely, natural and progressive Emulation between children, which is unknown in Civilization; it is the result of the industrial and other material arrangements of Association, and can not therefore exist in the present Order.

The principal incentive to this emulation will be the influence of the older children on those a little younger; a child admires only what is within its capacity to attain; an Infantile of the age of three or four will admire the Choir next above it (the cherubs from four and a half to six and a half), and will look upon the children composing it, wearing their little uniforms and taking part in the manœuvres

of the grand parade, as important personages. This spectacle will be for the young child what the trophies of Miltiades were for Themistocles, whose sleep they disturbed.

In the hope of reaching the rank of cherubs, it will perform a hundred industrial exploits, which it would avoid, if ordered by the father or the teacher. Advice will have no weight with it; the unnatural discipline and artificial teachings of our schools tend only to bewilder the child, and disgust it with study; it needs an enthusiasm which our methods can not excite in it, and which nothing can call out but a vision of the trophies of the Choirs of older children.

For the want of such incentives, other motives are presented to the child, such as duty to parents, respect for superiors, and other moral precepts. The child in Civilization lacks the only incentive that can allure it to useful labor, and that is the spectacle of the Choirs or Orders a little superior to it in age, which are already skilled in industry. They are the only models which delight the child.

While education in the present Order can hardly be undertaken before the age of five years, in the Combined Order the child at the age of four and a half years will already have passed the first stage of his education; he will possess physical dexterity, take part in several useful avocations, earn more than he spends, form his body to health and vigor, and his mind to social unity and the practice of truth. How far superior are such results to those which our vain theories propose!

CHAPTER NINETEENTH.

MATERIAL MEANS OF ATTRACTING EARLY CHILDHOOD TO INDUSTRY.

It would seem more methodical to treat first of the two youngest orders of Infancy, the Nurslings and Weanlings; but a variety of considerations induce me to commence with the oldest of the orders, those between three and four and a half, who are entering upon their industrial education.

We are to determine how the sentiment of industrial honor and emulation is to be awakened in them; a sentiment which is so foreign to the children of Civilization, who have a sense of honor only for subversive ends. They emulate each other only in doing mischief; and he is highest, and most respected by the rest, who does the most. Association, on the contrary, inspires the child at an early age with inclinations quite the opposite of this, with a desire for distinction in several kinds of industry.

It is between the ages of two and a half and three years, that the question of natural vocations and talents begins to be solved; in every child, at the age of three years, twenty or thirty, I repeat, manifest themselves, while in the civilized state it is with difficulty that a single one is discovered and called out in a youth of twenty.

The Combined Order possesses various means of developing in the child the inclination to these industrial vocations; I will point out seventeen.

MATERIAL MEANS FOR DEVELOPING NATURAL APTITUDES FOR VOCATIONS.

1. The elegance of little workshops, with tools adapted to the different ages of children.

2. The charm of graduated ornaments, of little uniforms, and badges of distinction.

3. The privilege of handling little tools and of appearing at the industrial parades ; they exercise a great influence on children.

4. The advantage of choosing in each branch of industry the detail which the child feels capable of performing.

5. The gaiety natural to groups of children when they work as an amusement.

6. The pride of having performed some trifle which appears of high importance in the eyes of the child.

7. Mimicry or the imitative propensity which is so strong in children, and acquires a ten-fold energy when the child is stimulated by the achievements of those a little older than itself.

SPIRITUAL MEANS OF DEVELOPING VOCATIONS.

8. The absence of parental flattery, inadmissable in the education of the Combined Order, where the child is judged and admonished by his equals.

9. The *aspiring impulse*, or inclination of children to follow the example of companions a little older than themselves.

10. The pleasure arising from short and gay sessions, with rivalry and frequent variations.

11. The emulation existing between contiguous choirs and subchoirs, and between the groups of a choir, increased by the example of those who have already obtained admission to a higher order.

12. The admiration and enthusiasm for the prodigies performed by older orders, according to the law of defence for the more advanced.

13. The full liberty of choice as to the kind of occupation, and its duration.

14. Independence from arbitrary control, or dispensation from following any leader who is not selected from choice.

15. The kindly intervention of the patriarchs or the old in instruction, who are the favorites of childhood ; children receive instruction profitably only so far as they solicit it.

16. Material harmony, or labors executed in concert, unknown in the workshops of the Civilized Order, but observed in those of the Combined Order ; they will be the delight of children.

17. Collective impulse, or the charm of following colleagues, when animated by songs, gay dresses and ceremonies.

Pivot. — The influence of the Serial Organization, with its accords and rivalries, and its short periods of occupation — the only system

which can charm children and inspire in them the docility requisite to master industrial studies.

A fine plume is often alone sufficient in the Civilized Order to captivate a peasant, to induce him to enlist and sign away his liberty. What then will be the effect of such ornaments in attracting a child to amusing occupations, to pleasing coöperation with his fellows?

We spoke of *Privileges;* we will say a few words in explanation. The idea of privilege may seem inconsistent with that entire liberty which children will enjoy in the Combined Order, we will, therefore, define the sense in which we use it.

To say that children will be entirely free, is not to assert that dangerous liberties will be granted to them. It would be folly to allow a child of seven years of age to handle fire-arms, or one of five to handle a hatchet. The liberty granted to children will consist in choosing any function and any pleasure which is without danger to them, and does not interfere with the usages of another choir, or body of children. If a young child were to take a fancy to tear up the flowers cultivated by an older group, it would be a trespass, and its liberty must be restricted.

The various orders of children, therefore, should have special privileges, graduated according to their ages. The sixth order of the young, who are just entering on the age of puberty, may be allowed certain studies which can not be allowed to those who are below this age. The fifth order, the Gymnasians, of ages between twelve and fifteen and a half years, will enjoy the privilege of hunting with fire-arms, a favor which could not be prudently granted to the Lyceans, whose ages vary from nine to twelve years. These latter are allowed the use of ponies, and to appear in companies on parade. But this privilege could not be safely granted to the order aged from six and a half to nine years. This class is too weak to manage a horse, but it is allowed the use of little hatchets and other utensils, which are forbidden to the class below, whose ages vary between four and a half and six and a half years. These latter are allowed the use of knives, chisels, planes and saws; to drive little wagons drawn by dogs, and engage in a multitude of functions which excite the admiration of the next younger age, but are forbidden to them, though allowed functions and utensils somewhat similar. Thus the advanced Infantiles are allowed the use of small saws to cut little sticks and matches, so as to discipline and accustom them early to the use of tools.

Desire for admission to these privileges is a great incentive for children who are always eager to rise from order to order, and from grade to grade, and to engage in things beyond their years, when not restrained by severe examinations and test-performances; the choice of branches in which to be examined is left to the pupil, as it is indifferent as to the industrial group he enters; he is only to give proof of his capacity in a certain number of groups, which, by the very fact of their accepting him, certify as to the utility of his becoming a member of them.

These trials of capacity are practically tested, and no favoritism can influence the decisions, since a skillful performance of these functions, which are made a test, will be requisite. The groups and series, working from emulation much more than from interest, admit to their ranks no applicant who does not possess the necessary capacity to cooperate with them efficiently, and sustain with honor the ambitious aspirations of the group in its contest with those of neighboring associations.

The choirs of children, even the youngest, which are the Infantiles, are in open rivalry with similar choirs of the neighboring Phalanxes. Groups of the same age from several Associations, are frequently brought together to contend in the manœuvres of the parade, in processions, in operatic performances, and in the little workshops.

Owing to this incentive, even the youngest choirs are filled with pride and emulation, and would not admit to their number an awkward and incapable member; such an one would be remanded month after month from one examination to another, so long as he would be likely to hazard, by his want of skill, the reputation of his choir or group. Children are very severe judges in such matters; and the rebuff is very keenly felt by those that have already passed the age of admission to a higher class. After six months' delay and repeated trials of capacity. they are, if still incapable, dropped from the regular line of advance, and entered among the "Irregulars" or order of semi-character.

Our special theme in this chapter is the education of the first order of childhood, the choir of Infantiles; but as there is a strict connection between all departments of the harmonian education, to get an adequate view of the subject, it will be requisite to consider the mechanism of the older orders, of which that of the Infantiles is an imitation.

Each of the choirs of children will find occupations adapted to its strength and capacity; the Deity has provided them for every age. Take for example, cartage; the groups of Cherubs which cultivate and gather the smaller vegetables, will carry them to the kitchens in little carts drawn by dogs; the groups of Seraphs will drive carts of a little larger size drawn by asses, and capable of carrying heavier objects; the groups of Lyceans will drive carts drawn by ponies; the groups of Gymnasians, those drawn by horses of the middle size; and the Juveniles will drive large carts and large horses. Care will be taken to establish this graduated order in all employments and in all the workshops, in order to exercise each child according to its capacity. There will be a similar scale of industrial occupations for the female groups.

As children are very prompt to follow the impulses of nature, and not being preöccupied by any considerations of pecuniary interest, they will be the first to organize in the experimental Association their five orders. The first, that of Infantiles, aged from three to four and a half, which we are now to consider, will be most difficult to form, because it can act only as an echo of the other five. These groups will afford a singular instance of children furnishing their parents with models of social harmony; for these children, within the first month, will organize the rivalries of the series, which the parents will have hardly formed at the end of three months.

The industry of the Infantile choir will be the initiation to the system of Harmonian education, since it is at the age of from three to four and a half years that the development of aptitudes for the various industrial avocations must take place.

To call out these aptitudes in the child, full liberty is allowed him to run about the workshops as soon as he can walk and go alone, at the age of two or two and a half years, or even before, under the oversight, however, of persons appointed to watch and guide the children.

When there is no attendant at hand, the child, when a group disperses, may be accompanied by a member who goes with it to another industrial group in which the child wishes to take part. Every one, in case of need, will fill the place of guide to the child.

We may then, at the age of two or two and a half years, or as soon as the child is able to run alone, leave it to its attractions; for these will always impel it to those quarters of the edifice, the gardens and workshops, where there are parties of children annexed to groups of

an older age, provided with little instruments of labor, and where a patriarch or some elderly person, present at the sitting, will take pleasure in instructing them.

We will here give two classifications of the first infant order — the Infantiles; one according to age, and the other according to industrial skill. Classing them by ages, we divide them into

Older;
Middle; and
Younger Infantiles.

But talent or skill does not always correspond to the advance in age, and the Infantiles, considered from this point of view, are to be divided, like all other industrial bodies, into three grades of proficients in each branch of labor; namely, into

Novices;
Gradnates;
Licentiates.

So that one of the older Infantiles may be

A Licentiate in the match-making group; a Gradnate in the group of shellers; and a Novice in the group of mignonnettes, with ornaments indicative of his position in these different grades.

There will be a certain ceremony and display in the distribution of these grades, which will take place periodically each month and each week. After the grand parade, a signal will give note of an examination for promotions. Then the whole troop, with its Band, will advance towards the canopies, under which sit the two choirs of patriarchs, holding the ornaments to be distributed. The little drums beat the signal, and the heralds of the Infantile groups proclaim:

By order of the most honorable choir of Infantiles of Gnidos —

Hyles, aged thirty-five months, is promoted to the order of Infantiles, allowed to wear the decorations of its younger groups, and to share in the privileges of this noble body, his skill permitting us to anticipate the time of his admission to our order by a month.

Then the leader of the choir of Infantiles conducts Hyles before one of the patriarchs, who bestows upon him the decorations of his new dignity. Other children are brought before the patriarchs as soon as the heralds have announced their merit, and the Band greets each successful candidate with a brief salvo.

After promotion, according to age comes that according to talent. The herald proclaims:

By order, etc., Zelia, of the younger groups of Infantiles, is promoted to such or such a grade. Here her title is announced, as also the list of her merits; then it is added: Zelia is promoted to the rank of *Graduate in the group of mignonnettes.* A young officer of the group conducts her to the patriarch, from whom she receives the *insignia* or decorations belonging to her new function; and thus with other Infantiles who rise in grade after passing an examination of talent and capacity before a jury of their equals.

This second classification, according to talent, applies as well to groups of persons thirty years of age, as to those composed of children three years old; it exerts a powerful influence upon children of the younger classes, especially when they are stimulated by the expectation of decorations and industrial distinctions. In consequence of these two-fold honors, the distinction of the three grades excites much more emulation in the child than it can call forth in an adult, and therefore it is of importance to allude to it among the first details of the education of the young.

We shall devote to the subject of emulation among children two special chapters, and show that if this sentiment is successfully aroused in the youngest of the youthful orders, it will necessarily spring up among all the others. Here, as in horticulture, the greatest care must be bestowed on the first developments of the shoot; the tree may be left to itself as soon as it has taken sufficient root.

Let us then study the art of attracting to industry the two choirs of Infantiles and Weanlings; an art in view of which the entire system of early education in regard to the three youngest orders should be planned. The whole system of primary instruction would be vitiated throughout if we should fail to discover the art of alluring early childhood to productive labor; for otherwise children would contract habits of idleness, as is the case in the Civilized Order. Let us analize with care the method which is to secure the children of Association against this defect, and to form in them from infancy a love of useful industry.

CHAPTER TWENTIETH.

SPIRITUAL INCENTIVES TO INDUSTRY ADAPTED TO INFANCY.

In the opening of the last chapter, I gave a table of nine spiritual incentives to Industry. I will enter into some details in regard to two only; first, I will speak of the seventh, *Mimicry* or the *Imitative propensity*, which is the transition to all spiritual incentives.

This propensity is common to all children; they wish to imitate what they see done by those older than themselves. It is upon this propensity, which I have termed the *Aspiring Impulse*, or the desire to follow those next advanced in age, that nearly the entire system of attractive education of the infantile order is to rest.

This propensity is now developed in children as soon as they witness manœuvres that display harmony of action; such as

Military parades;
Processions on festival occasions;
Groups of dancers in the ballet.

Let a hundred young children, selected at random, witness these various performances, and they will be eager to imitate them. For want of guns, each one will get a stick; for a flag, they will fasten a handkerchief to a pole. But if they are supplied with little guns and little flags, we shall see them transported with delight and listening with respectful docility to instructions in regard to their evolutions, which an older child might be pleased to give them. Their attention would be further increased if they could also have a proper uniform and equipage; if they were allowed little soldier's caps for the drill, and uniforms for procession.

The children will always find in the Seristeries for Education such toys adapted to the wants of different ages. At first they will get only wooden guns; then, older, they will have little ones of iron; then, in the third degree, those of a larger size. This progressive method will be one of the great incentives to emulation among them.

The young children will at times be assembled for practice in manœuvring. There will be, in the gardens as well as in the edifice, certain points fitted up for their use; and there all the toys and playthings which Civilization creates, but without advantage to education, will be turned to account. The young child will there find little wagons and wooden horses; but he must know how to harness his wooden horse before he will be allowed a little wagon, drawn by a dog to work in the vegetable gardens. Progression will be observed in these matters as in everything else, and the child will handle nothing which does not aid in his industrial education.

The supply of costumes and toys, necessary to infant education, should be of three grades at least, and better of five, so that the children may be always taught in divisions and classes, and become early habituated to harmony and dexterity. In the Civilized Order, the child draws a little wagon awkwardly about all day alone, which will be broken by evening. In the Seristeries of the infant order, the use of such playthings will only be allowed when the child has proved itself capable of employing them.

The furnishing of such means of education, which would be an enormous and useless expense for a single family, is for the Harmonians the sowing of a precious seed; they find in them the inestimable benefit of alluring the child to industry, and of inspiring it at thirty months old with a passion for a variety of labors, in which it will become in a brief period sufficiently expert to stand at least three examinations, and secure admission to the class of Infantiles; the latter at three years old are already skillful workers, paying at least their support. No advantage can be derived from these stores of infant playthings but by uniting a large number of weanlings, and dividing them into three classes according to age and talent; only the third of these classes, whose average age is thirty-five months, and the second, whose age is thirty months, are admitted to industrial exercises.

How can such a system of collective education be tried in Civilization, in which the proper number of children, and the proper graduation of ages can not be combined, and in which no regular gradnation of apartments, costumes and toys is to be found.

It is only with large numbers, distributed into companies, divisions and subdivisions, that emulation can be aroused, and the incentive of graduated privileges, such as decorations and the use of little instruments of industry, be brought to bear.

Their influence is such, that from the time the child has finished its third month in the Seristery of the Infantiles, its education will proceed spontaneously to its completion, simply through its desire to advance from stage to stage. Rivalries and pride in the success of its groups, will induce it to become acquainted with various details of industry; and preceptors will have nothing more to do than to meet the demand for instruction. The simple desire to advance from the class of applicants to that of novices, and thence to that of graduates, will suffice to inspire the child with the highest ambition in its works and studies. It will require less trouble to enkindle its emulation than to moderate its impatience, or to soothe its chagrin at some error which it will be eager to remedy.

One great advantage of the combined education of Association is to neutralize the influence of parents, who flatter the child, defer to its fancies, or seek to communicate to it their tastes, — a very frequent cause in Civilization of misdirection and perversion. "You wish, then," it will be said, "to take the child away from its natural teacher, who is the father?" I have no wish in the matter; I am no imitator of the sophists, who lay down their foolish caprices for laws of education; who would, for example, plunge a child in winter into cold water in imitation of some usages of antiquity. I seek simply to determine the aims of attraction. Now attraction seeks to guide the child by the *ascending impulse*, or the *deference of inferiors to superiors* — a law the opposite to that which prevails in the family group. The real teachers of the child are the choirs of children, older than itself by six months or a year, who excite its admiration and emulation by their privileges, their uniforms and their exploits.

In the groups which the child frequents, it will be sufficiently criticised by its equals or those a little older. The rebuffs which an awkward child receives on seeking admission to a higher order will inspire it with an emulation, with an energy, that would never be called out by the flatteries or excuses of a father or mother. A different rule presides among children; they neither pay compliments nor show mercy; the youngster that has some little skill has no pity for bunglers; on the other hand, the child that has been taunted, will neither dare cry nor show spite before children older than itself, who would laugh at its vexation and send it away.

After the criticism which the child has received during the day from its equals, it will matter little that the parents before retiring to

rest amuse themselves with humoring and flattering it, praising its charms, and telling it that its fellows have been too harsh; such talk will produce but little effect; the impression will have been made; the child, humbled by the taunts of seven or eight groups, which it has frequented during the day, will not be influenced by the assurances of the parents that the companions, who have criticised it, are unfeeling and unjust; the parental praises will pass unheeded; the child, returning the next day to the Infantile groups will remember only the checks and rebuffs of the day before; and in the end it will correct the father of his propensity TO FLATTER AND SPOIL by its redoubled efforts, proving thereby its consciousness of inferiority.

This art of fascinating and subduing the child by *Attractive authority* is at present entirely unknown; it is well worthy the attention of those who are interested in the study of the methods of Nature; the principal means employed is "the *ascending corporate charm, or the charm of associated groups, organized in ascending grades.*

NOTE.

PASSIONAL SUBORDINATION OF CHILDREN.

I here collect and bring together the theoretic proofs bearing on this thorny problem, and the indications which point to a solution.

The art of rendering young children of three years docile through the attractions of pleasure, and what is more, eager to engage only in useful industry — that would truly be a double prodigy, one of the magic effects of the Combined Order.

Let us make the miracle four-fold greater, by inspiring these same children with enthusiastic attachment to their superiors, and giving them the faculty of bringing a flattering father back to reason, by showing themselves wiser than he.

"But such children would be celestial beings in a human form!" Yes, truly so, if compared with the young of the Civilized Order, which are but a demoniac breed, carrying perversity to its climax, and exhibiting the four following marked defects:

Aversion to all useful industry;
Antipathy and disrespect for superiors;
Mischievous combinations to destroy and waste;
Disposition to overreach and blind parents.

Such is the child of Civilization, such is the result of our philosophic methods of education.

In education as in every department of the associative system. let us bear in mind that *if we are wrong at the outset, we shall go further and further astray as we proceed.* Now in education, what is the point of departure ? It is the transition period of human life, the early phase of infancy comprising the three classes, Nurslings, Weanlings, and Infantiles. If we discover the art of applying the principle of Passional Subordination to this first phase, we shall be able afterwards to apply it to the three other phases. The method will be the same for all.

Let us enter, then, with care upon this research for a charm that will lead to industry, and that can be applied to the child as soon as it can go alone. What may be regarded as certain in this matter is, that the charm in question can be found only in methods *transcending those of the Civilized Order, and opposed to them*, since the methods of this order arrive at the opposite result, and inspire the child only with inclinations for mischief and destruction.

Man is the only creature which by natural instinct destroys the work of its kind. A child, as such, is not depraved by the passions of gain or hatred, and yet it makes use of its liberty only to destroy and waste. This single fact is sufficient to prove that there is an inverted action in the passional mechanism, and that in rising from the savage, or brute condition, to the civilized state, the human race has advanced like the crab, in a direction the opposite of its destiny.

Let us go back to the source of the evil, and determine the radical defect of our methods. It is this: they are incapable of creating and applying the principle of natural authority, or the talisman of attraction, which fascinates the child, inspires it with passional docility, and allures it by *pleasure* to industry.

This natural authority assuredly is not that of fathers and mothers: the child makes two slaves of them, which it rules like a tyrant by its cries. The nurse gains its affection only so far as she yields to all its whims. So it is with the grand parents, another couple of slaves, who are its flatterers, and exercise no controling authority, directing it to industry.

The insubordination of the child presents the same problem as that of the zebra, an animal which seems more rebellious than all others, but which is, under *proper conditions*, the most docile of the equine species. In the Combined Order, it will be much tamer than the ass.

It will become so docile as to be used for the petty cavalry service of the groups of Lyceans (from nine to twelve years of age). But to render it thus docile, it must be fascinated by some talisman of Attraction, which our usages can create, neither for the animal nor the child. If you can bring that compound charm, which gives rise at once to enthusiasm and affection, to bear upon both, you will see the lion lie down at the feet of Androcles, and the child as docile to the lessons of industry, as was Hercules holding the distaff of Omphale.

Who are more blustering than those bullies that can hardly hold a conversation without boasting in a menacing way of their exploits? Yet these braggadocios are the mildest and most cautious of men in the presence of skillful fencers. Then all their boastings cease; their tone is moderate; they no longer imagine they can terrify the whole world; they recognize all the bystanders as equals and peers.

In such cases we see that characters the most ungovernable apparently become the most tractable when they find their natural counterpoise, an influence which fascinates them and imposes upon them the sway of attraction. I have already remarked that this magic and quite unknown power which is to charm the disobedient child, is nought but its own predilection, its enthusiasm for the choirs and subchoirs composed of children a little older than itself—from six months to one or two years. They are the object of its admiration, the class with which it aspires to associate, and whose caprices, examples and impulses, it subserviently and eagerly follows. They are its adopted masters; and here we find the natural or attractive educator, in search of whom the brains of philosophers have been vainly racked.

Civilization, instead of affording the child this incentive of emulation, surrounds it with influences that deprave it, as every neighborhood harbors a crowd of impudent and vulgar boys, to whose society it is irresistibly attracted. They incite it only to mischief, and to play games dangerous to life and limb; they encourage it in disobedience, in vulgarity of language and manners, and in practicing deception upon parents and teachers. Is it not natural, then, that Civilization, which is the source of all manner of evils, should pervert and transform into a social scourge, that very instrumentality which, in Association, could direct children from infancy in the paths of usefulness?

In our higher seminaries we see this pernicious influence exerted by the more advanced upon lower classes. The freshman respects those of the class next above his own, and reveres those of a still

higher grade. He accepts their decisions as oracles, and thinks it an honor to share in their mischievous plots, while he makes sport of the precepts and commands of the heads of the institution, and takes pleasure in disregarding them.

Children will pursue a course directly the reverse in the Combined Order, in which the choirs and sub-choirs of both sexes, composed of as many as forty children, and the graduated scale of honors and distinctions, will afford incentives to every kind and variety of industry, and for every age.

As things now are, if children turn out mischievous or vicious, the fault lies with the Civilized Order, which is organized on a system entirely hostile to natural education. God has formed natural characters to suit the organization of the Combined Order; hence it is that children which are beings in most intimate sympathy with Nature, and least imbued with sophistical prejudices, are the first to revolt against an *anti*-natural order; and make use of their liberty, only to do mischief.

The end of education, therefore, should be to create for children an industrial charm sufficient to subdue and fascinate them. The instrumentality of fascination is so essential in the system of Nature, that it provides even for subversive charms, like that which the serpent employs to stupefy the bird before devouring it.

The treacherous system of Civilization is thickly strewn with such subversive charms which allure men at every period of life into all manner of snares: the old man is beset with inheritance hunters, and the young with the seductions of other intriguers. The Civilized Order affords to every age enticements to evil; whence it follows that the Combined Order (according to the law of counter-movement) will lavishly provide for every age attractions to good; especially will it richly provide industrial charms for infancy, which, at that age, open the only path to wisdom. The discovery of this instrumentality was the only problem to be solved as regards education; and this at last finds its solution in the *charm produced by choirs of the different ages, organized in ascending grades*, or in the theory of the Passional Series, contrasted, rivalized, and interlinked.

CHAPTER TWENTY-FIRST.

COROLLARIES IN REGARD TO THE EDUCATION OF EARLY INFANCY.

We have not yet touched upon the primary processes of the associative system of Education as applied to children under fifteen months; and critics will already be disposed to find fault with the methods of training children recommended for the two succeeding ages.

I must warn impartial readers, then, that the system of associative education can not be judged by an exposition of parts of the theory; it is a vast organization, in which each result attained, springs from the action of the whole, and the reciprocal coöperation of all the parts. No correct judgment can be rendered upon it before the exposition of the four phases shall have been read.

We are investigating a system of education adapted to the wants and requirements of all mankind — the savage, patriarchal, barbarian and civilized races. I shall treat of the subject in briefer compass than theorists generally employ to develop methods applicable to but a small portion of the Civilizees. The theory of Rousseau, for example, is adapted only to families with an income of ten thousand a year — to less than a thousandth part of the human race. These families, however, can make no practical use of his reveries, which were not followed even by himself.

One objection which will be raised is that I attribute to children of three years of age an intelligence and dexterity, or powers of mind and body, which could hardly be expected in a child of six years. It will be refuted, a few pages on, in a chapter on the *compound precocity* of children in the Combined Order.

Many other objections, and on no better grounds, will also be urged; for example, that the petty labors of such young children are of no value. A great expense is to be incurred, it will be said, in fitting up little workshops, and procuring little tools, implements and uniforms adapted to the different ages; but what profit is to result from it?

These children will have split out and put up a few bundles of matches and fagots; but what an insignificant achievement! Two adults in an hour would do more of this kind of work than twenty children.

This reasoning is entirely fallacious; these petty labors of children produce in the gross an enormous return, which proceeds from four sources.

1. *A positive material gain;* for children, performing tasks which in Civilization are executed by grown persons, do it much better, and with more rapidity. Six children of the younger choirs, seated at an octagonal table constructed for the purpose, will shell a basket of peas in less time than six of our servants, and the sorting of them will be much better done. The kitchens, the workshops, the gardens, the orchards, and the stables, will abound in these petty labors which the younger choirs will perform with celerity, and thus at four years of age, a child will often be able in such matters to do a day's work of an adult.

3. *A positive spiritual gain;* children will be the charm of an Association by their dexterity, their emulation, their early participation in industry, in the opera, and in ceremonies, and their general regard for good manners, which always accompany industrious habits; this industrial harmony among the children will be a powerful incentive to harmony among the parents: and thus, the children will achieve in social polity, what multitudes of philosophers and legislators have in vain essayed.

3. *A negative internal advantage;* if industrial habits are formed at the age of three or four years, that precious time will be saved which a youth in the Civilized Order devotes to his apprenticeship between the ages of fifteen and twenty years, and often without success, for the workmen of the present order are for the most part bunglers; the child in the Combined Order, becoming dexterous at a very early age, will be, when nine years old, as expert in his work, as are performers in legerdemain. A similar dexterity will appear in all the labors of the children of the Combined Order of that age, and in a still greater degree in those of adults.

4. *A negative external advantage;* by avoiding the waste which children in the present Order occasion. I will mention but a single case. When three years old, I was one day left alone in the garden of an ecclesiastic who was attending vespers; it was in a season of the year when the fruit is just formed, and pears, apples and peaches

are about the size of hazle-nuts. Arranged in beautiful rows, the garden was full of these trees. I spent half an hour in gathering the young fruit, of which I destroyed a very large quantity. The ground was strewn with them. I brought a large number of them in my apron to the two domestics, my own and one that waited on the priest. At the sight of my fruit gathering they swore roundly, and overwhelmed me with reproaches.

But the two servants were to blame; they had been enjoying themselves over a bottle of wine from the priest's cellar, and had left me alone in the garden. Complaining bitterly, they picked up the destroyed fruit and threw it over the wall.

Such are children, untrained to industry and to ideas of order; their instincts tend to destructiveness, even when their intentions are harmless, for I had committed this waste from no malice, but simply for amusement.

This instinct for mischief is a characteristic of all children brought up in our incoherent Order. But yesterday I saw a child busy breaking all the grafts which had just been set in some hundred small trees of a garden; his next exploit was to try to pull up the stocks; I arrived in time to stop him and call a servant. The children of the Combined Order should be seen at work to form an adequate idea of the incapacity of children in Civilization. Averse to every kind of useful industry, they never weary when there is any mischief to be done; they spare neither time nor trouble; it would be no small economy to prevent the waste which children occasion, and avoid the expense of employing persons to restrain their mischievous propensities.

In these petty labors of the youngest choirs, I have pointed out a four-fold advantage to spring from them. I must add a fifth, the pivotal one, which is HEALTH AND A VIGOROUS GROWTH, the result of their industrial occupations, constantly varied, and never excessive. The regular development of the body depends upon this variety of exercises applied to all its parts; it is by such means that the children of the Combined Order at four years of age will be rendered equal in vigor to those of six years of age in Civilization, and in intelligence to those of ten.

As to the labors of the young and the tools and implements they will use, let us recall the rule of progressive adaptation. For example, in ordering the hoes and spades for an Association, its founders would doubtless forget, that in providing these implements for adults, they

would require to be of three sizes, slightly varied, to adapt them to the three grades of adult strength, and that the same rule should be followed in providing implements for childhood, which in every department imitates the industry of mature age. The children, then, will have little hoes and spades of three grades, adapted to the different orders.

A similar gradation should prevail in all the implements of industry; it should be in every sense progressive on a *compound* plan. For illustration, let us take some branch of infantile labor, such as the shelling of peas, beans, etc.

It should be performed by two concurrent processes, and there would be used for this purpose a table of eight sides, with the surface slightly inclined and concave toward the lower edges.

At the upper sides are seated three children, say four years of age, and before them a supply of peas in the pod; as fast as the shelling goes on, the inclination of the table causes the peas to roll down to the lower sides, where sit three children of the next lower choir, whose business it is to sort them. The table is so constructed and placed as to render this process easy.

Suppose three sorts are to be selected for three varieties of culinary preparation. The youngest (thirty months old we will suppose) picks out the large ones, which are easy to lay hold of; the second child, a little older (say thirty-two months), selects those of a middle size; and the eldest child (say thirty-four months) selects the smallest, which are the most difficult to choose. If one of these children performs its work badly, it will be sent away in disgrace; it will not be allowed to take part in the work, and will go complaining to a patriarch to be instructed. Those who execute their task well will be allowed to make a trial on other vegetables, and in the following month can be admitted as novices to the group for sorting vegetables. After admission into three such groups, they will be prepared to enter the order next above.

In this distribution of the six workers, there are two concurrent processes carried on by *competitors of threes;* the order is compound and the method regular, though the two Series are restricted to the lowest possible number — three in the group above, and three in the group below. Here is a principle which should be consulted in preparing the tools and implements of the experimental Association. I shall renew this advice when I have shown its utility by other examples.

Upon these points more than others, I shall be obliged to have recourse to frequent repetitions, and explain in various ways the means of exciting industrial emulation among children.

There prevail so many prejudices in regard to the natural inclinations or impulses of children, and science is so incapable of discerning them, that we need more than one definition to render them intelligible.

I have made use of the following locutions at different times:

Ascending corporate charm;
Imitative corporate progression;
Imitative passional subordination.

These various expressions leave a choice to the reader. Some will prefer one of these expressions, while others another; it is well to repeat under various forms a principle upon which will depend the success of the experiment in Association. The organizing of the groups and choirs of children should draw after it that of the parents, and should be completed some three or four months earlier than that of the latter; and therefore this step will be the first to be taken in the work of organization.

The association of the children will be very promptly achieved if the founders and directors of the experimental Association are careful not to commit errors in the employment of motives and impulses, and to make a proper use of the principle of emulation, mutual criticism, and authority, which are very improperly employed in the education of children in the present order.

Our methods, bearing on these points, are entirely defective, because they can neither discover the *impulses* on which to operate, nor organize the children in such choirs or corporations that these impulses can be called forth. They employ, for example, the impulse of friendship when that of ambition should be resorted to; and if they choose the right impulse, they never use it in its proper degree.

To say, for instance, that the child should be drawn to industry by the *ascending corporate charm*, is not to assert that the charm can be exercised directly on a child three years old by the choirs of children eight or nine years old. The progressive scale would be violated; the charm would not proceed from the proximate or VICINAL choir. It is only from the choir next above whose members are between four and six that the child of three feels the *emulative impulse*, and the impression of *corporate charm*.

The child's ambitious views never aspire very high; the younger

it is, the more limited its aspirations. At three years of age, it will not envy the position of children eight or ten years old; the functions and distinctions of such children would be no stimulus to it; it can be influenced only by the exploits of the next higher choir of children, four or five years of age; they are its gods, and chosen leaders.

The charm, then, which is to influence the child, must proceed from the VICINAL choir; the incentive which will attract it to, and delight it with Industry, must issue from the choirs *next above in age.* This is a secret which our subtle analysts of human nature have been unable to penetrate.

In strict truth, we should say that the incentive to emulation as adapted to children should be,

An ascending corporate charm — and in its mode of operation,

Vicinal, progressive, and four-fold.

Custom forbids the use of expressions so precise and technical; it demands brevity at the expense of completeness.

To understand the operation of industrial charm on education, it will be necessary to study the entire scheme of the associative mechanism, in which all incentives act by graduated impressions in different degrees. To calculate and determine all the branches of the social movement is an immense work, and its multitudinous details can only be explained successively. Before pronouncing on the truth of these details their combined operation as a whole must first be understood. I shall close my examination of the three orders of childhood by exhibiting an application of the principles of progressive and vicinal charm to the youngest order of children — to the Nurslings.

The charm should be four-fold, namely,

Compound internal, created by the emulation of children of both sexes, taking part jointly in various branches of industry.

Compound external, created by the influence of two vicinal or contiguous ages: a superior, leading and admonishing; and an inferior, submitting to admonition and guidance.

CHAPTER TWENTY-SECOND.

PROGRESSIVE EDUCATION OF THE NURSLINGS.

There is no theme which should more interest parents than this. I shall prove to them that, out of the Combined Order, neither the wealthy, nor even monarchs can secure to the child that care upon which healthy growth depends.

When Rousseau criticised the prevailing systems of education, he began with condemning the employment of hireling nurses; he desired to call mothers back to the tender sentiments of nature; a charming philosophic vision! — the reverie of a philosopher, who is ignorant that in all general calculations the exceptions amount to an eighth. Now this eighth of the mothers who should not nurse their own children, is just that opulent class which Rousseau desired to inspire with this desire of nursing.

It would seem, at first glance, that a mother is wanting in her natural duty, if she does not nurse her own child. Admit this to be true; our conclusion is that Rousseau could convert only one-eighth of all mothers, for the majority of them, especially in the poorer or middle classes, are very faithful in this respect, and for the reason that they have no means of hiring a nurse.

What advantage do infants derive from the conversion of that small number of rich mothers whom Rousseau, it is said, has brought back to perform the tender duties of nature? If there existed courts and codes to try offenders for faults committed in the matter of nursing infants, and for the mistakes of which they are the victims, I think that nine-tenths of these wealthy women who nurse their own children, would be condemned to severe penalties. They can not be considered so much nurses as destroyers of the young child, which should be prudently cared for. These mothers seek only to create in their young countless fancies, which are pernicious to, and which undermine the health of the greater part of them. A mother, without occupations that interest her strongly, abandons herself to the impulses of maternal

tenderness, the excesses of which passion are no less injurious than those of any other. Thus rich women very often injure, and even destroy the health of their infant children by developing in them a multitude of pernicious desires and habits.

It is constantly a matter of astonishment that death carries off the only son of a rich family, while it spares the children of the poor in the neighborhood, who have often scarcely a bed to lie upon. But such children have a guaranty of health in the poverty of the mothers who have no time to humor caprices that harm them, still less develop in them others which Nature does not inspire. But this is the very error of women that are rich and deprived of occupation.

Let us turn to other errors of Rousseau. He blames the system of confining infants with bands, as is so widely practiced; and in this he was doubtless right; but it is not enough to criticise an abuse; we should suggest a remedy for it. It is not every child that has a rich parent and half a dozen servants to wait upon it. How can the peasant woman, for example, who is obliged to go to the fields to labor, provide an attendant to watch her child in the cradle, or keep it out of the fire? How long shall it be before the philosophers can understand that a true system should not be adapted to a few rich alone in society, and that they should suit their ethical systems to classes that have neither large incomes, nor servants to wait upon them?

An Association takes such considerations into account. It aims at a system of unitary education, which can be applied on a *progressive* scale to the whole body of children. It consequently divides the class of Nurslings into three orders, according to character as well as age, as follows:

The Quiet; the Restive; the Refractory. They are distributed in three contiguous apartments, which are, however, so separated that the Refractory can not disturb the Quiet by their cries and screams, nor even the Restive.

Mothers will be too much occupied in the Combined Order with their various pursuits to forget them at once, and to be attracted to devote their entire time to the youngest child as at present. They know that in the combined nurseries, every attention will be bestowed upon it; that careful attendants from the Series of nurses who are fitted by nature and attraction for such services, will, by turns, watch over the infant children by night and day in the three separate apartments in which they are distributed.

The nurses, divided into different groups, have a rotation of duties to be as strictly performed as the sentinel service of a besieged city; and at no hour of the day or night, will the three apartments, devoted to the infants, be wanting in attendants ready to anticipate and satisfy all their wants. The mother will have no other care in regard to her child than to appear at stated hours for the purpose of nursing. When this duty is discharged, she is at liberty to engage in the various industrial groups to which she belongs. She may even absent herself for a whole day without harm, as there will be substitute nurses, classed according to temperaments, who can always supply the natural food of the infant from a temperament similar to that of the mother. Such precautions are neither practicable, nor recognized as necessary in Civilization; they constitute one of the manifold advantages to be found in the great Associations, organized in Passional Series.

Civilization, always partial and simplistic in its methods, provides no other asylum for the Nursling than the cradle. Association, which employs compound methods in all departments, uses alternately the cradle and the mat. The mats are suspended breast-high by supports, which form compartments in which each child can move about without interfering with others. Silken nettings keep the child in its place without depriving it of the power to move freely, to look around, or get near the next child, from which, however, the nettings separate it.

The room is sufficiently warm to allow the child to be clad in a shirt, or similar light garment, and thus dispense, as far as possible, with swaddling clothes and thick dresses.

The cradles are rocked by some simple contrivance; twenty could thus be kept moving at a time. A single child will perform this service, which in Civilization requires twenty women.

The nurseries will be visited every morning by the physicians of the Association, who have an interest in preventing sickness among them; for in the Combined Order the group of physicians will be rewarded in proportion to the collective health, and not for treating individual cases. Thus, the more there are sick, the less the pay of the group. It being their province to preserve good health in the whole Association, and to prevent, rather than treat disease, their dividends, or portion of the general product, will be large just in proportion to the smallness of the number of sick during the year. They could receive no pay as individuals without dishonor and a pecuniary loss, as Association considers all salaried individual service disgraceful.

The nurseries or Seristery of the Nurslings, as we have said, is divided into three apartments. There will be a similar distribution of the nurses. There will be three groups, which will perform every day a regular service in three divisions to each group,

The nurses of the *Quiet* children ;

The nurses of the *Restive* children ;

The nurses of the *Refractory* children.

As to character, the first class of Nurses is the least patient ; the second, moderately so ; the third, calm and forbearing.

The Series of nurses might, with more advantage, be sub-divided and increased to the number of five or eight groups. It will in Association enjoy great respect, and exercise a sacerdotal function, because its duties are those of charity and religion, as are those which pertain to the care of the sick and infirm.

A mother, had she the wealth and resources of a princess, would never think of rearing her child isolatedly in her own apartments. It would not receive a quarter of the attention which it would receive in the Seristery of the Nurslings ; and, with all the expense incurred, it would be impossible to bring to its service a body of affectionate and intelligent nurses, whose characters correspond to those of the children under their care, and who would alternate and relieve each other in their duties in the manner we have described. At no expense could she procure apartments so suitably warmed and ventilated ; so well provided with elastic mats, and in which groups of children, classed according to age and character, would afford society and amusement to each other. In the Combined Order alone will it be possible to appreciate how comparatively destitute is the richest potentate of the Civilized Order in those means of education and comfort which the former Order will lavish on the poorest of its children.

At present, everything is so arranged that the young child is the torment of the household, which in turn is so organized as to be a torment to it. The child from instinct longs for the arrangements and the comforts which it would find in the nurseries of Harmony, and for want of which, it distracts parents, servants and neighbors by its cries, while injuring its own health. An infant can sometimes disturb and annoy a whole household. As I write, I can see a child which for two months has been the vexation and torment of five or six persons. Three domestics are not enough to satisfy the caprices which the foolish parents have nurtured in it ; without any apparent cause, it is

continually screaming. The nurses engaged for the service of this imp lose all patience within a fortnight, and the whole house is disturbed on account of a child, which in the Combined Order would not cause the least trouble; in the apartments of the *Refractory*, with groups of children like itself, its cries would not affect any other children. Its screams would be very easily borne by the nurses of a calm temperament, when only two hours of attendance are required, with suitable means and appliances to amuse such tempers. They are prepared for the bawling of such children, the care of which may interest a group of nurses who are competing with two other groups in the same Series, having similar pretensions to maintain.

Thus in the Education of Association, things which are repulsive and embarrassing to the hirelings of Civilization will become sport for the Harmonians, because the arrangements which Nature demands and which are adapted to all tastes, can be found only in the Passional Series. If it were otherwise, the passions of the child would be an exception to that principle of serial order which prevails in all the details of a true social system.

In Education as in any other branch of the Combined Order, we must constantly follow that guide to which I have so often alluded, namely, the distribution by *compound Series*.*

If this method did not extend to the youngest as to all other classes, if it did not apply to all ages from infancy to decrepitude, there would be no unity in the social theory I am explaining; its laws would be violated.

In the distribution of the three ages of infancy which I gave, I violated myself one of those laws without its being probably perceived by the reader; I divided the three ages of infancy by eighteen months, which is a *simple* division and faulty:

18 months for the Nurslings, from 0 to 18.
18 " " the Weanlings, " 19 to 36.
18 " " the Infantiles, " 37 to 54.

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* At times the simple may be employed; but in the system at large we must make our calculations in reference to the compound series, and introduce it as far as possible, for the simple is useful only as a complement of the other. In the management of children, therefore, as in every branch of Association, we should proceed by compound Series, save in those very rare cases in which the simple can be adopted, which can never be but under exceptional conditions, and never at all as a pivotal process.

Let us not forget that equality or uniformity in any department of the societary organization is pernicious. The principle of social gradation which I have so often announced, is violated by the above distribution. The correct and progressive one would be as follows:

Nurslings, between 0 and 15 months, 15.
Weanlings, " 16 and 33 " 18.
Infantiles, " 34 and 54 " 21.

By means of this division, graduated unequally in periods of 15, 18, and 21 months, the progression becomes compound, there being a gradation in the order of ages as well as in duration of each order.

It is well to call attention to an error of this kind in order to put the reader on his guard against the defect of *Simplism*, into which he will be frequently seduced by present habits of thought.

I often make imperfect classifications of this kind to avoid complication; for example, in indicating the age of the choirs of Lyceans and Gymnasians, we may erroneously assign to both sexes the same ages:

To Lyceans from 9 to 12;
" Gymnasians " 12 to 15½.

Here I should have assigned a difference of ages for the two sexes, as the female sex attains puberty sooner than the male; its choirs, therefore, should be a little younger than those of the male sex, as follows:

Lyceans (girls) from 8¾ to 11½;
Gymnasians " " 11½ to 14½.

In the example first given, the age of but one sex is indicated; it is an error of *simplism*, to which one is led by a desire of brevity. We should become involved in a labyrinth of minute calculations, if we followed these rules too strictly; it is sufficient, however, to lay down the general principle illustrated by the numerical equality established by Nature between the sexes, and which should be observed in the distribution of the ages in the formation of each choir.

As this chapter especially concern the interests of parents, I must, in conclusion, call their attention a second time to the greatest scourge of wealthy families, to the defects in our present system of rearing the young, which is fatal to so many, and falls so heavily on the opulent class. We constantly see young children, destitute of bread and clothing, especially in the country, escape the destroyer which cuts off the scions of the rich and great.

The wealthy, suffering such afflictions, accuse Nature without perceiving that the loss of their children is the result of a system of education which is contrary to Nature, and is worse for them than for the poor.

It will be proved that the opulent classes suffer more than the indigent from the want of the associative method of education; and that in this matter as in many others the wealthy, while imagining they keep the lower classes in subjection, become themselves the victims of an oppression ill-understood, which reacts upon its authors.

A distinguished author remarks that from the unhealthy dwellings of the wretched issue those contagious diseases which are destined to carry off their lords. In the same way, we may say: The destitution of the children of the poor renders general those defects of education which prove so fatal to the children of the rich. Organize the associative system; organize the Seristery with its triple set of apartments for the three ages, and the three classes of characters, and a healthful and natural training for the children of both rich and poor will be at once secured. Would not such a system, with its beneficial results, be preferable to that of our isolated households, which entails disease or death on so many of the young?

CHAPTER TWENTY-THIRD.

SIMILARITIES OF CHARACTER, APPLIED AS CHECKS IN THE EDUCATION OF EARLY INFANCY.

In the preceding chapter, I treated only of the material or physical care bestowed upon infants; it remains to speak of their spiritual or mental training; and in this respect the education of the Nurslings is to be combined with that of the Weanlings. The latter form a MIXED class, of which the elder, aged from twenty-seven to thirty-three months, are already associated in the little gardens and workshops with the Infantiles; while the youngest, aged from sixteen to twenty months are still, with few exceptions, subject to the same training as the Nurslings.

In the present state, the child two and a half years old is hardly less troublesome than the Nursling, its companion in noise.

In vain does the moralist extol the sweet charm of listening night and day to the cries of a child; it is not every one who is blessed with the ear of a parent. This vexation is one that is to be expected from both the younger orders of children. I have seen interesting sprouts of this age which parents themselves were obliged to send out of the house for awhile to get a few moments, quiet and repose.

What is the cause of these noisy transports of rage in a child fifteen months of age, and sufficiently strong to run alone? It is annoyed and irritated by finding in the isolated household none of those diversions which its instincts demand, but which Nature has provided for it in the Combined Order, and which would always be within its reach among its mates in the nurseries of an Association.

Wealthy parents may engage servants at a great expense to support the screams of their young, and to take care of them; but would it not be much better to prevent this screaming of the child by providing it with the recreations which Nature intends for it, and which would secure it health and pleasure.

Besides, as I have already observed, it is not every father who has

an independent income and can have apartments separate from his own, where crying children may be kept under the oversight of hired nurses. This advantage of separate apartments exists in every Association, which has a Seristery for the Weanlings, divided into three parts, which are assigned to children of ages varying between fifteen and thirty-three months, classed like the Nurslings, as follows:

The Quiet, or Mild;
The Restive, or Obstinate;
The Refractory, or Rebellious.

This three-fold distinction of characters should be combined with that of ages in order that the Series may be compound and not simple.

I calculate that those of the third class, the refractory, will, in Association, be less troublesome and noisy than are those of the mild and gentle class in our present household arrangements. What will have produced this subduing influence on the temper? Will the passions of little children, as the moralists would have it, be changed? Certainly not; they will have been simply developed harmoniously and without excess. Recreation and diversion will have been provided them by congenial companionship and by the adoption of a triple Series, that is, by classing and grouping them according to the dispositions above mentioned, and the three ages, *elder*, *middle* and *younger*. The most noisy will soon cease to cry when brought in contact with a dozen little imps as ungovernable as themselves. They will be like those braggarts who grow gentle and check their blustering propensities when in the presence of their equals.

What diversions can be provided for these little creatures, now so unmanageable? I can hardly say. The nurses in less than a month, organized in competitive groups, will have devised something to amuse them, and put an end to their intolerable clamor. I only lay down the principle, that refractory children of this age must be brought together in groups. They will be rendered tractable by the simple charm of associating like with like; and they will impose silence upon each other, not by menaces and chastisements, which are impracticable with infants, but by that peculiar influence which subdues the most quarrelsome persons when in the presence of their equals; a result which can not be reached by parents, whom the child annoys, while tormenting itself.

As things now are, were a turbulent child taken into the company of other children given to crying like itself, it could not be subdued;

for none of those influences could be brought to bear, which would be found in the nurseries of an Association. Brought home, it would renew its cries and become all the more violent from a brief enjoyment of diversions, the loss of which would be keenly felt. The child needs agreeable influences, constantly adapted to its character, and not occasional snatches of enjoyment which can only sharpen its appetite, and augment the vexation of its life in the isolated household, in which it is without the society of tempers like its own, and is not subject to such equable influences as spring from the natural counterpoise of characters of three different kinds. Such would be the situation of the child in the scientifically organized nurseries of an Association.

To divert such noisy children and get rid of their troublesome company, people commit other mistakes. The child is entrusted, for example, to the care of a nurse who takes it out to walk; and while her attention is engrossed with some trifle, she neglects the child, which is the victim of her carelessness. The daily journals abound with cases of this kind.*

Children just beginning to walk, go out in groups attended by aged persons, and the greatest care is bestowed upon them. When the weather is inclement, and the ground wet or covered with snow, they can walk in the winter garden or the galleries that run round the first story of the palace. Such a walk will be of itself an exercise of harmony, of measured movement; they will be accompanied by a band

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* I will mention two instances: A nurse, at Paris, takes her charge to the *Garden of Plants*, and as is the custom of her class, who are always frightening children, talking of bears and wolves, this nurse threatened to cast the child to the bear *Martin* to be devoured by it. She was holding it on the verge of the pit in which the bear was confined: her attention is for a moment diverted, and she lets her charge fall. It is immediately seized and devoured by the bear, and the nurse in despair drowns herself in the Seine.

Such is the skill and care of ordinary nurses; the moralist would say that children should be entrusted only to the care of parents; but is not the father of the lower classes as careless as nurses among the wealthy? Take another instance that lately occurred:

A father of the peasant class, unable to stop the crying of his child, tells it, "If you keep crying, I will put you to bed with the pigs," and proceeding from threats to performance, he shuts it up in good earnest in the pig-stye. Awhile after going to look for the child, he finds nothing but its bones; it had been devoured.

Are not such calamities occurring every day? May we not justly infer that the care of children must not be entrusted to parents alone, and that the habits and usages of our isolated households are by no means adapted to the instincts, inclinations and wants of infancy.

of Infantiles that can beat in concert the little basque drum and the triangle. A Weanling is not admitted among the Infantiles, till he can walk in file, keep step, and play on the little drum, triangle, bell or castanet. A child thirty-three months old can not be expected to keep time in singing, but it may be required to keep step in promenading, and time in playing little musical instruments.

Mothers will visit the nurseries, and, after having nursed the child, will have no further care to bestow upon it, unless they take part with the Series of nurses; they will naturally compliment the nurses on the neat condition in which the cradles and mattings are kept, on their skill in anticipating the little wants and caprices of the child, and on the dexterity they exhibit in the performance of functions exercised from attraction, and rendered easy by habit.

Why has Nature created some women who find an amusement in the trouble which children give, and who would take charge of a dozen with pleasure; while others, unable to endure the care of a single one, entrust it to servants? Morality styles such women *bad mothers;* but when the care of children shall be managed on a combined plan, it will not be necessary that all mothers shall be fond of the care of children, of their cries, and the uncleanly offices to be performed in waiting on them.

I estimate that in an Association of eighteen hundred persons, fifty would be amply sufficient to make up a Series of nurses, and to these might be added a few young girls; there are some that thus early in life manifest an inclination for these cares. The nurses will perform by turns their service during the twenty-four hours of the day, like sentinels on duty; and by means of this service, the poorest mother can say: "My child is infinitely better cared for than could be in Civilization the son of a monarch."

The support of the two extreme ages in Association — the children under four and the patriarchs — being considered an office of unitary or collective charity, nothing is paid for the care of children. The entire Association bears the expense of supporting the Seristeries of all the infant orders. The Series of nurses is paid like the others by a dividend out of the general product.

"I am well paid," says a nurse in the Civilized Order, "but I earn my money dearly; I can not endure it; I lose all patience." Such is the language we hear in the households even of the rich, who can bear the expense of nurses. What then must it be among the poor,

who are unable to buy the linen the child needs? How many infants belonging to the destitute classes die of privation and ill-treatment, while among the rich, how many mothers kill their children by excessive tenderness? The young in Civilization are sacrificed in greater numbers than any other class.

Nature intended that children should be educated collectively, for their own good as well as for the comfort of the parents. Notwithstanding the sacred duties assigned to parents by morality, there is no married couple which is not more or less disgusted with the details of infant education, with their filthiness, and the repulsive services which their weakness demands. It would be sufficient to render all parents dissatisfied with Civilization, if there were an Association already organized, to show them the Seristeries in which the Nurslings and Weanlings are reared, with their classification into groups, composed of consecutive ages and of contrasted dispositions.

In these groups the older influence the younger, and draw them on to useful exercises, the example being set by the next older order — aged from three to four and a half — which have already begun to take part in the operations of Association. On witnessing this general inclination of children to useful occupations, to combination and concert of action, every parent would exclaim: "This is the true method of rearing and instructing the young; the veritable secret of nature in the art of education; here I witness that success which can not be attained in our isolated households; here is a system which secures quiet to parents, combined with economy, and to children, continual and careful attendance, with a guaranty of health and a contentment which they can find in no other way."

And when parents shall compare this beautiful system with that of the isolated household which the moralists extol, filled with children averse to labor, noisy, mischievous and quarrelsome, can they fail to confess that man has mistaken his destiny; that we were created for the Combined Order, for domestic association; that the moralists and philosophers, in extolling our isolated and incoherent system of life and labor, have led us astray, while demonstrating their incapacity to discover the theory of a perfect society.

Out of the Combined Order to which man is destined, all the natural instincts of the child, as well as of the adult, can not be understood; they are an unsolvable riddle. The domestic system of the Civilized Order, even in the palaces of kings, can satisfy none of the

child's natural desires, which, therefore, becomes refractory or peevish, and is thwarted in its physical and moral development. I have remarked that the child has no natural desire to live under gilded ceilings, or to witness processions of courtiers and dignitaries who treat it with pompous etiquette, and address it academic discourses on some political theme; it would much prefer a bundle of hay on which to roll and tumble with its mates.

In the child, however young it may be, there lie hid many instincts of which we know nothing, instincts which, for want of development, engender in it ill-temper, and dispose it to wilfulness, to transports of rage, which injure its growth.

Such children once brought together in the apartments appropriated to the noisy and refractory, would be a restraint upon each other; this quieting influence would be for the advantage of their health — an influence which in our present system is not secured by the employment of any number of domestics; for the attentions of servants can not satisfy the unknown wants of the child; it longs for the society of its equals.

I am so little acquainted with the instincts of young children, and I have so much aversion for their noise and mischief, that I will not venture to set forth in detail the arrangements which their wants require; but I can solve the question abstractly for children as well as parents by saying:

That man is a being created for harmony and all forms of association: God has endowed him with inclinations which at every period of life are adapted to the resources and means which the Combined Order presents. These resources are wanting alike to the child and the adult in Civilization; and as the child is unable to explain its wants in language, of all ages it suffers most from the absence of association. Infancy being in a measure destitute of reason, is all the more exacting in its instinctive wants, which find no satisfaction in the present social order. For its subjection to a system of education which is contrary to nature, it avenges itself by cries annoying to the parents and hurtful to itself. Here are two parties, both of which are dissatisfied, while by the associative system of education, both would be made happy. Thus even in the rearing of the young, we discover that pernicious action of Civilization, which produces a two-fold evil in place of that two-fold good to which Nature destined man, and which Association would realize.

NOTE ON THE MEDICAL SYSTEM OF ASSOCIATION.

If parents really felt for their children all the affection which they express, how eager should they be to see the Combined Order established, which would save at least two-thirds of the children now carried off by death before their fifth year. The statistics of the mortality prevailing among young children are really frightful. At the same time, with how much sacrifice is their rearing attended, and how much grief is caused by their loss.

If my knowledge of the science of medicine extended to details, I might demonstrate by a special examination of the maladies of children, that three-fourths of these maladies might be prevented by the associative system of rearing them. I will cite an illustration from a branch of the medical art, which applies to childhood in general.

I will select the treatment of the teeth, and the occupation of the Dentist. In Civilization no care is bestowed on the teeth of children: education neglects this important branch of the physical development; it aims only to indoctrinate the child with some moral precepts, and to teach it a few dry rudiments of science; as to health, that is regarded as a secondary consideration, especially as respects the teeth. In the case of children they are neglected wholly among the poorer classes, that is to say, among ninety-nine out of a hundred in Civilization. A few wealthy residents of the cities take some care of them, for they know their value.

In Association the means for securing sound teeth will be highly appreciated. In a social state, in which the average term of man's life will reach a century and a quarter, no possession will be considered more valuable than a fair and sound set of teeth, which can be used with effect in the five repasts of each day. Perfect digestion depends upon careful mastication: the Harmonians will set all the greater value on their teeth as they will consider one phase of wisdom to lie in *gastrosophic hygiene*, or the art of eating and digesting well. They will, therefore, bestow the greatest possible care on the teeth of the children, which will all be examined every week by the dentists.

It must be observed that in the Combined Order the group of dentists, like other medical functionaries, is devoted to the collective service of the Association, and remunerated in proportion to the general health, and not according to the number of individual maladies. It

will, therefore, be for the interest of the group of dentists that, if possible, there shall be no decayed teeth in its Association. Their beauty and general soundness will be for the dentists a source of profit and reputation; just as is the case with other physicians, who would all lose by the prevalence of disease, and see their dividends decrease in proportion to the increase of their labors.

As the Combined Order does not estimate talent and skill by fine phrases and high pretensions, but by the good and substantial results produced, every Association will determine the ability of its physicians by its sanitary statistics as exhibited during a mean term of nine years. If one Association, according to a comparison of the tables for that period, shows an average number on the sick-list of two in a hundred per annum; while another, during the same period, shows an average of three in a hundred, it will be inferred that the physicians of the latter are wanting in skill; they will be awarded as a consequence a lesser dividend in the general distribution of profits. Every physician will, therefore, be interested in watching over the health of the whole body.

The Civilized Order, in which everything is subordinate to individual interests, can only produce physicians who are interested — not in the prevalence of general health, but in the prevalence of disease. This is an inevitable consequence of that system of duplicity, which makes it for the interest of every class of citizens to desire the misfortune of other classes. In conclusion, I will repeat what I have said in another part of this work: *Civilization exhibits a system, strange in the extreme, a mechanism in which each part necessary to the whole, is in constant antagonism and conflict with the whole; and yet it discourses and philosophises on* UNITY OF ACTION, *and boasts of its treatises on political economy and public order.*

The medical art, in our present social system, is *negative subversive*, that is, it has an interest in the spread and prevalence of disease, and in rendering its treatment very costly. The contrary result will be effected in the Combined Order, in which the physician and the pharmaceutist are themselves members of the Association, and have an interest that the whole body shall spend as little as possible in the treatment of disease, and the recovery of health. The art, then, in Association, becomes *positive harmonic*. In the exercise of this art, as of every other, there is, then, a two-fold miracle wrought, a compound charm created, which is a peculiarity as inherent in the associative system, as compound fraud and waste are inherent in the Civilized Order.

CHAPTER TWENTY-FOURTH.

EDUCATION OF THE SECOND PHASE OF CHILDHOOD, AGED FROM FOUR TO NINE.

We are now to consider the education of an interesting class of the young — those already somewhat advanced, and capable of taking part with adults in various industrial operations; a class in which every member of the age of four years and upwards will become a producer and be able to earn his living; or, to express it technically, "to make money." This is a merit on which it is well to lay special stress, as it is the one most highly appreciated in Civilization.

To attain this degree of development, the two Choirs — the Cherubs and Seraphs — will follow no other path than that pointed out for the younger orders; that is, there will be, first, such a classification of the children that compound emulation may be called out; and, secondly, a triple gradation of ages and industrial capacities. This system of distribution becomes bi-compound by means of emulation between the sexes, which, hardly manifest in the Infantile Choir, is a strong incentive in that of the Cherubs, as they take part in more important functions, and as they are allowed to engage in the lighter branches of agriculture, in which the natural emulation of the sexes is fully brought out.

In conformity with the programme of Exercises and Lessons already sketched in the first chapters, the training of the two Choirs of which we are speaking, is to be rather physical than mental. There will be no effort as in our present system of education to make precocious marvels, or intellectual prodigies of children, and initiate them at six years of age into scientific subtleties; industrial precocity will rather be the object sought, that is, skill in corporeal dexterity, which, far from checking mental development, will accelerate it, as we shall see in a succeeding chapter.

If we will observe the general inclinations of children between the

ages of four and a half and nine years, we shall see them very much disposed to all kinds of physical exercises, and very little to study; if, then, Attraction or the aim of Nature is to be regarded, the culture of the physical should predominate at that age. Hence, when a child of six and a half years advances from the choir of Cherubs to that of Seraphs, no other acquirement should be demanded of it than to know how to write, — an exercise which will be considered as purely physical, and classed among the seven of that kind already specified.

The child of from five to eight, though very little inclined to study, is very much disposed to all kinds of physical activity. Incentives of a physical nature must then be presented it to develop its faculties in the order which nature intends, for she would form the body before the mind: hence the principal incentive in the education of the young is the pleasure of taking part in various operations with the older choirs, and of appearing in the industrial festivals of the Association.

It is certain that children of five years of age are enthusiastically fond of all physical exercises of a harmonic character, while they have very little inclination to learn to read. The former is a pleasure to them; the latter a disagreeable task, — whence it is plain that Nature inclines them to develop their physical faculties before the mental, and that before six years of age, it will be difficult to persuade them to learn to read and write, and then only on account of their impatience to be admitted into the next older choir.

Whence comes this inclination of children for physical exercises and material activity? From the desire of Nature to first make man a producer — a manufacturer and a cultivator of the soil — and secure him wealth before initiating him into science. But in order that the child may engage with success in the industrial pursuits of Association, which require dexterity and skill, it must be very early trained in HARMONIC corporeal developments. Hence it is that Attraction impels it so powerfully to chirographic and gymnastic exercises; in them it will acquire the dexterity necessary in the lighter labors of the gardens, the stables, poultry-yards, kitchens and other departments of Association, in which it will engage, and in which every operation is to be performed with the readiness, precision and regularity exhibited by our skillful performers in gymnastics.

It will be chiefly in the Opera, that the child will develop that dexterity which the labors of the Combined Order require; and hence this institution will hold the first rank among the means of education.

The distribution of the choirs we are examining being the same as that of the Infantile choirs, which have been already described, I shall here treat only of those functions in which the two former are expected to be most actively engaged. I shall examine the five industrial Series in which they will take part, namely:

X. The Opera, or school of material unities.

1. Serial labors pertaining to the animal kingdom.

2. Serial labors pertaining to the vegetable kingdom.

3. Culinary labors, or the preparation of the two kingdoms combined.

K. The tie of Attraction between the schools and industry.

CHAPTER TWENTY-FIFTH.

THE OPERA IN THE COMBINED ORDER,—THE PIVOTAL SERIES IN MATERIAL UNITY.

The civilized world has so great a fondness for the Opera, that it will cheerfully read a chapter on the future utility and the advantageous employment of this pleasure, which at present contributes so little to useful industry. The Opera in Civilization tends only to encourage effeminacy in morals, and involve extravagant expenditures; but in the Combined Order it will become a source of wealth, and of moral improvement for individuals of all classes and ages, particularly for children, educating them to *measured Unity*, which will be one means of physical development, and an aid to them in all branches of industry.

Associative education, in the training of the child, regards the body as the auxiliary to, and co-worker of the soul. It looks upon the soul as a noble lord, who does not visit his castle till his steward has prepared everything for his reception. It begins by forming the body while it is still young to all the services required by a soul harmoniously developed, that is to say, to precision, to harmonic evolutions, and to UNITY.

To fashion the body to all these excellencies before developing them in the soul, two means are made use of, which are quite unlike those at present employed: these are, the exercises of the OPERA and the CULINARY ART. Let me show that the adoption of such means is no arbitrary procedure, but is necessarily required by the method of Nature.

The child is guided by its Senses much more than by the affective sentiments, two of which it does not feel (Love and Familism). The two major affections, Friendship and corporate Ambition, affect it, but in such a way as to call out the action of the Senses, which are the child's attractive guides.

Of the five Senses, there is one, Touch, the influence of which is hardly felt by the child. It has no consciousness of Love, which is

essentially connected with this sense; it is besides indifferent to other pleasures arising from it; it is quite content with a wooden bench for a seat; with a mat or other rude material for a bed. It disregards the easy chair, beds of down, and soft furs. Refinements of touch have no value in its eyes; but it is strongly attracted to the enjoyments afforded by the four other senses, which are to be called out by the following means:

The two active senses, *Taste* and *Smell*, by the CULINARY ART.

The two passive senses, *Sight* and *Hearing*, by the OPERA.

It is in these two directions that Attraction leads it: children and cats would constantly be found in the kitchen if left to themselves. So, too, there is nothing more attractive to the child than the charm of operatic performances and fairy scenes.

In the vast kitchens of the Association, organized on the serial method, there will be a great many minor labors and details which can be executed by children of five years and upwards; they will acquire dexterity in them, as well as preliminary notions in chemistry, botany, etc. In the exercises of the Opera, on the other hand, they will acquire a sense, a feeling for material harmony, which is a type of, and a preparation for, spiritual or passional harmony.

In the Opera are united all the *material Harmonies;* it furnishes a complete scale or gamut of them, as the following table shows:

K. *Measured coöperation of ages and sexes.*
1. *Singing*, or vocal harmony.
2. *Instrumental music*, or harmony of artificial sounds.
3. *Poetry*, or harmony of language.
4. *Pantomime*, or harmony of gesture.
5. *Dancing*, or harmony of movement.
6. *Gymnastics*, or harmonic exercises of the body.*
7. *Painting and Costumes*, or harmonic ornaments.

X. MECHANISM, or harmonic geometrical combination.

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* In the opera of Civilization, very little use is made of Gymnastics; the art is considered in some degree vulgar. This is not so much an evidence of refinement as of depravity of taste. All the material harmonies are worthy of regard. But as many of the branches of gymnastics — rope-dancing, grotesque pantomime, etc. — are a pleasure of the crowd, they have been proscribed by the refined and cultivated in Civilization, to whom the tastes of the lower classes are repulsive. The gymnastic art will be restored to favor in that state of society in which all classes shall be ONE in manners and refinement.

The Opera, then, is the union of all material harmonies, and is the material emblem of the workings of the Divine spirit, or spirit of measured unity. Now, if the education of the child is to commence by the culture of the physical, it will, by engaging early in this school of material harmonies, be rendered familiar with all branches of material unity, and easily rise to a comprehension of the spiritual unities.

In the Civilized Order, the Opera, even in case its maintenance involved no expense, would be a very dangerous instrument in education; it would, on the one hand, be impolitic in the present state of society to refine the poorer classes, doomed to repulsive labors and privations; and on the other, the opera would be dangerous even for the children of the rich, because such a combination of the fine arts enkindles enthusiasm, and awakens those noble and generous ideas which spring from the culture of the arts; such impressions are injurious to a child, which, after being subject to their influences, is compelled to mingle with a selfish and deceitful world.

The child of the Combined Order is exposed to no such hazard; he quits the temple of material harmony, or the Opera, only to enter a world of passional harmony, to take part in the Series of groups, where he sees all the passions working together to establish concord, justice, truth, unity, of which the Opera is the emblem. The Opera, then, will form the children to habits and usages which they are destined to practice, and in this respect it will be a true guide in the matter of education, whereas at present, it would be but a deceitful guide, and an incentive to frivolty and dissipation.

Will it be objected that we propose to educate the whole human race as actors? There will be nothing disgraceful in the actor's art, when all the world takes part in it; and, moreover, does our civilized system of education form anything else than social harlequins, from the mock pretenders to probity among men down to the delicate pretenders to piety and fidelity among women? Our present system of education produces buffoons in politics and morals, unworthy even of the name of comedians, who, when true to their art, are faithful exhibitors of nature and reality. But leaving aside these foolish objections, let us continue our subject.

No child of the Infantile choir will be admitted to the next older, if it has not the capacity to take part in some of the harmonic exercises of the Opera; and, to give more lustre to these exercises, they

will be made accessories of religious worship, the ceremonies of which will be heightened by hymns and emblematic acts.

The Opera becomes, then, an essential part of the training of children, whether it be those of the wealthier or the poorer members of the Association. The child will be all the more docile to it, as the the opera is supremely attractive to its years. Nothing so much delights the young, as unity in evolutions, the movements of choirs and the enchantments of fairy scenes: hence all children will engage with enthusiastic ardor in performances of this nature, and it will be necessary, not so much to persuade them to take part in the opera, as to restrain their impatience by strict rules for admission to it.

As the Opera among us is only a field for the display of the arts of gallantry, and an incentive to wasteful expense, it is not strange that the moral and religious classes are at present averse to it; but in the Combined Order, it is a friendly gathering, for admission to which nothing is charged; it can give rise to no vicious intrigues between parties who meet daily in the different labors of the industrial series.

The question of expense will be thought an insuperable objection; the Opera, it will be said, costs a vast sum for the construction of its requisite edifice, and as much more to keep it in operation. Can, then, a single Association, even if it possesses great wealth, afford to support one? Certainly, for the opera, being one of the great promoters of harmony and the initiator of man into material unity, the advantages to be derived from it will far exceed the expense of maintaining it.

The construction of a proper edifice will, in an Association, cost comparatively little, as its members are masons, smiths and carpenters by attraction, trained to their labors from childhood. The purchase of materials will offer no difficulty, for the product of an Association being enormous, and its credit undoubted, it will be able to carry into execution any project voted unanimously. Every Association will possess groups of painters, decorators and machinists; and the expense of building will be merely the sums paid to the Series of persons engaged in its construction, who are its members.

Thus a pleasure which, in our present society, can be enjoyed only in the largest and most opulent cities, will be within the reach of the least wealthy Association in the Combined Order; all will have

Operas superior to those of Paris, London or Naples; for each Association without resorting to the artists of neighboring Associations, or the bands of amateurs, that are constantly passing to and fro, will be able to furnish for the stage, the orchestra and other departments, several hundred performers. As every Harmonian is trained up from childhood in some branch of material harmony, he will be able to take some part in operatic representations; and thus the principle, so often announced, will be seen to be again verified: that in no refined art can even the most wealthy attain at present that degree of enjoyment which will be within the reach of the poorest members of the Combined Order.

Dramatic functions, now attended with so many vexations, will, in the Combined Order, be free from everything offensive. The performer will run no risk of hisses, or insulting criticisms; the custom of rendering no applause will suffice to inform the amateur what position he holds in the estimation of the spectators. There will be few, or indeed, no bad actors, because their great number will oblige each one to confine himself to a small number of pieces in which he excels.

There are no salaried performers in the Combined Order. The Series pertaining to the opera and the fine arts, like all the rest, will be paid by a dividend out of the general product. All classes, finding in dramatic representations an agreeable diversion, will desire that this function should be no less honored than others. It will, in fact, be held in the highest esteem, and become an avenue to the greatest distinctions.

Considered in its moral influence upon children, the Opera will be a school of ethics in miniature: by it, youth will be inspired with horror for whatever conflicts with truth, unity and harmony. In the Opera, no favor can excuse imperfection in voice, rythme, gesture or movement. The child of the wealthiest, in every figure and every evolution, is obliged to listen to the truth, and to submit to the just criticisms of its fellows. In the Opera he will learn to subordinate every movement to unitary proprieties, and general harmonies. The Opera is, then, the MATERIAL school of unity, justice and truth, the emblem of the workings of the divine spirit, the true path to the refined manners of Harmony.

It is not in material harmonies alone, but in social relations likewise that the Opera will be found to lead to unity. For example, in the matter of language, what a disgrace is it to the Civilized world

that with all its boasts of progress, neighboring nations can not understand each other, and that no uniform language, even in the provinces of the same empire, though governed for a thousand years by the same laws, is spoken!

To the general habit of witnessing dramatic representations, the Harmonians will in a measure owe unity of language, and uniformity of pronunciation. In the system of material unities, all parts are intimately connected; language is the first link in this vast chain; and the prevalent duplicity of language is a seal of reprobation upon the wisdom of Civilization. For where can unity be established, if not in the first of social relations, that of language?

We shall again recur to the Opera as a lever in education, and as a means of establishing friendly ties among all the members of an Association. But before enlarging on this point, it will be requisite to have a more complete understanding of the Industrial Series, an emblem of which will be found in the musical and choral Series. Thus the Opera will be cherished by the Harmonians as being a repetition in miniature of that social organization upon which their happiness depends. In the Civilized Order, it is merely a theatrical exhibition without interest for the mind, with no analogy to, or connection with, other institutions; but as our social system only establishes the sway of all forms of political and moral duplicity, what charm can the emblem or image of all the material unities offer us when no one of them, not even that of language, is known to us?

CHAPTER TWENTY-SIXTH.

THE HARMONIC TRAINING OF ANIMALS.

As the labors, pertaining to the animal realm, which are confided to children, are very numerous, I shall not stop to describe them in detail; it is evident that the child of six years will be more interested with doves and poultry than with the management of horses and oxen. I will simply treat of some one occupation, in which the children of Association will perform prodigies that could not be expected from adults in the Civilized Order; I allude to the *measured training* of animals.

This is a business which, in Association, will be executed to a great extent by children from five to nine years of age; at present such children would only render animals wild and vicious. There prevails in this branch of industry so great a want of skill, that Civilization can not even properly train the dog, which is the natural driver of quadrupeds and fowls. And how should Civilization understand the training of the latter, when it fails in the training of the animal destined to take charge of them?

It is a truth hitherto unknown, that domestic animals are susceptible to the influence of measured harmony, and that their training can be made really profitable to man only as far it is carried out according to this method. It offers the means of adding to the wealth of society; it is a subject that should arrest the attention of an age, which more than any other, is disposed to estimate everything by the profit it yields.

We wish to show that animals, trained to measured harmony, will be twice as profitable as at present, the numbers being the same, and that this kind of training is possible only among populations which have been themselves educated in that measured unity, to the influence of which animals are to be rendered susceptible.

If in Association the people were not educated to a sense of measured harmony, — a sense which is to be acquired only in the school

of material harmonies called the Opera,—they would experience, aside from other inconveniences, a loss of about half the profit that domestic animals would yield in the Combined Order, in which their number will be ten-fold greater than what it now is.

If it were necessary to manage and drive them according to the disorderly methods of the Civilizees, complete control of them could never be attained; they would destroy each other by their very number; and man, compelled to give them four times the care and attention required by the measured system of management, would find himself ruined in the simple effort to rear and train the innumerable herds and flocks which were designed to be a principal source of his wealth.

If there is an oversight which is excusable, it is that during so many ages man has not discovered that his domestic animals were destined to measured harmony, and that they can not prosper unless it be applied. If he was unable to discover that he himself was designed to conform to it when so many proofs exist, should we wonder that a like oversight was committed in respect to animals, which exhibit so few indications of adaptation to harmony? The horse alone manifests a susceptibility to measured harmony; and this is the source of his delight in the manœuvres of cavalry; the commonest steed becomes a Bucephelus when moving in the solid column of the squadron, and will die rather than leave the ranks.

Other animals, like the ox and the zebra, are highly susceptible to material harmony, but under conditions impracticable in Civilization, and which can only be realized in the Combined Order. The dog, which is our chief servant among quadrupeds, is very well adapted to different harmonic operations, of which we have never had an idea. We can train him to perform tricks, and to dance; but we can teach him no functions of harmony that are useful in industry. If the horse has that sense of harmony which enables him to make evolutions and to form ranks, the dog is capable of other movements, the chief of which is that of guiding and directing; but the Civilized Order can make no use of this faculty, because it has no really great flocks and herds, and no means of raising them.

In Association, the humblest of flocks, that of geese for example, will consist of immense numbers, which could not be managed at all by the disorderly methods of the Civilizees, and particularly by the barbarous system of the French, who can drive animals only by beating them: exclaiming "Why are they sheep; why are they horses?"

Every domestic animal in Association is trained to a sense of musical sounds, like the cattle of Poitou, which move or stand still, according as their driver sings. But this is an excess, an abuse of musical influence; it should not be so employed as to weary men; it is enough to employ it just so far as to indicate to the animal what is required of it, as shepherds call their flocks by sounding a horn.

In the management of flocks, dogs will be of very great service. Those of Harmony are trained to drive herds of cattle, which follow the sound of a small bell. Animals are accustomed, when young, to follow such a bell from hearing it before they are fed. Some animals, like the ox, the sheep and the horse, wear, when young and while being trained, a little bell which they are to hear during their lives, and which of itself will be sufficient to distribute them in droves and ranks.

For example: to arrange and drive a flock of 24,000 sheep in good order, three or four shepherds on horseback are posted in the front, center and rear, with a few watch-dogs and eight bell-dogs; these, at a given signal, alternately shake their collars with bells attached, and gather around them the sheep familiar with the notes of the respective bells. The bells will be pitched on thirds of the musical gamut, so that each one may cord with the one before it, and the one that follows.

Thus the dog with a collar of bells sounding the note Do, leads off with his flock of sheep, some of which, like their leader, wear a bell pitched on the same note. Then will follow the flock Mi, the flock Sol and the rest; in the order Do, Mi, Sol, Si, Re, Fa, La, Do; each flock will number about 3000 sheep.

The musical diapason being the same over the whole globe, a dog trained in any Association, can be used with the flocks everywhere, and every animal will know what bell to follow. This system will dispense with an immensity of trouble in the management of large flocks, which at present can be driven only in detached masses, with very great fatigue, and by dint of blows, and brutal treatment, in keeping with other arrangements of our boasted Civilized Order.

In the Combined Order, 50,000 sheep will be managed more easily than 500 are at present. If they are upon the highway, dogs that wear no collar will run along by their side to prevent their straying; they will also be kept to the road by the sound of the bells. If it is necessary for any reason to clear the road, the whole 50,000 can be

driven into a field in a few minutes. For this purpose, the shepherds at the front rear and center, give a signal to the bell-dogs to leave the flock; they will immediately form a line in the meadow, some distance from the road, and shake their bells in succession. The sheep in eight divisions will be at once grouped around the dogs, and the highway evacuated forthwith. Drovers at present would spend half an hour in such an operation, and the sheep would be mercilessly bitten by the dogs, and beaten by the men.*

I mention only this peculiarity, among a multitude of others, touching the training of flocks and herds, that might be instanced. Horses will be so trained as to move four abreast, with no other guides than a few grooms, sounding different signals for each rank.

By means of such a use of musical sounds, combined with the desire of food natural to animals, with gentleness of treatment and ample room, the zebra and even the beaver will become as tame as horses; only they will be differently trained.

Out of the Combined Order, in which the Series are in operation, it is impossible to make a trial of these wonders in the training of

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* Even flocks of geese may be driven in ranks in this way, led by dogs with bells pitched on the notes of the gamut, and in the order Do, Mi, Sol, Si. Geese and other fowls will become accustomed to this, if trained to it young. Different varieties of geese, giving rise to rivalries between groups of children, are raised by different methods, and in different apartments. These will easily form the habit of keeping apart, and following the bell of their own pen. To make them fully acquainted with it, they will be deceived by false notes.

For example, three groups go, at the same hour, with food to three separate pens. The group that has charge of the geese of the bell Do will go to the pens Mi and Sol, and will ring for dinner, and give them nothing. After waiting a little, they will hear the bell Mi or Sol, and then get their food. After they have been deceived a dozen of times, they will be able to know their own note; animals have a very sharp discernment in everything that concerns the palate; they never mistake the hour of eating; they would seem almost to reckon time by the clock. A horse fed but once in a stable by the highway, when passing two or three years afterward, will recognize it, and stop at the door.

The Harmonians will take advantage of this instinct in animals, always intelligent where the appetite is concerned. Civilization shows great skill in training them to arts that are of *no use;* sagacious dogs are taught a multitude of grimaces and gambols which are of no advantage, and which waste the time of the teacher. Fleas are taught to draw tiny wagons. We also have learned donkeys and learned pigs. I have even seen a tame seal, pretty skillful in mimicry. These useless tricks show what advantage man may derive from animals when he shall know how to make their training unitary and productive; in this business children will be chiefly employed; they have a natural inclination for it, but in the Civilized Order they only abuse and injure animals.

animals; if an attempt were made to adapt the system of Harmony to the Civilized Order, an expense would be incurred which would be far greater than the advantage to accrue; the rude and coarse herdsmen of Civilization would everywhere thwart it. Hence it is that the agriculturists of Civilization have been unable even to conceive such a natural and attractive system of training, and have generally employed only the violent method, altogether more protracted and expensive. Association will employ, to rear, train and perfect its countless herds and flocks, hardly a fourth of the number of persons that in Civilization would be employed, and save in addition the abuse of animals and the deterioration of breeds.

The leaders of the Series having in charge the training of dogs and herds will form part of the Series of superintendents of education. In the Combined Order one who trains animals, fulfills an important function, because it will be his or her duty to instruct in the art the groups of children under his or her control.

Such immense herds as will there exist it would be impossible to train and manage, unless a uniform system of signs and language were used by those who have the care of them, which once established by a general congress, will be the same over the whole earth. If every herdsman distracted the animals under his charge by a variety of confused and arbitrary cries, as is the custom at present, they could never, with their limited intelligence, be brought under a unitary and collective system of training.

A child in the Combined Order will be required first of all to know how to live in unity with animals; to become familiar with the signals to be used in calling and governing them, that he may not frustrate the system devised for their management. The child that at four and a half years of age should be unacquainted with these practical notions, would be refused admittance to the choir of cherubs; and the jury of that choir would inform it that no one could be admitted to the rank of a Harmonian, who is inferior in intelligence to the animals, through ignorance of their language and signs.

And is it not to be inferior to the animal to have no sense of the regard due to its instincts? It is of use to us only so far as we secure its happiness. Hence it is that, in a great nation like France, where horses are so soon worn out by hard usage, it is impossible to supply a sufficient number for the cavalry service; and far less profit is derived from this quadruped than in Germany, where it is well

cared for. The war-horse of Frederic the Great lived to be thirty years old; in the hands of French grooms it would not have survived its thirteenth year; they would have stolen from it half its oats, while the owner would have worn it out by hard usage.

Animals will be happy in the Combined Order owing to the mildness and unity of the method employed in managing them, the variety and excellence of their food, and the care of enthusiastic lovers of the animal kingdom, who adopt every possible means to improve the different Species: such attentions can not be shown them in our brutal Civilization, in which even the art of properly arranging their stables is not understood. It may be affirmed without exaggeration, that asses in Harmony will be far better lodged, and far better kept, than are the peasants of sunny France.

The value of animals thus trained and cared for, will be as much superior to those of Civilization, as regularly drilled troops are to an undisciplined horde of barbarians; twenty thousand, or even less of the former, are more than a match, as we have often seen, for a hundred thousand of the latter. Here is a five-fold gain, resulting from proper discipline. In like manner there will be no limit to the advantages to result from the mode of training animals in the Combined Order, improved as they will be by the following means:

Attractive and harmonic training;
Serial system of management;
Zealous efforts to improve the various species;
⋈ Unitary discipline.

But where shall we find the new Orpheus who is to render the animal kingdom thus docile to the demands of a unitary system of training? What talisman shall be employed? No other than that school of material Harmonies, called the Opera, which will educate the natural trainers of the animals — an institution now regarded as a useless frivolity by our moralists and practical men. It will not appear such in the Combined Order, in which the passional training of children, and through them of animals — from which such enormous wealth is to flow — will be due principally to habits formed early in children in that school of all measured material unities. Our pretended sages, in condemning the Opera, fall into the grossest of errors; they condemn the only institution which is capable of training children to material unities, and as a result of such training, to social unities.

We may remark of the Opera as of other kinds of amusement, that

in the Combined Order they are intimately connected with productive industry, and contribute to its improvement; a result which Civilization does not secure, as in this Order, industry is wholly divorced from pleasure and industry. They are incentives rather to idleness, to the abandonment of industry, and many of them, like games of chance, lead to vices and crimes. It will be interesting to observe how amusements, which now have no connection with productive industry, will in the Combined Order be allied with, and lend it their aid.

Another remark still more important, and which naturally springs from our present theme, is that if the animal will yield a two-fold profit by its being reared on the system of Harmony, it will yield a profit augmented ten-fold under the same system, because five times as many can be raised on the same extent of soil as now are by our present methods—the art of managing large numbers of animals in open fields, and of disposing and arranging them in immense stables not being understood.

This business will be for the most part confided to children, assisted by a few persons of mature years. What sources of wealth! What a subject for study to an age that dreams only of wealth, and which would find inexhaustible riches in every branch of industry, if it were only pursued in accordance with the law of the Series!

CHAPTER TWENTY-SEVENTH.

BRANCHES OF AGRICULTURE ADAPTED TO CHILDREN.

In contrasting the disorders of Civilization with the method and unity that will reign in the Combined Order, it is necessary to present illustrations of a compound character, or the positive and negative aspects, by proofs and counter-proofs. Thus, with the exhibition of the marvels of industry wrought by the children of Harmony, we must contrast the destructiveness and idleness of the children of the Civilized Order.

I have already described children as being destructive from instinct and emulation. We are now to consider them as idlers, as shunning all the labors which Nature assigns them in the vegetable kingdom.

In this branch of industry, Nature must have counted largely on the service of children, because she has produced in great abundance those small fruits, vegetables and shrubs, which should occupy the child and not the adult. These smaller and more delicate plants make up two-thirds of our gardens, lawns and parks.

Flowers, with the exception of a very small number, fall almost entirely within the range of the labor of children and women; and Nature therefore gives them strong attractions for flowers and shrubbery, the culture of which, however, in the present state of society, is not entrusted to them.

The young child, desirous of being advanced to the Infantile choir, will select for one of its three test-performances the cultivation of at least one plant; for example, the pansy or parsley, and justify its admission to the group cultivating the vegetable, — an admission which it could secure only by useful service and tried dexterity. An Infantile, desiring to be advanced to the next highest choir, should prove his worthiness by a cultivation of at least three vegetables, in which his skill should be attested by the decision of competent groups. Efforts of this nature will gradually enlarge his views in different departments of science, for Agriculture is intimately connected with them all.

The child of the Combined Order will take an active part in the emulation existing between neighboring Associations. A group of children, cultivating the auricula in one Association, is piqued at the thought that the velvet-like delicacy of the same flower has gained the prize for its competitors in a neighboring Association. The vanquished group will desire to know the cause of its failure, which may, perhaps, depend upon a difference in the quality of the soil. Thereupon the teacher of that group gives them a lecture upon varieties of soil; and this instruction, repeated in other groups, gradually renders them familiar with the elementary principles of the mineral kingdom. Children of these groups will by this time have begun to experience a desire to attend the schools, and to inquire for elementary books treating of some branch of mineralogy, for example the classification of soils.

Thus the Combined Order never gives a child instruction bearing upon ONE SUBJECT ISOLATEDLY. It will be introduced to one science only so far as it has already acquired practical notions upon some other, particularly in regard to agriculture, masonry, carpentry, and the culinary art.

Agricultural competitions will very early accustom children to habits of reflection and inquiry; such habits are very necessary in the cultivation of flowers. What is more difficult than to attain perfection in the culture of the jonquil, the narcissus, the ranunculus, the tulip, and the different varieties of the rose and the pink? If Nature requires so much knowledge in the care of such flowers, it is because she aims to develop early habits of inquiry in children, as they have a natural fondness for the cultivation of them.

Nature has also assigned to children some functions in the heavier branches of agriculture,—in the raising of buck-wheat and lentils for example. A group of children, interested in the raising of these products, must study the various qualities of soil and manure, and inquire into the influence of temperature, to understand the causes which have been attended with success in this or that Association. A child attracted from *zealous emulation* to these occupations, will gradually become a chemist and naturalist, while engaged as it fancies in the competitions and rivalries of its group and Association.

Why does our present system of education exercise no influence of this kind upon the child, and possess no means of rendering study attractive? It is because the labors, to which it confines the child, lack three incentives which might engage it in study; they are:

1. *Emulation.* The child has not the stimulus arising from competitions between group and group, or Association and Association, as it will have in the Passional Series.

2. *Exercise in the culinary art.* The child has no training in culinary preparations, in which it can judge practically of the excellencies or defects of the fruits or vegetables which it has cultivated.

3. *Gastronomic refinement.* It would be hazardous in the Civilized Order, to accustom the child to delicacy of taste, and yet this is indispensable in Harmony, in which it will learn to distinguish several different shades of flavor in the most unimportant vegetable. Without this delicacy of taste, it would be unable to understand why its group had failed or triumphed, or why such or such an Association held the first, second or third rank in the cultivation of the vegetable.

As such a combination of incentives has no place in the Civilized Order, should we wonder that the child has no passion for agriculture, nor for the exact sciences, of a knowledge of which, in Association, the competitions of the Series would very soon make him feel the necessity, and render him desirous of instruction in regard to them without any urging on the part of others?

To recapitulate: On the one side, we have the disposition to destructiveness and idleness; on the other, to productive occupations, and a zealous pursuit of knowledge and skill; and such is the essential difference between the two systems of education, that of the Combined Order, and that of Civilization.

Our entire agricultural system becomes deranged by this non-participation of women and children, to whom Nature assigns so important a part in the cultivation of the vegetable kingdom. All the flowers and smaller fruits and almost the entire control of the gardens and lawns should be assumed by women and children. Now, on the contrary, a child hardly enters a garden but to devour currants and strawberries, which it has had no hand in cultivating, and to pluck the flowers; indeed, it is a point gained if the child can be kept out of it.

Botanists describe their science as being of all the most interesting, and most intimately allied with Nature: how is it then that the child, which is the nearest to nature, feels no fondness for this science, for the subject it treats, and that, instead of having any taste for botany, it only injures the gardens and orchards it enters, and avoids all agricultural labors?

An incontestable proof that Civilization is unable to derive any

real advantage from the labors of women and children in agriculture, is that man is obliged to neglect those branches of labor especially assigned to him by Nature, namely, works of irrigation, and the planting of forests; two things to which the agriculturist in Civilization can not attend, as his time is taken up with labors that properly belong to women and children, such as the care of the smaller animals and the gardens, from which he should be relieved.

A singular result this of the policy of the male sex! Man seeks to subordinate woman, to render her dependent. What is the result? Instead of rendering woman subordinate, he becomes himself a slave; he renders women and children non-producers. He is himself compelled to perform the labors which are the natural functions of those weaker than himself; he is moreover obliged to deduct from the products of his toil a sufficiency for their maintenance; this is the natural result of every species of tyranny; it is taken in its own snares.

But let us more closely consider this error into which the male sex has fallen: man's true function is to devote himself up to those heavier branches of industry which require vigor of body. These are three:

The care of Forests;
Works of Irrigation;
Cultivation of the Cereals.

The third function absorbs the whole time of the agriculturist; he can not devote to the culture of forests nor to works of irrigation the labor they demand; on the contrary, he only destroys the forests, and in so doing, destroys the natural sources and means of irrigation.

Two out of three of the heavier branches of agriculture are, then, carried on in direct hostility to common sense. As to the third, the cultivation of the cereals, how is that conducted? In this I distinguish three most pernicious practices:

1. *Neglect of the use of manures in quantity and quality.* We are so poorly provided with manures, that enormous quantities of seed are expended in sowing — nearly double the quantity in fact of what will be used in the Combined Order. As to the quality of manures, it is a matter in which few or no distinctions are made by our poor agriculturists.

2. *Suffering the ground to lie fallow.* We see lands left to rest, to lie fallow for a year! Does the sun rest? Would there be any need of the system of fallow ground cultivation if the cereals were sown on

the proper soils, enriched by manures of proper quantity and quality ?

3. *Slovenly cultivation.* In many fields, poppies and weeds are as thick as the wheat, besides other evidences of a negligent cultivation, which would not even be known in the Combined Order, in which groups of children would traverse the fields to keep them clean of weeds.

Whence all these evils ? They arise from the fact that the male sex is overburdened with works which properly belong to women and children, who in reality accomplish scarcely anything.

But what a career will be opened to the industry of man, as soon as women and children shall find their proper sphere of action in Association ! Seven-eighths of the women will be at once ready to enter upon new employments by the suppression of those complicated and parasitic functions which spring from the isolated household, the troublesome charge of children, and from the foolish caprices of fashion, which engage so many in interminable needle-work and other superfluities.

When this false state of things shall have ceased, it will be perceived that five-sixths of the women will be at leisure to engage in other occupations. Upon what shall they be employed ? Upon the lighter branches of agriculture. They will then assume the direction of the greater part of those petty labors which now occupy the attention of men. Others will be assumed by the children, which will be attracted to agriculture by the system of *contrasted, rivalised* and *interlinked* Series.

Then will there remain to men only those functions which require physical strength, such as the three above-mentioned, and the heavier branches of the mechanic arts, such as carpentry, masonry and the labors of the smith. Incidentally they will engage in all the lesser cultures, — the flower and vegetable gardens and the orchards, — but without taking the steady charge of them ; that will be the duty of the women and children.

This natural distribution is thwarted by the non-employment of the children, and that system of domestic isolation which fritters away the labors of women. Every department of labor falls upon the man alone, who, thus overburdened, must necessarily neglect the most important branches, such as irrigation and the preservation of forests. The task belonging to his sex is to a great extent abandoned in order to execute those belonging to the woman and child.

CHAPTER TWENTY-EIGHTH.

THE CULINARY ART, AND ITS INFLUENCE ON EDUCATION.

I have a singular task before me; it is to prove the utility of exciting in children a taste for good eating, to render them, so to say, little epicures. There is no subject better calculated to confound the opponents of Attraction, and to render manifest the wisdom of the Creator of the passions.

If Nature is wise in the general impulses which she imparts to human beings, she must be so in giving to the child the strongest passion it possesses — the love of good living.

To demonstrate the distributive justice of God in making this a dominant impulse in children, we must show that, *in the Combined Order*, the sense of taste, the pleasures of the palate, will exercise a strong influence in leading them to the three foci of Attraction — *to Wealth, to Groups and to industrial Series.* There is nothing admissible in social polity that does not tend to these three ends, and as a consequence to Social Unity.

Let me here point out an error in the use of words, which may lead to an error in thought. "Children," say the moralists, "are little gormands; they must be corrected, their passions moderated." This is a mistake; children are not gormands, but simply *gluttons.* The term gormand is nearly synonymous with *Gastronomist* — a person who combines discrimination with refinement in eating. Now what relation is there between such a person and children, who eat with avidity green apples, and even green plums? If they were connoisseurs in taste, they would leave such edibles to the swine. They are then really gluttons; and to correct this habit, we must teach them gastronomy, or the art of refinement in eating. Let us examine the advantages to be derived from such a transformation.

It has been remarked that persons the most sober in the pleasures of the taste are educated cooks; they are generally gastronomists, severe judges, knowing how to select the best dishes without indulging

in any to excess. Of the classes that have an unlimited command of delicate viands, they are proportionally the most temperate.

The best safeguard, then, for children against gluttony, would be to exercise them in the culinary art, and to make them gastronomists, that is, effect a compound refinement, uniting the pleasures of the table with a hygiene adapted to the different varieties of natural temperament. As this is a novel doctrine, I must support it by using words with exact significations, and by proofs drawn from the actual condition of things in the Civilized Order.

The moralists, as well as parents, would like to see children engage in industry, — in agriculture and the care of animals, and exercise judgment in their labors. In desiring this they desire indirectly that they should possess some knowledge of the culinary art, for how can they determine the best methods applicable to those two branches of industry, unless they understand the relation between the raw and the prepared products, between the method of cultivation and the method of culinary preparation : The agriculturist who is ignorant of this art, operates unintelligently and without fixed principles.

This is true of agriculturists at present ; they raise animals or cultivate vegetables to make the most possible out of the purchaser ; but if we speculate on a system of industrial unity, if the cultivator aims to benefit the consumer, he ought to have some knowledge of the relative value of products when prepared by the culinary art, and guide himself in his operations according to the requirements of this art.

Hence it follows that the culinary art is an essential part of agricultural studies, and that in order to make of the child a skillful agriculturist, it must be early initiated into the mysteries of the gastronomic art, now proscribed by the moralists.

Another reason which would sanction the training of the child of the Combined Order to the culinary art, is that by this art it may be most readily accustomed to distinguish the delicate qualities of vegetables, be induced to study the methods of their cultivation, and thus be led to take part in the rivalries of the Series. It will be impossible to interest the child in the discussions and competitions of the Series, unless it is susceptible of feeling an interest in some shade of a variety, which forms a part of a series, which comprises, we will suppose, thirty of these shades, ten varieties and three species. Now, to accustom the child to distinguish grades of quality, and take a special interest in some one, that sense which is most active in the period

of childhood, must be called into action; the sense, beyond contradiction, is Taste, or the love of good eating, which is everything to children.

The sense of Taste, the most importunate of all the senses, may be compared to a car with four wheels, which are:

1. The Agricultural Art;
2. Preserving in all its branches;
3. The Culinary Art;
4. Gastronomy;

⋈ Balanced Hygiene.

Thus the works, to which the Sense of Taste impels man, comprise the various branches of *Production, Preparation and Consumption;* and we may truly say that he is in the path of wisdom, when he exercises jointly and in equilibrium the four functions connected with the sense.

To attain this equilibrium, the four wheels of the car must move in concert, and with unimpeded action; education must, from childhood, instruct man in the performance of the four functions of Cultivation, Preserving and the Culinary and Gastronomic arts. From their union will spring the pivotal function, balanced Hygiene, or rational consumption, of which it is not yet time to speak.

Parents in the Civilized Order would be pleased to have their children excel in the first two functions — *Cultivation* and *Preserving.* By the latter, I mean the art of employing all those physical and chemical means necessary to keep and improve articles of food, such as fruits, vegetables, meats, etc. A fruit — for example the plum — which will last in our gardens or orchards not more than two weeks, may be kept twelve months, if science be used to preserve it. In this way, the chemist will have relatively augmented very greatly our wealth by perpetuating the enjoyment of a fruit for twelve months, which otherwise would have endured only as many days; and this skill in the art of preserving will lead to greatly increased cultivation.

It would be of little consequence to know how *to cultivate and to preserve,* if the art of *preparing food* for the table were not likewise understood. This is a third function which the moralists would bring into disrepute. The Harmonians will think otherwise; they will hold that they who produce and preserve with skill, should also understand culinary preparations, at least some of their details; and that such persons should know by experience how to criticise mistakes in the practice of the art, and give credit for science and skill.

Whoever shall be skillful in these branches of industry which are

destined to gratify the sense of Taste, will necessarily excel in the fourth, gastronomy; for it will be impossible that a man whose pride has been aroused in the cultivation of a vegetable, in preserving it, and in the preparations of the culinary department, should be indifferent as to its flavor and quality when served on the table; he could not remain indifferent to an article in the excellence of which he would have so many reasons to be interested; he would desire to pass upon it, first as producer, either to improve or correct it in those qualities derived from the manner of its cultivation, or from the way in which it had been preserved; and then as a connoisseur, to determine how it had been prepared for the taste, and also to decide the relative merits of the groups that had competed in its production.

Thus he who has been initiated into the three functions of Agriculture, Preserving and the Culinary art, becomes by that means skilled in the fourth, or the Gastronomic art.

Skill in these four departments prepares by degrees the way for a science of the highest importance — COMPOUND HYGIENE — which is the refined preparation of food in accordance with the wants of the various temperaments, which our present medical science erroneously limits to four.

Emulation would be weak were it exercised on a single point. The person who engages at the same time in the preparation of the food, and is a connoisseur at the table — that is, cook and gastronomist — will feel the incentive of emulation in a two-fold degree; if in addition, he takes an active part in agriculture, he will feel a three-fold interest; add the function of *Conservery*, and the efficiency of the emulative incentive will be quadrupled. When all three functions are combined, emulation will be carried to its greatest height, for they who devote themselves to raising a particular kind of vegetable, will be continually discussing the subject of its *taste*, its *preparation* for the table, its *culture*, and the *best way of keeping it;* as also the mistakes likely to be committed in performing these various offices. The labor will be all the better done, if four different interests are brought to bear upon it instead of one. Emulation would be but half as intense if an interest were awakened only as regards two points, and but a quarter, if limited to a single point.

In Association, it will be then the policy to interest every one as early as possible in the four branches of the gastronomic science, and to render him an expert in at least three, so as not to sink to the low

level of a mere *glutton* or gormandizer, which is the disgrace of the epicures of the Civilized Order, where knowledge is limited to using their masticating powers, without any skill in the other functions connected with the gastronomic art, namely, agriculture and the arts of preserving and cooking.

These principles settled, it remains to be seen, whether Attraction will sanction such a course, whether it will engage children as well as adults in the labors of the kitchen. We shall see that of all the industrial avocations, the culinary art will prove most attractive for childhood, if the system of Harmony be carefully followed — distribution by Series. I will now examine the workings of this principle in the culinary labors of the Combined Order.

If an Association, according to the usages of Civilization, were to employ able-bodied men of thirty in dressing larks, and picking over rice and cocoa — an abuse which we witness every day in the kitchens of our hotels and restaurants — it should, then, on the same principle send children five years of age to the difficult labors of the fields.

This is a necessary result of those so-called moral precepts, which would repress the inclinations of the child for good eating, and its attractions for the kitchen, in which Nature has reserved so many functions. The child is greatly pleased with the stir of the culinary department, and would be delighted to take part in it, if provided with all the necessary utensils, and other means adapted to its age.

In the Civilized Order, the child is refused admission to the kitchen, and for various good reasons:

1. It is heedless and breaks the crockery.
2. It upsets the dishes and soils its clothes.
3. It can not manage the fire, and gets burned.
4. In the ordinary kitchen, there is no one to look to the child and and give it instruction; and no little utensils with which it can practice.
5. In the ordinary kitchen, children are too few to form Series of groups, a system out of which every child tends to mischief rather than to useful labor.
6. Petty labors, such as the picking of fowls, shelling and paring, do not furnish in the isolated kitchens a sufficient amount of work to employ groups of children, regularly distributed.
7. In our present kitchens, there is no preparation of food adapted to the tastes and requirements of children.
8. Finally, the culinary department in the Civilized Order would

be a school for spoiling the child on account of foolish indulgence on the part of servants, and accidents which would often result therefrom.

Thus the first natural school for the child, the culinary department, is forbidden it in Civilization. I rank it first because it possesses stronger attractions for the child than any other. This department disciplines its intellect and senses, because in addition to the charm of miniature sets of utensils to be found in it as in other departments, there is the attraction of good eating, which is a passion generally dominant in children under nine years of age.

Under the head of the culinary department or the SERIAL KITCHEN, I include all the departments in which edibles are prepared, among others, the confectionery, fruit and milk rooms, which are the most attractive to children; a confectioner's shop is a terrestrial paradise for them; the first school of the younger orders would be the confectionery department attached to the kitchens. The garden, which is of very great utility in the education of children, affords no occupation during a part of the year; in the kitchen, however, there is constant activity.

As soon as the child can think and reflect — at the age of six, we will suppose — it will sooner learn in the kitchens than elsewhere to distinguish shades of qualities in objects, and to make choice of some quality, for the superior excellence of which it will contend: this will promptly lead to the formation of rival groups, and as a consequence of Series. The child, having learned to distinguish the scale of tastes which a vegetable may furnish, both as regards varieties and modes of preparation, and being attracted to take part in the Series, whose groups are engaged upon them, will become interested in the methods of some one of these groups, espouse its rivalries and strive for its success. When it has reached this point, its interest in Industry is awakened; it is captivated by the charm of industrial attraction, and its education will thereafter proceed of itself by the emulation excited in the Series.

As the interests and rivalries which are developed in the preparation of food have the greatest influence upon the child — the sense of taste being omnipotent with it — Association will endeavor to render the culinary art attractive to childhood, to provide it with utensils adapted to its capacity of three grades or sizes — a larger, middle and smaller — with intermediate grades to meet all tastes.

The child would now take no interest in watching a single spit with its roasting-piece; but the children in the kitchens of an Association will be greatly delighted to watch several spits, seven or nine for example, arranged around three glowing fires.

At the largest fire, large pieces of meat on the great spits;

At the middle fire, the middling pieces;

At the smallest fire, little skewers with small roasting-pieces and little birds.

Such an arrangement will provide functions for all ages. A group of children, five or six years old, can watch the smaller spits, to which larks and robins are attached, on one side of a little fire, while on the other side, the group next older will attend the spits of a little larger size, which hold quails, thrushes and pigeons.

A group of children, ten to fifteen years old, at the middle fire, will attend to two or three kinds of spits, with poultry and pieces of a middling size attached.

The adults finally will oversee the spits with the large roasting-pieces at the largest fire.

This mode of distribution and arrangement* is attractive to the child; it is delighted by this gradation of functions, which allows it

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* To illustrate: A great pastry oven, filthy and begrimed, filled with its hissing and steaming platters, possesses nothing pleasing for children or adults. If in place of such a slovenly contrivance, we have three ovens of different sizes, faced with black marble to prevent the discoloration caused by the smoke; if each of the three ovens is adapted to pastries of different sizes, the groups of children will be delighted to attend to little pastries, cakes and other petty preparations in the smallest of the ovens. There will be a three-fold advantage in employing children in this way.

1. Adults will be released from a labor which children are competent to perform.
2. Children will be trained to labor in the presence of skillful adults.
3. There will be provided for these very adults an incentive to emulation in being obliged to compete with inferiors that are children.

Thus the Serial system, or that of industry exercised by classes ascending in rank, creates for children and adults a multitude of attractions, of which there is not the slightest trace in the system of isolated industry. Our system of labor is not sufficiently extensive, nor so graduated as to allow of a scale of either seven or nine grades in the workshops or kitchens. Every Seristery or hall of industry consists of such a scale of workshops; there are first three general departments, each of which is again subdivided into two or three.

Such a gradation can be formed only in a very large Association with from sixteen hundred to eighteen hundred members. It could not be established in an Association of the simple order, with but four hundred or five hundred members; much less in a little combination of twenty or thirty families, which could not furnish the necessary variety of industrial tastes.

to gratify its imitative propensities in mimicking those older than itself.

I need not extend the comparison to the labors of the confectionery and fruit departments; their adaptation to the tastes of childhood is so well known that it is sufficient to treat theoretically of labors which are less attractive, like those of the oven and the spit, which I have selected on that account.

Let us state the general principle involved in what has thus far been said: In the Combined Order, when the child is to be induced to engage in culinary labors, a double or triple, instead of a simple attraction is to be presented to it. This incentive would be simple, if it were based only on the elegance of the kitchens, but it would be double or *compound*, if there were added the rivalries of infantile emulation; it would be rendered *super-compound* from the indirect interest created by the cultivation and preparation of the fruits and vegetables used; *hyper-compound* or quadruple from the honors bestowed upon the leaders and the groups, and the high estimation in which the work is held.

No one of the four attractions above-mentioned is to be found in the kitchens of Civilization, not even in the confectionery and fruit departments, though the latter, however, possesses some charms for the child. But all four meet together in the Combined Order, in which they will be strengthened by the three attractions inherent in the Series. How great then will be their influence in that Order, out of which, let us remark, no avocation can be invested with charms sufficient to attract the child to industry.

A cook in the Civilized Order is a functionary of little importance outside of some small circle of epicures; this will not be the case in the Combined Order, in which a cook may be a social dignitary of the highest grade, since in that order any kind of industry is compatible with the highest distinctions. As this avocation, moreover, is always connected with functions of cultivation, conservery, chemistry, hygiene and sanitary economy, the cook, in the Combined Order, must necessarily be a master in science.

CHAPTER TWENTY-NINTH.

COMPOUND PRECOCITY OF CHILDREN IN THE COMBINED ORDER.

There is no desire more general among parents than that of a precocious development of their children; and hence, according to our modern system of education, the child is trained to scientific subtleties, and made, if possible, an intellectual prodigy — being set at studies in its sixth year which it should not touch before its twelfth.

The Combined Order will follow the course of Nature, which is to train the body before educating the mind. In Nature, the blossom precedes the fruit; Association follows this method in education. It is not to be inferred, however, that it approves of a sluggish development of the mental faculties; it will aim to produce neither PRODIGIES nor LAGGARDS; it will take capacities as nature presents them, and seek no precocious development.

Association will secure precocity, but in a compound mode. This brings us to the analysis of the two forms of precocity:

1. The simple *mental*, which hastens the progress of the mind at the expense of that of the body. Sometimes this is a natural defect, a want of mental balance, as in the case of Pascal, Picus Mirandula and other precocious geniuses, whose lives were short.

2. The simple *physical*, which develops the body at the expense of the mind. There are a multitude of such young persons in the Civilized Order, whose growth, quite satisfactory in a physical point of view, seems to absorb the strength of the mental faculties.

Precocity is a defect only when it falls into one of these two *Simplisms;* it is highly advantageous when both are avoided. This is an advantage which will be attained by education in the Combined Order; it will develop body and mind, the physical and intellectual capacities, in equal measure, from which will result Compound precocity.

But this can be brought about only in so far as the natural order of development is followed, which is to give preponderence to—

Physical occupations in early childhood — in the first and second Phases.

Intellectual occupations in youth — in the third and fourth Phases.

In order, then, to develop compound precocity in children, it is necessary to attract them in early childhood to physical labors, which, in our Civilized Order, have no attractions for them.

Study should occupy but a subordinate place, and should be called forth by a curiosity awakened in the exercise of industrial functions.

Study in the schools should be connected with labors in the gardens and the workshops, and should be called forth by impressions received from such labors. For instance, Alfred at six years of age becomes passionately interested in the rearing of pheasants and the cultivation of violets; and takes an active part in the emulations of the groups having these labors in charge. To lead Alfred to attend the schools, care must be taken not to have recourse to paternal authority and compulsion, nor even to the hope of reward. On the contrary, Alfred and his mates must be induced to ask for instruction. How shall this be done? By appealing to the senses — the natural guides of the child.

The teacher who presides over the group of children having the care of the pheasants, will show them, when engaged in their labors, a large book containing engravings of the different varieties of that bird, which are found in the Association, or elsewhere. Engravings of this kind are a great delight to children of five years of age; they will turn over the collection with eagerness. There is a brief description appended to each of these *pretty pictures*. Two or three of these descriptions are read to the children; they will desire to hear all the rest; but their director, or a child from the next higher order that occasionally takes charge of them, *has no time* to read them.

This is an artifice resorted to in training the younger children; all will unite in telling the child, making such a request, that they can not give it the explanations it desires; the instruction it demanded is adroitly refused; it is told that if it wishes to know so many things, it must learn how to read, as some other children, not older than itself, have done, who are already admitted to the smaller library.

Thereupon the book with the *pretty pictures* is taken to the schoolroom, where it is wanted. The same artifice is employed with the children cultivating violets; their curiosity is excited, but not fully gratified.

Alfred, piqued at this two-fold disappointment experienced in the

two groups, having the care of pheasants and violets, desires to learn to read in order that he may have access to the library, and see there the great books containing so many *pretty pictures.* Alfred communicates his intention to his friend Edgar, and both form the noble resolution of learning to read. As soon as this desire is aroused and manifested, they will find every assistance; but the Combined Order will induce them *to ask for instruction;* their progress will be far more rapid when study shall become *attractive,* and *instruction solicited.*

I have here supposed an appeal to a dominant taste in childhood, the love of colored engravings, representing objects in which the child has an active interest on account of their connection with its labors.

A means like this seems sufficient to awaken the desire of learning to read; let us analyze more closely the attraction excited, and show that it consists of a four-fold incentive: two material, and two mental.

MATERIAL.

1. Impatience to get at the explanation of so many fine pictures.

2. The connection of these pictures with the animals or plants, in the care of which it feels a strong interest.

MENTAL.

3. The desire of admission to a higher order, which will not receive it till it has learned to read.

4. The criticism of those in the higher orders, who, knowing how to read, will make sport of the laggard.

If these incentives are brought to bear, the success will be as rapid as it will, on the other hand, be slow and doubtful, if recourse be had to incentives now in vogue, such as the authority of parent and teacher, chastisements or the feeble charm of rewards and promotions.

The same method will be pursued in all other branches of study, in writing, grammar, etc. A four-fold attraction will be employed, and innocent artifices devised, to stimulate the ambition of the child. But this can be aroused only in those branches of study which have some affinity with the labors for which the child has the greatest passion. Its education ought by all means to begin with industrial exercises; and nothing is more ill-adapted to the purpose in view than the *simplistic* method pursued in the Civilized Order, which aspires to make a child a geometer, a chemist, before it has conceived any fondness for the functions proper to awaken in it a desire for mathematical or chemical knowledge, or to make a practical use of such knowledge.

The education of the child, then, should begin with the rearing of animals and the cultivation of gardens, with the operatic and culinary arts; it should enter the schools only to enlarge the conceptions, of which it has already acquired an indistinct impression in its industrial exercises.

In short, the education of the first two Phases of childhood, which comprise the period between birth and the ninth year, should be governed primarily by *physical* considerations; whereas, that of the last two Phases, comprising the period between the ninth and nineteenth years, should have reference chiefly to the *mental* faculties, as is the case in the system set forth in the chapters which follow. Associative education would become *simplistic* in its character, if in its lower and higher degrees incentives were not contracted in their influence.

By following this method, and combining it with the discipline of the industrial Series, children, as compared with those educated according to our present methods, will become precocious at every age, and *precocious in every way*, that is to say, in numerous branches of industry and science.

In the Civilized Order, on the contrary, the child that becomes an adept in any one branch, is but a dunce in a hundred others. Among any number of children, of the age of ten, who, at present, are masters of some branch of study, we can hardly find one that knows how to *kindle a fire*, to keep it up properly, and to cover up coals and brands in such a way that they will keep. Among women thirty years of age, there is hardly one in a hundred, who can make a fire, or manage it to suit her purposes. This art which is now unknown to persons thirty years of age, will be familiar to every child of four years in the Combined Order; instruction in it will form the half of his primary lessons on the first part of the divine attributes,—*Economy of means.**

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* The lesson on the attributes of God is always to be COMPOUND, to be explained in the *material* sphere by showing the various uses of *fire*, or the body of the Deity; and in the spiritual sphere, by showing the various functions of the *passions*, or the soul of the Deity. Instruction in the uses of Fire will be progressive, and will become more complex as the child advances in age. The child of four, seeking admission to the next older grade, will be examined only in the simplest employment of this element;—the art of lighting, of keeping up, and of covering and preserving fire, using little logs and tongs. Dexterity in this respect will teach the child to guard against burning itself, and against dangerous employments of fire.

The child of six, in advancing to the next age above, will be examined upon a

In precocity as in everything else, we should seek to conform to the designs of Nature, seek to attain the highest degree of perfection. God is not generous by halves; his munificence toward us is without bounds; to conform, then, to his will, we should seek for the highest possible good in every department. As to precocity in children, we should demand it in its completeness, in both the physical and mental spheres, that is, an integral development of the physical and mental powers.

But this two-fold development would be imperfect, unless by industrial exercises it should lead the way to study; and from studies or theories, it should conduct the child to practical functions — a combination which we nowhere see in the precocious children of the Civilized Order.

There are some which, at five years of age, excel in a physical function. In the opera at Paris, I have seen a little *danseuse*, said to be less than five years old, who was an adept in dancing and pantomime. That is only one form of precocity, and in the Combined Order, would not suffice to secure her admission to either of the two youngest choirs. It would be but one of the accomplishments necessary for her to acquire.

It is certain that skill attained by the child in industrial functions will soon induce it to demand theoretic instruction, and thus to perfect the mind in proportion to the development of the body; this will lead to a *compound integral* system of education, that is, one that embraces both the physical and mental powers, as described in a previous part of the work.

I have said nothing in regard to the progress of children of the age of nine, and ready to enter the choir of Lyceans. It is plain that the child, who, at four years of age has been already initiated into several branches of industry, will in its ninth year be expert in sev-

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manner of employing Fire, which is a little more difficult, such as the proper mode of heating and managing little ovens.

The next order, aged nine, applying for admission to the Lyceans, will be examined in regard to the use of Fire in a *compound* form — in that, for example, of powder.

The Lycean, seeking admission to the Gymnasians, will be examined in still more complex and difficult uses of Fire in its compound form; and so with the latter in their admission to the Juveniles, the use of fire being in all cases a test exercise in the examination relating to the material attributes of the Deity.

eral departments of agricultural and mechanical industry — executing a detail in each — and that the rapidity of its progress will be incalculable, so long as it shall follow Nature's method — the Series of contrasted groups.

I shall speak of this result hereafter. The grand difficulty is to attract the child to industry, while it is still very young; this is the only point on which I wish to insist. This difficulty once overcome, education will go on of itself, provided certain moral incentives are applied, of which as yet I have forborne to speak, because the more powerful of them are to be employed upon children who are between nine and twenty years of age. I shall treat of this subject in the following chapters.

As moral influence should proceed from the older children to the younger, and as those of the three inferior choirs, aged from three to nine, will follow the example of, and the impulse communicated by, the three superior choirs, aged from nine to twenty, it would have been useless to treat sooner of the moral incentives to be employed with the very young: these will be considered when I treat of that incentive which I have styled *Ascending corporate charm*, or the true method of *mutual instruction*, of which the moderns have conceived and applied a fragment, though perverted by the tendency to simplism, which is an essential characteristic of all our Civilized methods.

CHAPTER THIRTIETH.

EDUCATION IN ITS LATER PHASES; GENERAL VIEW OF THE SUBJECT.

Thus far I have explained the plan of education mainly in reference to the development of the body. The details will be more interesting when we come to consider its application to a period of life in which the culture of the moral nature is to take precedence over the physical. We are now to call into action generous sentiments, giving rise to noble acts of friendship, honor and patriotism — virtues which should reign with full power over the young in the Combined Order, and which at present are unknown even to adults.

The impulse to great endeavors is to be communicated by the older children — by the choirs of Lyceans, Gymnasians and Juveniles. The example of these choirs is to act attractively upon the three choirs of younger children and induce imitation. I was, of course, obliged to defer the consideration of incentives of a moral character, since these could be imparted only by the example of older children. In considering the first two Phases, I found it necessary to treat simply of physical education, of the means of attaining compound wealth — that is, health and industrial skill — the first end toward which the education of the young should be directed, since it is the first focus of Attraction.

The child of the Combined Order will have reached this point by its ninth year; it will have secured vigor of body, with a high degree of dexterity; it will, moreover, possess a sure guarantee of wealth in the skill acquired in the various occupations of the Industrial Series.

It will then remain to develop the SOUL AND INTELLECT to the same perfection; to enable it to excel in social virtues, and in useful studies.

This is the programme of the higher phases of education, which is to apply to the choirs of *Lyceans*, *Gymnasians* and *Juveniles*, aged from nine to twenty.

A single circumstance will prevent the culture of the mind from

being far advanced before the fifteenth or sixteenth year: children can not be instructed in the general system of nature, and the beautiful emblems of physical analogy which pervade it. The choir of Juveniles alone can be initiated into such studies; the two choirs of Lyceans and Gymnasians are necessarily excluded from them; it would be requisite to give them instruction in the details of sexual influences and relations, which, at their age, they would be incompetent to understand; it must, therefore, be deferred.

It will be impossible, then, to explain to children twelve years of age the system of Nature, whatever may be their precocity. They will none the less, however, enjoy all the instruction they now receive, combined in addition with practice; of this they are deprived in Civilization, in which teachers possess but a quarter of the means of instruction provided in the Combined Order. They lack the theory of Universal analogy, of Unity of system in Nature, which is one-half of education; and with the other half which they possess, they can not combine the practice of industry and its theoretic rules.

In the Civilized Order, Education, then, is limited to the employment of a fourth of its natural resources; and this is a proper reply to those theorists who would make an intellectual prodigy of a child of twelve years, stimulate its precocity to the utmost, and force the growth of the mental powers instead of gradually developing them.

The Combined Order, avoiding this error, will follow a progressive method of development; it will cultivate—

The corporeal functions in the first Phase;
The industrial capacities in the second Phase;
The affections of the soul in the third Phase;
The faculties of the mind in the fourth Phase.

In accordance with this method, it will not endeavor to engage the child prematurely in the study of the sciences, because premature progress in this direction would render it necessary to disclose before the proper time that system of universal analogy which should be concealed from it until the age of puberty. Let us consider the purpose of the Creator in imposing this limitation upon the intellect of the young.

The Deity must have provided counterpoises against the excesses of each of the passions, particularly those of love, at the period of puberty, when it is so apt to preoccupy the imagination.

In the present state of society, there exists for youth no real coun-

terpoise to the passion of love. The Creator has provided many for the youth of the Combined Order, among others the cultivation of the intellect by *compound studies*. Such studies will not be entered upon before the passion begins to be felt, and will be hardly less attractive than the passion itself.

At that age, love opens to youth a new passional world; and at that period also, the science of analogy will disclose to it a new scientific world, adapted to the new phase on which it enters, emblems of which will be unfolded by the new science. Other counterpoises, still more powerful, will be brought to bear and will counterbalance the impetuosity of the passion; they will modify, without repressing it, and will give it a salutary direction, consistent with the requirements of honor and social unity.

The effect of these controlling influences will be understood, when the theory of the passion of love in all its degrees and that of universal analogy, or the unity of system in Nature, are unfolded.

The Combined Order will not desire precocity in one set of faculties at the expense of another; in the intellectual sphere it will aim simply to cultivate the memory and judgment of the child.

Its Memory will be sufficiently disciplined by the multitude of functions in which it will be engaged from attraction, by examining petty details, and by comparing the varieties of the fruits and vegetables it cultivates and their qualities, thus combining with practice theoretical studies.

Its judgment will be trained to accuracy, and continually disciplined by the test of experience; this result will be attained by connecting its mental exercises with its industrial labors, or reflection with practice; the means have been already in part explained in the chapters which treat of the exercise of the judgment upon the qualities of products, as affected by cultivation, and by their culinary preparation.

The child, possessed of these two mental qualifications, a *disciplined memory* and a *methodical judgment*, as well as the two physical advantages — vigor of body and industrial dexterity — will have satisfied the precept of Horace, "a healthy mind in a healthy body"; that is, Compound perfection of the mind, and Compound perfection of the body. These are the four pivots of the *integral* precocity which will be possessed by youth in the Combined Order.

There will remain one other condition to be fulfilled which is still more important, and which is unknown to the system of education in

the Civilized Order; and that is the development of the *Soul of the child;* the moulding of it to the practice of the social virtues, to the sentiments of honor and friendship, to the sacrifice of the individual to the collective interest, to devotion to the cause of God and humanity, or the cause of social unity.

To attain this end will be the object of the corporate bodies whose functions and regulations I am about to describe. To these bodies I will give the name of the JUVENILE LEGION, and the JUVENILE BAND.

Upon these two corporations depends the important work of educating the soul — a work entirely unknown to our Civilized methods, which seek only to give an artificial training to the mind, and that at the expense of the bodily health, and very often at the expense of the soul, which present social influences impel to selfishness and deceit, and to pretensions to virtue without the practice.

I always feel an aversion to use the words God and Humanity, when addressing an age which has done so much to desecrate them, which has made them a convenient mask for selfishness and hypocrisy — a result inevitable in Civilization, which is increasing in open or hidden corruption as it advances from phase to phase, and which will continue to do so until an issue or escape from it is discovered.

CHAPTER THIRTY-FIRST.

THIRD PHASE OF EDUCATION — THE JUVENILE LEGION.

Young souls, hearts that are fresh, exhibit in the exercise of the social virtues, such as friendship, philanthropy and devotion to the collective good, a degree of ardor and disinterestedness which is rarely found in adults, whose training in the world leads them to make at every step compromises with truth and justice.

The Combined Order will turn to account this tendency in children to generous and devoted deeds; it will know how to employ them in labors from which adults would shrink — labors of an uncleanly and repulsive character.

The disgust which uncleanly and offensive labors excite in the present Order, is overcome by the incentive of pay; but in an Order in which Attraction is to be the essential lever of industry, means must be found to secure the execution of such labors from attractive and honorable incentives.

The whole system of Industrial Attraction would fall to the ground if means were not discovered to connect powerful inducements with the performance of all disgusting and repulsive works, now executed by poor hirelings, who are driven to the task by want. But if the performance of uncleanly and despised works can be secured by inducements sufficiently strong to render their execution voluntary, the performance of those which are difficult and irksome only, without being disgusting, will be all the more easily executed from the same motives.

To attain this end, to secure the execution of uncleanly works, a body or corporation of youthful Decii, who will assume the performance of all uncleanly offices, and render them honorable, must be created. This will by contrast reflect honor on all services in regard to which attraction is in a measure inoperative.

What tone of manners will exist among this brotherhood of children, devoted from enthusiasm, from the religious and unitary spirit, to

the most repulsive employments, such as the removal of filth and the cleaning of sewers? Shall they have those delicate manners of our young fashionables? Certainly not. Their tone and language must comport with the work they have to perform, at least while engaged in it. Hence this youthful fraternity will have its cant terms and brusk manners.

In the education of the Combined Order, there is a much more important task to be performed than to make learned prodigies of children; the Combined Order will make them heroes in social virtues, devoted to the support of social unity. Of what avail is it to educate the intellect before training the soul, to initiate children into science, before forming them to those habits and customs that fit them for a Social Order which shall secure the happiness of the entire human race.

The principal support of Social Unity, the *palladium* of passional harmony will be found in a corporation of industrial Decii, composed of children between the ages of nine and fifteen.

I will explain the organization of this corporation, which I will call the Juvenile Legion; it will execute a class of labors that will relieve adults from the necessity of engaging in uncleanly and disgusting occupations, and avoid any disgrace being connected with their performance. In the present and following chapters, I shall describe this corporation, and also another, forming a contrast to it, to which I will give the name of the Juvenile Band, whose members will be of about the same age.

These corporations will not, like our present ones, be subject to statutes arbitrarily enacted according to the whims of a founder; they will be governed by laws dictated by attraction, and will have a definite function to perform in maintaining passional harmony and social unity.

I will first treat of the requisites necessary to organize these Corporate Bodies, which are to consist of the two choirs of Lyceans and Gymnasians. They should be provided with an equipment quite unknown among us, namely, a supply of ponies like those of Shetland.

It will be with difficulty that such can be procured when the Combined Order is first instituted. There are very few to be found in Civilization, where they have no special use, and the rearing of them is neglected. But in Association they will be of great utility in the service of the young troops — the Juvenile Legions and the Little Bands — and will have an important influence in education.

Perhaps some utilitarians will say: "Let them go on foot; it will be more economical." In the same spirit we may answer: "Let your ministers of state give up their carriages and go on foot; that would be more economical."

They will answer, that ministers of state must command respect by outward display. The same will be true of the Juvenile Legion; the older children must gain the admiration of the younger, in a two-fold mode: in material things, by splendor of costume; in spiritual, by the lustre of noble and useful deeds. Without a resort to this two-fold charm, how could the older choirs attract the younger? The latter, as has been shown, are to be influenced by a four-fold charm, which has been technically styled the *ascending corporate*.

The first means of impressing the younger choirs will be addressed to the sense of sight (for we must always appeal to that sense in a child); and this will be the spectacle of the older choirs mounted on their little horses.

If with these outward honors is connected distinction in the social virtues, such as devotion to the collective good, and to the cause of God and social unity, the youngest choirs, whose ages range between three and nine years, will follow with enthusiasm the example set them by the older, aged from ten to twenty. It is by the Vestalic Corps and the Juvenile Legion that this effect of *ascending corporate charm* will be produced.

If the experimental Association would achieve a brilliant success, it should procure about two hundred ponies, of a size adapted to children between the ages of nine and fifteen, that it may give the proper distinction to the corporate bodies whose members are of that age; for these bodies are the most powerful lever of industrial emulation which can be brought to bear upon the younger orders of childhood.

I repeat that there will be no need of such a lever in the establishment of an Association on a reduced scale. It is to be understood that I am describing a complete Association, so that I may afterwards determine how far it may be simplified when but a partial experiment is made.

For the present, then, we will suppose that the choirs of Lyceans and Gymnasians will use ponies, and form two corps, bearing the names of Legions and Bands.

The Legions will adopt the Tartar system of evolutions; they will

move in hollow squares or circles, in the center of which is the standard-bearer.

Twelve squares, styled *nebulae*, will form a constellation. Every Association will have its Legion, consisting of three nebulae, two masculine and one feminine.

The Little Bands will move in platoons and columns; their evolutions will resemble those of our present cavalry.

Among children under the age of puberty two-thirds of the boys make a sport of rough and uncleanly occupations. They love to wade in the mire, and take a special delight in playing in the dirt. They are self-willed, rude and daring, fond of gross language, and of assuming imperious airs.

Such children, in the orders of Lyceans and Gymnasians, are to be enrolled in the Juvenile Legion, whose function it will be to perform, from a sense of honor and a love of daring, every species of filthy and repulsive labor. This corporate body is to be a sort of semi-savage legion, contrasting in its bearing with the refined elegance of the Combined Order; but in manners alone, however, and not in its sentiments, for it will be animated with the most ardent devotion to the cause of collective friendship and social unity.

The Legions will be made up, two-thirds of boys, one-third girls.

The Bands, two-thirds of girls, one-third boys.

Each of these two corporations is to be subdivided into three classes, having special functions to perform, and distinguished by special names. For the Legions, three rough names are to be chosen; for the Bands, as many of a romantic character!

The first class of the Legion will take upon itself the performance of all uncleanly and repulsive functions; the second, those of a dangerous or difficult character, such as the pursuit of reptiles, and other services which require dexterity. The third class will participate in the least difficult of both functions.

The female members of the Legion will perform such functions as cleaning and preparing for the cooks the lesser animals; also the repulsive services in the kitchens, sleeping apartments and washrooms.

The ornaments of their dresses should be of a grotesque character. For example, for parade decorations, the Legion will probably adopt a costume like the Hungarian — tunic and large pantaloons. The first class will have for a scarf an iron chain of hollow links, and a girdle

with pendants; the second class will wear a similar chain made of copper, the links hollow to diminish the weight.

A similar taste will reign in other ornaments, in those of their chariots and harnesses; and their assembly-room will be festooned with iron chains. This semi-barbaric equipment is only an apparent rudeness, for the Juvenile Legions are devoted and ever ready to serve; they affect an abruptness and a tone of superiority quite unlike the mincing and affected manners with which the education of Civilization would imbue children. In contrast with this, we shall find an extreme degree of politeness and refinement characterizing the Juvenile Bands.

These youthful hordes have their corporate language, their little artillery, and their leaders, styled little Khans — a Tartar name, chosen because they adopt Tartar manœuvres in their evolutions.

They have also their acolytes chosen from among older persons who have preserved that inclination for uncleanly offices which is so common among children. These acolytes are attached to the Legions, and aid and direct them in their labors, making it a point of honor, like their followers, to take in hand any kind of repulsive labor.

The parade attire of each member of the Legion will be composed of materials of two entirely dissimilar colors. For example:

A. *Blue* tunic, crimson pantaloons.
B. *Rose-colored* tunic, green pantaloons.
C. *Violet* tunic, pale-yellow pantaloons.
D. *Orange* tunic, dark-red pantaloons.

If, then, the legion should parade with fifty members, it would display a hundred colors, artistically contrasted, and its costumes would be also unlike those of the neighboring Association, both in simple and mixed colors.

Thus in the gathering of the legions of four neighboring Associations, forming twelve bodies of twelve squares each, there would be seen, in the matter of costumes, four hundred skillfully varied, and nowhere confused. This would be a very embarrassing problem for civilized art, which, with all its science and skill, has never been able to find more than a dozen colors to distinguish the facings of the uniforms of regiments, although it would be so easy to make out a hundred, quite marked and distinct from each other.

This display would not be superfluous in Association; the Legions

must necessarily exert a great influence on the younger children, and to do this, it is necessary to appeal to the *eye of the child.*

In conclusion, let me remark that this body of youth is one which is to control the power that rules the world, namely, the power of money. In the devotion of the Legions will be found an antidote to cupidity; they will put an end to all discords on questions of interest and secure the preponderence of disinterestedness and unity in all discussions regarding the distribution of profits, which of all others are the most dangerous; because every passion will create discord, if self-interest be not first subdued to order and harmony.

The Juvenile Legion will combat against cupidity and the power of gold, and compel them to yield to a civic and religious virtue—CHARITY. The philosophers will smile at this assertion. They judge of the resources of the Combined Order, and measure its means, by their own limited capacities. Doubtless Gold would remain master of the field, if that Order could oppose to it only their theories. But Association will oppose cupidity with substantial virtues. For why should the Creator have inspired us with admiration for virtue; if he had provided no means to insure its development in human society, and secure its ultimate triumph.

CHAPTER THIRTY-SECOND.

CIVIC FUNCTIONS OF THE JUVENILE LEGIONS.

The post of the Legions is always at that point where any industrial difficulty and repulsion exist; they are a *Corps d' élite* in the industrial operations of an Association; they concentrate their strength on those points where *Industrial Attraction* is likely to be wanting.

If aversion to any branch of industry should bring it into disrepute, the Series engaged in it would fall into disgrace, and its members would become a class of *Pariahs.* Such a result would derange the whole working of the social order: friendship must be general among all the members of Association, in order that the most refined and wealthy may have no aversion to share in the labors of the different series. Attraction should, then, extend to all branches of industry, and prevent any from falling into contempt, or even declining in general estimation.

Yet there are some which can not be rendered attractive; for example, the cleaning of privies and sewers. Means must be devised for overcoming an obstacle like this, and in default of *direct* attraction, *indirect* must be sought for and applied to all functions, even the meanest.

It may be answered that, according to the law of exceptions the seven-eighths represent the whole, it will suffice that these seven-eighths shall be attractive, and that the one-eighth, which is repulsive, shall be provided for by an increase of pay. That is a principle which may be applied to incomplete Associations, but if, in a perfected organization, Attraction were inoperative in an eighth of all labors, such a deficiency would bring all menial services into disrepute, and as a consequence domestic labor generally — destroying that friendship, that tie of affection, which should exist between the members, between the served and those who serve.

We must, then, render the performance of the most menial functions — those which excite a *direct* repugnance — an exercise of religious

philanthropy; we must counterbalance this repugnance by an *indirect and compound* attraction. To accomplish this, will be the aim and function of the Juvenile Legions.

The first guaranty of attraction in the performance of their labors will be found in the shortness of the periods of their occupation; like those of every other Series, their labors will be of short duration, hardly exceeding an hour and a half; it will be the custom in many cases to assemble them by cohorts drawn from four or five neighboring Associations. These cohorts will be present at the morning meal a quarter before five o'clock; then, after the morning hymn and the parade of the groups which are to commence labor at five, the charge of the Legions will be sounded by the beat of drums and the blast of trumpets. Then, led by their Khans, they sally forth and enter upon their work with eagerness, which will be performed as a deed of piety, as an act of charity toward the Association, performed in the service of God and Unity.

When their work is ended, they go to their ablutions and toilet; then dispersing through the gardens and work-shops till eight o'clock, they return in triumph to breakfast with their colleagues. Each of the Legions here receives a crown of oak or thorns, which is affixed to the banner; and after breakfast, they mount on horseback and return to their respective Associations.

Among their duties the Legions attend to the repair of the highways, that is, they give daily attention to keeping them in proper condition. The highways in the Combined Order are regarded as *courts of unity;* and, as a consequence, the Juvenile Legions, as devotees of unitary charity, make it their business to see that the roads are kept neat, and are properly ornamented.

The Combined Order will be beholden to the pride of the Legions to have the roads which traverse the whole country more elegant than the walks of our lawns. They will be adorned with trees and shrubbery, and even with flowers, and the footwalks sprinkled.

If a road shall be in the least injured by any accident, notice will be immediately given, and the Legions will proceed at once to make repairs, hoisting a signal flag that passers may not charge the Association with having a negligent Legion. The Association would be liable to a similar charge if any loathsome or venomous reptile were found on its domain, or if the croaking of frogs were to be heard near the highways.

Although the labor of the Legions will be more repulsive than any other, on account of the absence of *direct* attraction, the reward they will receive will be less than that of any other Series. They would receive nothing, if it were considered honorable in Association to receive no remuneration; as it is, they take the smallest dividend allowable; but this does not prevent their members from receiving the highest pay in other branches of labor, if they merit it; but as a body devoted to unitary philanthropy, they make it a rule to hold riches in *indirect* contempt, and to engage with zeal in repulsive functions from a point of honor.

A devotion like this, which will appear to us of little consequence, is the palladium of Social Unity, as we shall see when we come to treat of the equilibrium of friendship as a social power; this could not be maintained without the assistance of such a corporation.

Preservers of social concord and unity, defenders of the nobility of Industry, they are to bruise the serpent's head in a material and a moral sense; and while ridding the fields of reptiles, they will purge society of a poison worse than that of the viper; by their disinterested labors, their self-sacrifice, they will annihilate every germ of cupidity which might disturb the general harmony; and by assuming the burden of uncleanly and repulsive functions, they will extinguish that pride which, by bringing into disrepute any branch of industry, would reëstablish the spirit of caste, and destroy general friendship. They know how to employ for the welfare of society that self-denial which is inculcated by Christianity, and that contempt of riches, inculcated by philosophy. In fine, they are the promoters of all the social virtues, both in a civil and religious sense.

They are rewarded in return by unbounded honors; the Legions will constitute the noblest chivalry of the globe; they will take precedence over all other industrial Series, and the highest authorities owe them the first salute. They are everywhere received with regal respect, and at their approach, they are greeted by the dipping of banners and other marks of honor. When in uniform, they are addressed with the greatest courtesy; in the temple, their place is near the altar, and in ceremonies and pageants, they occupy the first rank.

The chief of the Legion of an Association may often command ten thousand men, forming a division of an industrial army; for such a division never leaves an Association where it may have temporarily encamped, till it shall have taken part in the parade which follows the

morning repast, and the hymn of praise to the Deity. At this parade the little Khan, a youth between twelve and fifteen, commands.

The Legions take the initiative in all the labors of the industrial armies, for when an army is assembled, it will not itself open those labors; that privilege is reserved for the Legions. Like grenadiers, they must be the first to mount the breach; they join the industrial army on the day fixed for the opening of the campaign: engineers will have marked out the plan of the initial work which they are to perform; and they put the first hand to the enterprise, amid the acclamations of the army.

They are always up at three in the morning, cleaning the stables, attending to the domestic animals, and executing any of those uncleanly or repulsive functions to which their corporation is devoted.

They have the general guardianship of the animal kingdom; whoever shall abuse quadrupeds, birds, fish or insect, either by hard usage or by unnecessary cruelty, will be amenable to the tribunal of the Legion; and whatever his age may be, he would be brought before this tribunal of children, and treated as inferior in moral sentiment to children themselves; for it will be a rule in the Combined Order, that whoever shall abuse poor creatures incapable of defending themselves, is to be considered more of a brute than the animal he injures.

The guardianship of the vegetable kingdom will belong to the Senate of the Little Bands; and whoever shall injure flower or fruit, tree or vegetable, will be amenable to that tribunal.

No class will be envious of the distinction conferred on the Juvenile Legions; it will be deserved by the performance of the repulsive labors of the Association. The Legions are composed only of characters of a strong stamp, who can endure severe trials. On the day of admission to their ranks, the applicant must have the firmness to undergo some severe tests to prove his courage and fortitude. One half the youth will be unable to undergo such trials; they will then enter the Little Bands, who also have useful functions to perform.

But respect and honor will be especially due to the Legions, because, in the Combined Order, they will be a *two-fold palladium*, shielding it from the assaults of both Pride and Cupidity — a double victory, which, it is ordained by Nature, shall be achieved by children rather than adults! How little have our theorizers on social equilibrium suspected that the fount of patriotism is in the hearts of children, and that they are one day to be the pillars of all the social virtues!

CHAPTER THIRTY-THIRD.

OBSERVATIONS ON PASSIONAL EQUILIBRIUM.

YOU WOULD CHANGE THEN THE PASSIONS, exclaim our political and moral theorists — change the nature of man; and when they have said this, they think they have raised insuperable objections to the possibility of social unity.

Rather it is these theorists who would change the passions, if we may judge by the numerous coercive means — political and moral — which they employ for the maintenance of order in their social organization. Let us examine whether it is they or I who propose to change the passions.

No fact is better known than the fondness of children of ten or twelve years of age for dirt, their tendency to sport with filth. When they have soiled their clothes, and those of others, or defiled their teachers' chairs, the moralist declares they must be corrected, must be punished. The love of sport inspires children, when brought together, with a perfect mania for dirt. This propensity would do no harm, if there were any way of rendering it useful to industry, and of advantage to children themselves.

"You are thinking of children badly brought up," the moralist replies; "there are others inclined only to cleanliness."

Doubtless some are so: and I am going to point out a proper function for such in the next chapter: but still the fact is plain, that two-thirds of boys, and a third of girls, love to play in the dirt. Now, if we really DO NOT WISH TO CHANGE THE PASSIONS, we ought to find some useful function for this propensity, which is clearly natural in one-half of youth; it is now held to be a defect, but by means of the Juvenile Legion, the Combined Order will secure a most valuable function for it in social equilibrium.

My theory aims simply to *utilise the passions as Nature created them, without at all changing them.* That is the whole mystery, the entire secret of the theory of Passional Attraction. I do not discuss

the question whether it was right or wrong in God to give men such or such passions; the Combined Order accepts them as they are, without changing them, and as they were created by him.

The correctness of the principle, *that we are to make use of the passions as they are*, is now to be proved by its application to a question upon which morality is indifferent; for example, in regard to the propensity of children for dirt, to make a sport of, and to play in it, which, in morals, is a matter of no consequence. The principle once established, we shall show its application at greater length hereafter. We shall apply it to all the passions, and show that *whatever God does, he does well.*

Let me first consider the principle in its application to the younger children of whose education I have already treated, and again repeat a doctrine which has been discussed, but the proofs of which can not be too frequently stated.

My object is to show that Passional Attraction is a true guide for man, that it is adapted to all his social wants, as well as to exhibit the wisdom of the Creator who has given it to all ages according to the requirements of the Combined Order.

In the first chapters, I vindicated Providence for having given to young children certain attractions which seem to us useless; first. *curiosity and fickleness*; the design of these propensities is to attract the child to a variety of Series, in which it is to be trained to industry; secondly, *fondness for the society of children older than itself;* from such it is to receive in the Combined Order the impulse of the ascending corporate charm; thirdly, *inclination to disobey parent and teacher;* these persons are not its natural instructors; its education is to be obtained in the Series by means of their emulative rivalries.

Thus all these so-called defects or faults of infancy become useful qualities in the Combined Order, and are wisely adapted by the Creator to its organization.

I have just indicated a propensity in young children, which is very generally censured; I mean the inclination to uncleanliness. In them it is harmless and not offensively displayed: it is stronger in children between nine and twelve years of age, who make sport of filthy work; they carry it to excess, and even form vast plans for mischief in this way. For instance, they go about by night, defiling the knockers of doors and bell-handles with mud or ordure. Their plots are generally well laid and cunningly executed, save the blows they now and then

receive, which, however, have very little effect in discouraging their generous ardor.

Whence this passion for filth in children of this age? Is it a defect of education? Does it arise from a want of moral training? Certainly not, for the more they are lectured about it, the more they practice it. Is it depravity? If so, Nature is, then, herself depraved, for she excites these inclinations in them. If the distribution of Attraction is right in all its details, these propensities, considered vicious, must have a useful function, for they are very strong in the majority of children of ten to twelve.

We can not solve this enigma in Civilization; but the explanation of it is this: the fondness for dirt and filth is an impulse necessary to induce children to join the Juvenile Legion, to aid them in bearing with cheerfulness the disgust incident to the performance of uncleanly functions, and to open to them in the discharge of such functions a vast field for unitary philanthropy and industrial glory.

Here, then, as everywhere else, the Creator and Distributor of Attraction, in what he has done, has done well; and science would have come to the same conclusion, even before the solution of the problem, had she known how to look beyond the horizon of civilized habits and prejudices, and *had not believed that Nature, in social organization, is limited to means already known*, that is, to the social systems now existing on the earth. The human mind, as yet engrossed with theories and abstractions, or with the details of physical science, has not risen to an investigation of the principles of Social Science.

The inclination to filth, so common among children, is but an undeveloped germ; it is like a wild fruit; it must be refined by connecting its action with that of the *unitary religious sentiment*, and *corporate pride*. Supported by these two impulses, repulsive employments will become attractive sports;—the Attraction will be INDIRECT and COMPOUND. This condition, explained in the preceding chapter, is secured by the two impulses just mentioned.

In the performance of noxious functions, by which the health of the working classes is not often seriously compromised, the children of the Combined Order will not expose their own, since they are always engaged for but a short period, and are submitted to a purifying process before and after their labors. The Legions will be on their feet at three o'clock in the morning, even in mid winter; but the scene of their labors being a Palace, with its covered galleries and corridors,

they go to and fro without exposure. They will pass from the main edifice to the stables by underground passages; they will not, then, be exposed to the inclemency of the weather in performing their morning duties. Retiring to rest at eight o'clock in the evening, they will have ample time for sleep; in their labors they will be compelled to violate none of the laws of health.

Thus much by way of preamble: let us now consider the subject of Passional Equilibrium.

Why is youth assigned the highest function in securing the reign of general friendship? It is because children, as regards the influence of the four social passions, are wholly governed by honor and friendship. Neither love nor the family sentiment detract anything from the intensity of these passions. In the young, then, we find friendship in all its purity; and the most noble development should be given to it, which is that of unitary Social Charity. This sentiment, by impelling the Legions to assume the exercise of all abject functions, will prevent the degradation of any class, and thus preserve and maintain friendship between all the members of an Association.

I have already stated that if there were in the Combined Order a single function which was despised, or reputed ignoble and degrading to the class that exercised it, menial services would soon come into disrepute in every branch of industry,— in the stables, the kitchens, the private apartments, and the workshops; a large number of functions would become dishonorable; by degrees contempt for labor would revive, and in Association those who do nothing, and are good for nothing, would come to be considered, as in Civilization, the superior classes. The wealthier members would no longer take part in the industrial Series, and would repel all social intimacy with the poorer members.

Children will guard the social body against this evil by undertaking in their corporate capacity every labor which is despised, prosecuting it in behalf of the entire social body, and not for the benefit of the individual. (Attendance on the sick, however, will be assigned to adults; though in case uncleanly offices are to be performed, some members of the Legion will be called upon.) It is only to the young that we can look for the performance, through indirect attraction, of all uncleanly labors.

And what will it cost to bring the Juvenile Legions to perform these prodigies of philanthropy? A few honors and privileges, such

as the first place at parades, a salute of honor, the right of beginning important works, and of being first at difficult posts! Thus one sacrifice is rewarded by the privilege of making another. This accords with the requisites of a compound system of incentives, which is the only one adapted to the inclinations of the human heart. The corporate bodies of Civilization which are the most austere, are frequently those which secure in their individual members the greatest affection and constancy; how much more will this be true of the Juvenile Legions, whose devotion will have to contend with nothing which is physically painful, owing to the natural inclination of the young to make sport of uncleanly works.

For a long time I made the mistake of blaming this singular propensity of children, and sought to overcome it through the influence of the Passional Series: it was playing the part of a Titan, endeavoring to change the plans of God. I obtained success only when I consented to follow the indications of Attraction, and sought to utilize the inclinations of childhood as Nature created them. The study of this principle gave me the corporate body which I have just described, and which is one of the four pillars of social harmony, one of the cardinal levers of Passional Equilibrium.

As we have previously stated, each of the four cardinal passions — friendship, love, ambition and parentalism — predominates in some one of the four phases of life. The passion of friendship rules in childhood, or the first phase. Hence friendship is more frank and is stronger in childhood than at any other age. Now, since we are to find in each of the four phases of life one of the levers of Passional Equilibrium, in the first phase or childhood, we are to seek for that of friendship.

How shall we arouse in children a sentiment of Unitary Friendship which shall extend to all mankind, and constitute one of the cardinal Pivots of social Unity? The problem is solved by means of the corporation of the Juvenile Legion: it will take upon itself the exercise of the only branch of charity that will be required in the Combined Order. In this Order, there will be no more poor to succor, no captives to ransom, no slaves to free; it will then only devolve upon children to assume the performance of uncleanly and degrading labors — an act of charity of great importance, as it will relieve any industrial class from the necessity of engaging in them, and shield it as a consequence from the contempt that would follow. It will thus secure that brother-

hood, that friendly intimacy between all classes which has been so long the dream of philosophy.

If, in such an order, the masses are polite, honorable in their sentiments, and free from want, there can exist on the part of the more wealthy neither distrust nor aversion. Hence will arise a friendly enthusiasm in all the industrial groups, in which the extremes of fortune are necessarily brought in contact. And thus will be realized that dream which would make of the whole human race a family of brothers.

This priceless unity would cease from the moment any function became despised and degraded; for example, if there existed in the Combined Order hireling shoe-blacks, they, and their children likewise, would be considered an inferior class, which would not be admitted to an equality in the Series, of which the wealthy are members.

If such a work was considered ignoble, the Juvenile Legion would assume it, and give it dignity. The brushing of boots and shoes in the Combined Order, thanks to its covered communications, is a service not frequently required; and, besides, every one will have changes of shoes at the general depository or in his own rooms. The blacking will be performed by a group of the Series of pages; but upon emergencies, when the shoes on one's feet are to be blacked in haste, it will be quickly done by a group of young children, aged from seven to ten, some of whom are already members of the Legion, and others seeking admission to it. These young children perform this service with dexterity and dispatch; and the only return made them will be a familiar grasp of the iron chain they wear as a symbol of consecration to the cause of unitary charity.

Thus collective friendship, which in philosophic parlance, is styled *the fraternity of the race*, will be secured by the performance of those very functions which now create divisions in society, and hatred between different classes.

From this sketch we may infer, that if we knew how to employ the passions as Nature created them, we should obtain a *two-fold advantage;* whereas the system of repressing the passions, is the source of a *two-fold loss*. Let us apply the principle to the subject we are now considering — the inclination of children for dirt.

In the corporation of the Legions, in which this propensity is given free range, and ranked as an honorable passion, there result two advantages; one DIRECT, the other INDIRECT.

The *direct* advantage consists in securing the gratuitous performance of the uncleanly functions to which children are attracted, the execution of which is very important, and, at the same time very expensive.

The *indirect* advantage consists in securing that extreme neatness on which children will pride themselves after having exhausted their enthusiasm in performing uncleanly and repulsive labors. As soon as the Legions shall have put off their gray frocks, or working dresses, and resumed their uniforms, they will form a most brilliant body of juvenile cavalry, not from any gaudy display in dress, but from the neatness of their equipments, the fine condition of their horses, and the dazzling variety of the colors of their uniforms.

In the manifestation of the passion by which they are animated, there will be a complete contrast. In its *direct* development, it will impel them to fulfill Nature's design, which is to secure, from attraction, the performance of all uncleanly Labors. In its *counter* development, it will lead to the opposite result, to extreme cleanliness and neatness, growing out of the pride they will feel in being the first cavalry of the globe. This contrast, like the refraction and reflection of light, always takes place when we allow a passion its natural course.

The same passion, to which no natural field of action is now opened, and which is repressed as far as it can be by our present customs, becomes doubly prejudicial and offensive in its NON-DEVELOPMENT, and in its FALSE DEVELOPMENT. Let us examine this point.

By its NON-DEVELOPMENT or suppression, the child is excited to secret or open disobedience, and often to rebellion. It repels the authority of parent and teacher, who struggle against Nature without being able to conquer her. The child, forbidden the gratification of its desires, cherishes them none the less, and satisfies them as soon as it is out of sight of its tutor.

In its FALSE DEVELOPMENT or action, it excites the child to other misdeeds. Thwarted in the gratification of its wishes, it becomes mischievous and quarrelsome, destroys things about it, and avoids studies in which it would have engaged, if an *honorable action* had been allowed its natural propensities.

Hence we see, that the repressive system, or the stifling of the attractions, produces a *two-fold evil*, in place of that *two-fold good* which would have resulted from their natural development.

This double action, this double development of the passions is inseparable from their nature. Let us study, then, the means of *developing* instead of *repressing* them. For three thousand years, trials of the repressive system have been made; it is time to take a directly opposite course in social polity, and to admit that the Creator of the passions knew more about them than our moralists and legislators; that *God does well whatever he does;* that if he had believed our passions pernicious and not susceptible of equilibrium and harmony, he would not have created them; and that human reason, instead of condemning these invincible forces, would have acted more wisely to have studied their laws and their mode of development.

I have now answered the charge, that I wish to change the passions; I have proved that they who really wish to change them are the moralists, legislators and philosophers.

Little by little I shall pay off the debt I owe them. I have pledged myself to realize in practice those virtues on which they feast their fancies, such, for example, as the *brotherhood of the race*, and *the contempt of riches*. These virtues will be reduced to practice by a corporation which will render them available in increasing the wealth of society, and in establishing social concord and unity.

CHAPTER THIRTY-FOURTH.

CORPORATION OF THE JUVENILE BAND; ITS ORGANIZATION.

Among children as among adults, Nature establishes contrasts of character. Without the principle of contrast, there would be no function for the passion I have termed the EMULATIVE or DISSIDENT, nor for the Passional Series, which can be organized only by dissidences and rivalries, the germ of which lies in contrasts of tastes.

We are now to study tastes and inclinations, the opposite of those of the Juvenile Legions, described in the preceding chapters. There would be neither regularity nor perfection in the development of a passion, if no scope were allowed for the action of its *contrast or counterpoise.*

Thus, however useful the functions of the Juvenile Legions, their emulation would double in intensity, if counterbalanced by the contrasts which Nature has provided for it. These contrasts may easily be discovered; let us proceed to the inquiry.

If the majority of boys incline to noise and dirt, the majority of young girls, on the other hand, incline to elegance and refinement; here is a marked germ of rivalry; we must show how it can be developed, and usefully employed.

According to the love of contrast, if boys constitute two-thirds of the Legions, girls should constitute two-thirds in the Juvenile Bands, and the remaining third should be made up of young boys; the latter would be:

Either those young precocious geniuses, like Pascal, that in infancy manifest a decided capacity for study; or those little effeminate fellows, that at nine years of age are already inclined to a life of delicacy and ease.

These two classes of boys will refuse to enter the ranks of the Legions, and will join the rival corps, in which girls are in the majority; a corps which is doubtless highly useful, but which does not fulfill a cardinal function in passional equilibrium.

Though the Juvenile Bands are composed of children between nine and fifteen years of age, they will be so polite and refined in their manners, that the boys belonging to them will defer to the lead of the girls; either because the girls will be in a majority of two to one, or because the dominant taste and law of the corporation will be extreme politeness — a tone of manners directly the reverse of that of the Legions; the latter will be surpassed by the Bands in the arts and sciences and various branches of industry.

This rivalry will be sufficient to create in the Little Bands a tone of manners quite the opposite of that prevailing in the Legions. The difference of manners between the two corps will resemble that existing at present between the military and civilians. The contrast between these will be even more striking.

In short, the Juvenile Bands will be a group of children as refined and polite as are in the present order the most brilliant circles of our great capitals; but with this refinement will be connected a more estimable quality, the desire to excel in the arts and sciences, especially in agriculture, which is the first of the arts.

In distributing characters, the Creator has observed a fundamental rule, classing them by *strong or major*, and by *mild or minor* shades; this distinction reigns throughout Nature — in musical tones which vary from grave to sharp; in colors, from dark to light, and so throughout the entire system of creation.

This contrast which holds good in childhood as well as at other periods of life, will be sufficient to enrol half of the Lyceans and Gymnasians in the Bands, whose services are much less arduous than those of the Legions.

I have observed that this half consists of a contrast in numbers and sex, as well as in character; namely, in the Legions, two-thirds boys; in the Bands, two-thirds girls.

If one of these corporations shines in the conquest of material obstacles; the other will excel in spiritual conquests. Thus the Bands will excel in studies and in the exercise of the arts and of industry. They will be generally more industrious, except in certain functions, such as equestrian exercises, the management of horses and dogs, hunting and fishing, which are more particularly the employment of the Legions; but those animals, the care of which demands skill and patience, such as the zebra and beaver among quadrupeds, and the bee and silk-worm among insects, will be assigned to the Bands, who will

pride themselves on industrial refinement. This subject, which belongs to functions, will be treated in the following chapter.

As to costumes, the dress of the Bands will be graceful and romantic, and may be modeled after the ancient or modern style, being varied in different Associations. If the Band of one adopts the costume of the Troubadours, that of another in the neighborhood may assume the Athenian, and so with other Bands.

This variety is unlike that of the Legions; their uniforms are the same throughout an entire province, but the colors of each individual will vary; so that every Legion in evolutions will display as great a variety of colors as a square of tulips, in which every bed is unlike its fellow.

The Juvenile Bands will have their ponies like the Legions; and in evolutions, will adopt a system of manœuvres in contrast with that of the latter.

In speaking of the physical distinctions of the two corporations, I must not forget differences of temperament. Although the Legions and the Bands retire to rest at nearly the same hour, the Bands rise the later of the two in the morning, and do not begin their labors before four o'clock. It will be unnecessary for them to rise earlier; they have little or nothing to do with the care of the larger domestic animals. Their care will be rather that of animals which are difficult to raise, such as doves, bees and the like, which do not require early morning labors.

This difference of an hour in the time allotted for sleep, is not altogether arbitrary: it depends upon differences of temperament. Children that are physically less disposed to activity, such as those of phlegmatic and nervous temperaments, require more sleep, and will naturally join the Bands; those of sanguine and bilious temperaments will be more apt to unite with the Legions.

As the female sex furnishes two-thirds of the members of the Little Bands, their predominating tastes will be feminine, among others that of dress; and this, too, is a passion which the Series will turn to account, as it does that of uncleanliness.

We reproach women for their love of ribbons, laces and other finery; and little girls, for loving dolls more than work. This defect, if it be one, will be predominant among the Little Bands, who will be passionately fond of dress. It will be perceived that this passion for dress, which is often so pernicious in the Civilized Order, will become

the germ of industrial emulation in the Series, when it is exercised *collectively* in attiring the whole corporation, both males and females.

"Of what use," I hear the moralists and utilitarians exclaim, "are these bodies of children, so elegantly attired, so expensively fitted out? What use all this dress and display? It will not make wheat grow; would it not be better to give children a practical and moral education, to mould them to the simple habits which sound morality inculcates?"

Thus reason the moralists and philosophers, who, with their utilitarian theories, succeed only in repressing or smothering the natural instincts of children, giving to the passions a false development, which in adult age engenders excesses and vices of every kind.

The love of dress among the children of the Combined Order, will lead to corporate sympathies, that is, to sentiments of fraternity and equality. If the Little Bands are gaily attired, it will be at their own expense, and not at that of others. Now, the daughter of a wealthy father, is finely dressed at the expense of a hundred poor working men whom he has despoiled or oppressed; but in the Combined Order, she will dress from the fruit of her own industry; and if she makes use of a part of her dividends, accumulated by economy, it will only be to aid in dressing her companions, and in making them partakers of her own happiness. To censure practices so honorable, before knowing to what good results they may lead, is to condemn those virtues which are now so highly praised in theory.

CHAPTER THIRTY-FIFTH.

SOCIAL FUNCTIONS OF THE JUVENILE BANDS: COMPOUND ERROR IN REGARD TO THE CAPACITY OF WOMAN.

We will now apply to the problem of Passional Equilibrium the law of *Counterpoise*, so highly extolled by our modern theorists. To establish Passional Equilibrium, we must employ contrasts; it is from contrasts of the passions, and the rivalries to which they give rise, that unity of action is to result. We shall assign, then, to the Juvenile Bands functions which, although the opposite of those of the Legions, will tend nevertheless to the same end.

The Legions attain the Beautiful by means of the Good.

The Bands attain the Good by means of the Beautiful.

This point will be further considered at the conclusion of this chapter, where its truth will be demonstrated.

The greater the virtues and civic devotion by which the Legions are distinguished, the more numerous should be the points in which the rival corporation should seek to equal them in distinction. It is an interesting problem in moral equilibrium to determine by what means the Juvenile Bands shall be able to attain equal honor with their competitors, so distinguished by their religious zeal in the performance of all kinds of repulsive functions?

Our inquiries into the solution of this problem must have a primary reference to the passions of the female sex, since upon them falls the burden of the contest: the Legions fill their ranks mostly from boys; the majority of the Bands must consist of girls, who constitute two-thirds of this corps; in our speculations, then, we must have regard to the ruling passion in girls, which evidently is the love of ORNAMENT AND DRESS.

But how can we draw from such a source of frivolity a counterpoise to great virtues, like the devotion of the Legions? A moralist would say that the love of ornament and dress can only be a source of corruption. On the contrary we shall show that the passion for dress

and finery, which is now foolishly occupied with trifles, will become, when rightly directed, a second fount of social concord and unity.

A methodical treatment of the subject would demonstrate that the love of elegance and dress would be a potent source of wealth, provided the passion is raised from a *simple* to a *compound* mode of development, and is rendered a collective impulse instead of an individual one. But such theoretic discussions would lead me too far; I must, therefore, be brief, and describe the functions only of the Juvenile Bands.

This corporation is to be the conservator of what may be styled *Social Charm;* this is apparently a less brilliant function than that of guardians of *Social Honor*, assigned to the Legions; we shall see, however, that the functions of the former are hardly less valuable than those of the latter; and when we can apply usefully that love of dress and ornament, which characterizes young girls, we shall obtain as a result the four following singular advantages:

1. Industrial refinement.
2. The reign of good taste.
3. Compound instruction.
4. Compound friendship.

⋈. Unity of manners.

The combination of these several advantages will give rise to the reign of Social Charm or elegance and refinement in manners, exciting enthusiasm in the Association for itself and for its industry, and a kind regard for strangers that visit it. We can judge of these results after a description of the functions of the corporation.

I have said that the Juvenile Bands are entrusted with the general supervision of the vegetable kingdom. Whoever breaks a branch from a tree, gathers fruit or flowers when there is no need, negligently treads upon a plant, is cited before their Senate, which tries such cases in accordance with a penal code framed for such delinquencies, as the Council of the Legions tries offences against animals.

As the arbiters of good taste and industrial refinement, and as guardians of the vegetable realm, they will take especial care of flowers, which are a source of charm and refinement. They will have the same care over the lawns and flower gardens that is exercised by the Legions over the highways. Flowers will be their passion; they will take charge of all floral exhibitions, and the adorning of the altars and the public halls.

This passion may excite the censure of our utilitarians, who will declare flowers altogether useless. This is a gross error. Through the

passion for flowers. Nature aims to attract the female sex to agriculture; for the transition is slight from the flower to the vegetable garden, and to the greenhouses and orchards. But at first the culture of flowers will be for young girls an excellent means of instruction and of acquiring agricultural skill; and will gradually interest them in other branches of agriculture.

To attain this end, the Juvenile Bands will be led to consider the perfection of flowers a point of honor for their corporation; they will offer premiums for success in their cultivation, and will establish in each Association a school of floral art.

The Combined Order, in its system of education, will encourage the cultivation of both kinds of flowers — the natural and the intellectual — convinced that in the system of Nature, unity of plan pervades the whole; and that if no useful function can be discovered for the passion for flowers that charm the eye, rendering it an incentive to agriculture, there can be no useful function for the flowers of the intellect; that the love of the good can not be developed by the love of the beautiful.

We shall, however, obtain this result from a band of young girls, animated with a *collective*, not an *individual*, passion of ornament and dress. Its inclination to collective display and elegance, encouraged at the outset in matters which may seem frivolous, such as dress and flowers, will soon extend to the fine arts, and at last to industry and the sciences. (*Compound instruction, and the development of a love for the good and the beautiful conjointly.*)

As one of the effects of the Serial system is to unite all branches of industry, and so to connect them in their mutual relations that one shall necessarily lead to another, it is a matter of little importance that a part of the children develop a passion for labors commonly deemed frivolous; these trifling pursuits will prepare the way for those of a useful character.

In order to secure a full development of industrial talent, a part of the children of an Association should be exercised in a branch of the arts which aims at elegance and grace. This will give a charm to industry and increase the attraction for it. The Juvenile Bands, then, will devote themselves to the embellishment of the palace and the domain of the Association; and in addition as conservators of social charm, of good taste and unity of manners, they will exercise a function similar to that of the French Academy and the Crusca;

namely, the correction of the use of bad language and of faulty pronunciation.

In the Combined Order, purity of language will be considered a unitary grace; and in this matter, every member of the Juvenile Bands will be authorized to act the part of the Athenian woman, who rallied Theophrastus for his bad pronunciation. The Senate of the Bands has not only the supervision of the language of children, but the right of criticising adults themselves by written communications; it will make out a list of the errors in grammar or pronunciation to which any member of the Association is addicted, and send him a copy of them, signed by the presiding officer of the body, with a recommendation to correct them.

But will they have attained sufficient knowledge of letters to perform so difficult a task? Doubtless this right of criticism would not be granted them, except to incite them to study. Every branch of industry needs its incentive; now, the *right of criticism* and the *honor of the corporation* are already a two-fold incentive.

The distinction attached to these various functions will be needed to attract young boys of a studious turn to join Juvenile Bands and to counterbalance the influence of the rival corporation. This literary distinction of the Bands, their supervision of good manners, will produce a further good result; they will give rise to *corporate pride*, and as a consequence, to COMPOUND FRIENDSHIP, or that which extends from each member to the entire body. This sentiment is quite unknown in the Civilized Order, in which women generally criticise their own sex, are acquainted only with simple or individual friendship, and are penetrated with a selfish love of ostentation, prizing display only so far as their poorer neighbors are debarred from it.

The Juvenile Bands are enemies of this anti-social vanity; stimulated by the noble examples of virtue and charity, exhibited by the Legions, they strive to equal them so far as their functions will allow. They occupy themselves with elegance and ornament only in a collective capacity, and for the general credit of the Association. A rich applicant, upon her admission, will present some ornament to her division, and if her means are sufficient, to the whole Band. She would be condemned, if she were suspected of being actuated by a contracted or mercenary spirit.

Like the Legions, the Bands have the privilege of initiating certain ceremonies and enterprises. Whenever works of pleasure and elegance

are undertaken, such as the preparation of ornaments for a Series, for a temple or its ritual, for halls of industry or the Opera, the Juvenile Bands will take the lead, and open the work.

They will rarely appear at the industrial armies; but when they do, it will be in the capacity of attendants of the Legions, who are allowed the privilege of opening and closing enterprises in which strength is required, such as the placing of the key-stone of an arch, after having already laid its corner-stone.

If the Combined Order, by granting certain honorable distinctions, has the skill to encourage the Legions to engage in repulsive labors, it must by other distinctions attract the Juvenile Bands to works of skill and taste, particularly in literature, the arts, and delicate handicraft; as this corporation is in great part composed of females, it ought, according to the natural order of things, to have a fondness for all mental and material labors which do not require physical strength.

Besides, in the Combined Order, study will be a much more easy pursuit than in the present order; this will be the result of unitary methods of instruction; in addition to the advantages derived from these methods, will be the two which spring from the rivalries of the Series, and the introduction of the science of universal analogy.

We already begin to discern the error which prevails in regard to woman's capacity; her genius has been very falsely estimated by our analysists, who have been unable to appreciate either the woman or the child.

As regards woman's capacity for study, they have fallen into a four-fold error. First, they have overlooked the principle of *compound adornment*, internal or external.

1. The *internal compound;* beauty of the body, separate from external vesture; this will be treated in the chapter devoted to integral gymnastics.

2. *Compound external*, or the adorning of both body and mind, their simultaneous culture. We ought not only to encourage the passion for dress and ornament in women, but seek to make it contribute to the adorning of the mind by connecting it with the culture of the arts and sciences; and, on the ground of the necessity of establishing *compound unitary elegance*, should seek to make the adorning of the body and the mind keep pace with each other.

To these two oversights, two others are to be added:

3. They have been ignorant of the fact, that this unitary elegance should be collective and not individual; and that it can produce beneficent results only as applied to masses, composed of persons who, possessing unequal fortunes, are still united by corporate sympathy.

4. Lastly, woman in this new career — with the three conditions above mentioned — would still be deprived of adequate incentives to action, unless stimulated by the rivalry of the other sex.

If these four conditions, however, are observed, women will excel in those various arts and sciences from which the male sex would now exclude them. The true germ of this possible perfection in the development of woman's nature is to be found in the love of elegance and refinement, which is the incentive to all those works of collective embellishment and artistic refinement in which she will excel. The error committed in regard to the capacity of woman, then, is four-fold, based on a complete ignorance, analytical and synthetical, of her nature and social destiny.

Thus will be confounded that insulting and vandal philosophy, which, with all its pompous pretensions to be the disseminator of intelligence, would condemn to ignorance one half of the human species, by compelling woman to stultify herself in the petty and menial labors of the isolated household, where her natural faculties find no scope for expansion.

The Combined Order, on the contrary, pursuing an opposite policy, would make the female the COUNTERPOISE and not the SERVANT of the male sex; this equilibrium will be established even in childhood by means of the corporation of the Juvenile Bands.

To estimate the worth of their rivalry, we must recollect that the system of the Industrial Series can only be sustained and perfected by a refined development of tastes which can appreciate distinctions in *species*, *varieties*, *tenuities*, etc.

To accustom the young very early to these distinctions, and to a classification of tastes, those children who have a love for works of a delicate and fancy nature, must have a place in the Series; in each branch of industry, a graduated scale of coarser and finer works must be established, which will be a guaranty of industrial perfection.

Among children of the male sex, there is very little manifestation of this passion for delicate labors. Little boys are generally inclined to be rash and impetuous; their appropriate place is in the ranks of the Legions, whereas young girls are better suited to those rivalries of

the Series, where delicate criticism is needed; and of which those are especially capable who have a taste for neatness and elegance in dress. Like artists, they can see imperfections, and shocking improprieties, where an ordinary eye would discover no defect; and since nature has endowed young girls with tastes of this kind, they should be developed and turned to account.

Such a cultivation of refined tastes is the function of the Juvenile Bands; they possess a faculty for the perception of delicate shades and varieties, which creates divisions, and gives rise to as many groups as there are varieties. This faculty is to be found in those children only who, having a passion for ornament and elegance in dress, are capable, as a consequence, of discerning artistic refinement in all those branches of industry in which they engage.

It is for the Juvenile Bands to inspire the whole body of children with that taste for graduated and contrasted shades or varieties, without which it would be impossible to transcend the lower degrees of skill in agriculture and the arts, or create higher incentives to industry. Now, if the Association is to feel a pride and enthusiasm for itself and its works, it should provide itself with whatever will invest it with charms and attractions, such as flowers and elegant costumes, and consider the care of the one, and attention to the other, as opening the way from the beautiful to the good, — from the culture of the arts to the study of the sciences. I have explained this principle in the chapter on the Opera.

To conclude this subject of the functions of the two corporations we are describing, and the services which they will render to industry, let me say that the Legions accomplish in a negative sense, what the Bands perform in a positive. The former remove the obstacles to harmony; they extinguish the germs of discord, and of that spirit of caste which might spring from repulsive labors. The latter create positive attractions by their ability to organize industrial emulation based on minute differences of quality. Both corporations are highly useful; there can be no equilibrium without the opposition of forces.

Hence the educational system of the Combined Order, in its third Phase, finds means to establish equilibrium between opposite impulses — the taste for uncleanliness on the one hand, and for elegance and display on the other — both of which are condemned by received authorities in the art of education. Have these worthy authorities any knowledge on the subject of Passional equilibrium? If they had, could

they have failed to observe, that every one of the passions in the Civilized order is in a false position, working palpably against its own interests, like the charmed bird that flies headlong into the open mouth of the serpent?

God has created no passion without providing for it a counterpoise and a means of equilibrium. I have concisely stated the effect of such a counterpoise in the third Phase of education by saying that,

The Legions attain the beautiful by means of the good;

The Bands attain the good by means of the beautiful.

This contrasted action is a universal law of Nature. For throughout her whole system we find a balancing of forces by movements direct and inverse, by progression and retrogression, by refraction and reflection, by major and minor modes, by centripetal and centrifugal forces, etc. There is everywhere this direct and inverse action — a principle absolutely unknown in the institutions of Civilization, which would train children according to simplistic methods, and yet mould them to different systems of morality, to conform to the prejudices of different castes and classes.

In place of this incongruous and simplistic method, the Combined Order adopts the contrasted or dualized system, and, in addition, a complete scale in the modes of instruction. It is of no consequence what method the child prefers, provided that at eighteen or twenty years of age, when the education of the Combined Order is completed, the youth of both sexes shall have been so cultured as to appreciate both the beautiful and the good, the useful and the agreeable — a result impossible to be attained by the present system of instruction. By subjecting the young to one simple and uniform system, it necessarily fails with that half to which it is unsuited, and, as a consequence with the other half, which, destitute of the stimulus of competition, will only advance at a slow pace, compared with the progress it might make, if aided by the natural method.

The reader will derive no small advantage from the comparison here sketched between the two Juvenile Corporations, if he has comprehended and can fix in his memory the following theorem:

That the education of the Combined Order or the equilibrated system, in order to be unitary, must be compound and bi-compound in its action; that it must tend simultaneously to the GOOD *and the* BEAUTIFUL, *but by contrasted methods, concurrently employed, and left to the free choice of the child — to the demand of Attraction.*

That every deviation from this principle produces in the child a violation and consequent smothering of some of its attractions; the result is that instead of attaining to compound Good by a balanced development — direct and indirect — of its instincts, it falls into compound Evil from non-development, or false development.

A very novel doctrine is this — one wholly incompatible with our present theories — which, in education as in every branch of social art, are miserably incomplete or one-sided, and opposed to Nature. To demonstrate this truth in a compound or unitary mode, let us apply it, in the note which follows, to another order of social questions.

NOTE.

TENDENCY OF THE PHILOSOPHERS AND MORALISTS, PARTICULARLY AMONG THE FRENCH, TO UNDERVALUE AND DEGRADE THE FEMALE SEX.

I know not on what grounds the French base their claim to the distinction of being the gallant nation; it seems to me as destitute of foundation as the epithets "Beautiful France" and "The Great Nation." But on this latter point we will not speak at present.

How happens it that the French, who are so versatile in their laws and constitutions, have adhered steadily to but a single one, that which excludes women from the throne? The *Salic Law* has maintained its ground under all dynasties. Nowhere is there more constancy and more unanimity than among the French to subordinate that sex which they pretend to honor so highly.

There is no nation among which women are so much deceived by lovers, so frequently cajoled by promises of marriage and excuses for delays, where they are more readily abandoned when *enciente*, or forgotten when love has ceased. With such characteristics the French call themselves gallant! They are in truth intriguing and selfish in love, very skillful in seduction, and very deceitful after success.

No people has, in the drama, more reproached women who have manifested a passion for study. Does this show a knowledge of Nature? Are not women destined to exhibit in literature and the arts the same capacity they have exhibited on the throne, when, from the days of SEMIRAMIS to CATHERINE, there have been *seven great queens to one of inferior capacity, while among kings, seven have been incapable, to one that has been great?*

The same rule would hold good in literature and the arts; the female

sex will carry off the palm in these departments, when, in the Combined Order, education shall have restored woman to the use of her faculties, smothered by a social system which engrosses her in the complicated functions of our isolated households.

I do not deny that, in the present state of society, it may be necessary to stifle in women the desire of distinction, their inclination to great deeds, their love of rank. Having, in Civilization, as a general rule no higher function than that of housekeeper, it is well that their education should stultify their intellects, and make them fit for such menial occupations. In the same way, to fit the slave for his degraded condition, he is forbidden the studies which would render him sensible of his abject state. According to the precepts of Aristotle, who could not see the propriety of moral worth in a slave, he is to be denied the practice of the virtues. In like manner, there are many virtues which philosophy judges unsuitable to woman.

A husband will maintain that the demands of the household require the wife to be confined to the management of domestic affairs, while he gives his attention to business abroad. Such arguments are not applicable to the Combined Order, where household labors, being simplified by general combination, will require but one-eighth of the women now employed in them. There will be no necessity then of degrading the sex by a menial education; young girls may be inspired with a love of distinction which will be at once a path to fortune and to renown, because they will share in the magnificent rewards which the Combined Order will bestow upon success in science and the arts.

Moreover, if the rivalry of the sexes is well established, the feminine Series will wish to possess the knowledge requisite to the prosecution of their functions, to join theory with practice, even in labors connected with the kitchen and laundry. In washing, for example, they would desire the head of the Series to have a chemical knowledge of the nature of soaps and lies, and their effects in cleansing; the Series would consider themselves degraded, if they were constantly liable to mistakes for want of knowledge in these matters, and obliged to appeal to men whenever a difficulty arose.

The male sex among us invades nearly all the proper avocations of woman, depriving her even of the more profitable branches of needlework. This monstrous perversion will cease as soon as free scope, given to Attraction, shall assign to each sex its natural sphere of action. Then all the prevalent prejudices in regard to the capacity

of woman will vanish; and in the primary schools of the Combined Order, there will be a greater attendance of girls than boys.

If it were true, according to the doctrines of Mohammed and some modern philosophers, that woman is destined only to serve the pleasure of man, or to be a domestic drudge, the law of emulation between natural opposites or the law of emulative contrasts, which is the basis of the system of passional equilibrium, would be disregarded, both in social relations and in education! On what could emulation be based, if boys did not see themselves excelled by girls of their own age in different avocations — in the fine arts, for example? Otherwise it would be impossible to create in the male sex a sentiment of politeness and deference for woman. This respect for the sex should exist among one-half of the children, if for no other reason than to conceal from them the real motives of the courtesy which they see prevailing among adults.

Women should, from childhood up, secure respect by incontestible merit. But in what shall this merit consist? In the art of *skimming the pot?* In the Combined Order, that function will be performed by men rather than women. Much physical strength will be requisite to manage the great caldrons which will be used in the kitchens of an Association, each holding at least a hundred pounds of beef. The most that young girls or women can do will be to manage the pots containing delicate dishes, the preparation of which requires great care; but men will be required to attend to the large earthen caldrons, hung in iron frames and moved by pullies.

The ambition of girls, then, between the ages of nine and fifteen, will not be limited to mastering the art of *making the pot boil;* they will not, however, neglect this function, and will exercise it even with skill, but their greatest distinction will spring from the culture of the arts and sciences, which they will early learn to prosecute jointly with the light branches of agriculture and manufactures.

Without this contrast of merit between the sexes from childhood up, there would be no counterpoise to the natural rudeness of boys and their inclination to despise the other sex. Girls would be entirely discouraged, and boys left without the stimulus of emulation, if there were not provided for each sex in childhood avocations in which distinction could be attained, and claims to the respect of its natural rival set up.

This rivalry is the true destiny of the female sex. The picture

given above of the Juvenile Bands is a true mirror of its future eminence, and of the important part which it is to perform even in childhood, when Nature shall have resumed her sway. I have not spoken yet of the position of the sex in adult years, but simply of its general relation to the other.

Far from suspecting that woman was destined to attain distinction even in childhood in industry, science, the arts and the social virtues, man has thought only of preparing her to submit to the marriage yoke in mercenary unions. I admit that the Civilized Order is obliged to adopt such an abject policy; it is advocated with more insidiousness in France than elsewhere. and upheld by sophisms which are promulgated to divert women from the paths of distinction.

In childhood, they are made slaves by moral teachings; in adult years they are impelled to coquetry, and a display of foolish pride by constant flattery of their transient charms; they are encouraged to employ cunning, and to make conquests of the other sex; their frivolity is stimulated by extravagant praise; as when Diderot said, that in writing to a lady, "the pen should be dipped in the rainbow's hues, and the sheet sanded with the dust of the butterfly's wing."

What is the result of such fulsome flattery? Both sexes are duped by it; for if the social destiny of woman be not discovered, that of man will remain an enigma. If an escape from the Civilized Order is forbidden one of the sexes, it will be equally so to the other. There are several issues from this social abyss, which could have been discovered by a study of the social destiny of woman.

In thus doing justice to the weaker sex, I am by no means aiming to gain her approval. There is nothing to be gained in praising a slave; for the slave respects only him who is his master; and this is but too generally the character of women in the Civilized Order, who are indifferent to their bondage, and submit passively to a system which consigns them to the isolation and drudgery of our petty households.

The Turks teach women that *they have no souls*, and are unworthy to enter paradise. The French would persuade them that *they have no intellects*, and are not made to engage in mental labors, and to tread the paths of art and science.

It is the same doctrine in both cases, expressed in different terms; in the East rudely expressed; in the West politely uttered, though concealed under the mask of gallantry to hide the selfishness of the stronger sex in its monopoly of power and distinction.

Woman is degraded and made to believe that Nature destined her exclusively to menial domestic labors, which in the Combined Order will be so abridged as to be performed without oppression to either sex.

Madams Sévigné and de Staël were not mere housekeepers, *skimmers of pots*, any more than were Elizabeth and Catherine. In such women, we catch a glimpse of the destiny of the weaker sex, and of those powers of mind which it will exercise with complete success, as soon as it shall be restored to its natural position, which is not that of the SERVANT, but of the RIVAL of man; not that of attending to petty or menial domestic labors, but of confounding, as they will in Association, the idle doctrines of the philosophers and moralists in defense of incoherent industry, the isolated household and the degradation of woman.

To pay them off, the sex which they have considered as fit only to be the domestic servant of man, will demonstrate the futility of all their theories, and show that, after thirty centuries of theorizing, they have failed entirely in the study of man, and promulgated doctrines which have tended only to pervert and degrade woman and thwart the development of the child, while at the same time, they have convulsed the social world with their visionary doctrines, which have produced no other result than to enslave entirely one sex, and the great majority of the other.

CHAPTER THIRTY-SIXTH.

EDUCATION IN ITS FINAL PHASE: THE VESTALIC BODY.

The Passion, which is especially in rebellion against our moral theories — Love — now enters upon the scene, taking possession of the young of sixteen and upwards, and adding one more to the number of impulses which the educational system of the Combined Order must direct and develop harmoniously.

How bend this passion to the requirements of social harmony? How induce the young whom it animates to comply from attraction with the demands of good morals, general concord and social unity, and to devote themselves with increased zeal to industry and studies?

In the preceding chapters, I have shown the inability of our present methods to employ usefully any of the natural instincts and attractions of the child. We have seen how many of the instincts, now condemned, are of high importance in Industry and social Harmony. We may presume from these examples, that the Natural Method of Education must also possess means for employing usefully the passion of Love, and that the action of the passion has been so determined as to be adapted to the requirements of social Unity. All study of a system for the judicious regulation of the development of Love, has been discarded upon the ground that the passion is merely a capricious impulse. But capricious or not, it is an impulse, the effects of which God must have precalculated and coördinated to a plan of general harmony and social unity. What we have to do is to discover this plan, and determine the place and function of Love in it.

As capricious and ungovernable as the passion may appear, it is not more difficult to harmonize than ambition or any other of the springs of action implanted in the human soul. We must understand, however, the complete scale of its accords and its modes of development, and calculate in full the equilibriæ to be applied to it. I will not here enter into any explanation of this subject; it is a labyrinth that would confuse the reader, and would not be understood. In en-

tering upon a study of the passions, we must avoid intricate, theoretical details. We must first observe the practical working of the passional forces in the associative mechanism, their functions in its various corporations, and their employment in industry. After familiarizing ourselves with the Institutions of this new Order, and the action of the passions in them, we shall be able to study them theoretically, to analyze their impulses, the counterpoises to be applied to them, and the general laws that govern them. The Vestalic Body will enable us to observe one phase in the development of the passion of Love.

The transition to the age of Love, the crisis of puberty, offers a delicate and difficult problem for solution in the education of Association — a problem on which our present methods fail entirely; they resort merely to repressive methods, without aiming at all to give a natural direction, a harmonic development to the passion. The result is that disorders and conflicts take place, that dissimulation and hypocrisy are practiced — the whole hidden, as are so many of the *passional perversions* of Civilization, under a veil of apparent order.

Instead of these disorders, the result of the present repressive system of the passions, the policy of Association in relation to Love will be — while giving to the passion a free and natural development — to secure the following results:

1. Increased zeal for Industry.
2. Emulation between the sexes for the maintenance of good morals.
3. Recompense for real virtues.
4. The employment of these virtues to promote the cause of social unity, with which they have, in Civilization, no connection.

To secure these ends, the Vestalic Body will be organized, the influence of which will be to increase, on the part of the young, devotion to useful Industry and to the cause of social Unity.

This Institution and all others of the Combined Order, must be based upon natural instincts in the human heart, upon true and normal developments of the passions; if not, they will rest on no solid foundation, and will have no real value. They will be merely arbitrary and artificial institutions, like those of Civilization, evolved from the imagination of its moralists and legislators.

All young girls, on arriving at the age of puberty, will enter the Vestalic Body, the statutes of which require entire chastity, and will remain in it generally to the age of from eighteen to twenty. Those who

leave it at seventeen or eighteen, will enter the Hymenial Body. These usages will not, however, be established till the second generation has grown up in the Combined Order, that is, till after a lapse of thirty or forty years. At that epoch, any innovations which are made in the laws that govern the relations of the sexes, will take place only with the concurrence of parents and others interested in the maintenance of good morals. All legislation of the *minor* order, that is, relating to the interests of Love and Parentalism, will be under the direction of Woman. The most capable women will frame the laws that govern these interests.

It will require various motives to induce the young, entering the Vestalic Body, to continue in it during its full term; such motives, the Combined Order will hold out. It will bestow on this Body as many honors as on that of the Legions, precedingly described.

One of the foundations on which the Vestalic Institution will rest, is that want in the human heart of idealizing the object loved. Each one of the four cardinal Affections — friendship, love, ambition and parentalism — tends to idealize, and, as a consequence, to idolize the object of its affection; the mother idolizes a favorite child; the inferior idolizes the superior who inspires veneration; but this idealizing tendency is the strongest in Love; it excites the highest enthusiasm for moral beauty and excellence. The lustre of the Vestals will be based upon this want in the human heart — the want of an object to idealize. Nothing is better calculated to command admiration than a body of young girls from sixteen to eighteen, who, to beauty and chastity, add devotion to useful industry and to studies.

The Romans, notwithstanding their cruelty to the Vestals that broke their vows, had a happy idea in making of these priestesses an object of public idolatry, a class intermediate between man and the Deity. The Combined Order will confide to them, as did that people, the care of the *Sacred Fire;* not a material fire, however, as of old, but a truly sacred fire, that of the four cardinal virtues — the virtues that should exist in the relations to which Friendship, honorable Ambition, Love and the Family Sentiment give rise. The development of these cardinal virtues will be the true means of establishing harmony in the social relations of mankind.

Up to the present time, we have been able to admire in the works of man the material Beautiful only. For the first time, we shall behold the spiritual or passional Beautiful, behold God in person, and

in all his wisdom, for what is the spirit, the wisdom of God but the harmony of the twelve passions, their complete development without any conflict, and in accord as perfect as that of an excellent orchestra? This beautiful result can alone give to mortals an idea of the power and wisdom of God.

We can comprehend his material wisdom, which shines forth in the harmonies of the celestial spheres, and in the organic mechanism of all created things; but of his political and social wisdom, we have no idea. We see an inverted image of it in the demoniac spirit that reigns in our incoherent societies, which reek with fraud, injustice and oppression, and are marked with unnumbered forms of misery. We shall see the spirit of God only in the Passional Series, in their unity and their virtues, and the charm with which they will invest useful Industry, attracting to it the entire human race.

The Legions, as we have seen, exercise a similar function; they are the preservers of Unity in the relations that grow out of friendship and ambition; for the labors which, from social charity they execute, overcome the principal obstacle to the union and fusion of all classes and the establishment of social unity. The Legions thus aid powerfully in sustaining the two cardinal major virtues — those which derive from friendship and ambition; but their action and influence do not extend to the two minor cardinal virtues — those which derive from love and the family affection. This influence is reserved to other bodies, and first of all to the Vestalic, which will aid in giving to love and the family sentiment, a direction and development in unison with sincerity and honor, or the requirements of friendship and ambition.

All these virtues sink into the rank of moral reveries, of mere abstractions, if their exercise does not lead to Industry, to the creation of wealth, which is the first focus of attraction, the first want of man. There can be no practical and *collective* social virtues without wealth. The Spartans even were destitute of them: with their simulated patriotism and devotion, and their iron money, they were but a league of ambitious and tyrannical ascetics, living in idleness on the labor of the Helots, whom they massacred without compunction when policy dictated it.

Every Corporation or Body, then, in the Combined Order, which promotes the social virtues, must at the same time promote Industry and the creation of wealth; such will be one of the functions of the Vestals. They will, among other useful services, coöperate in the exe-

cution of all important public works by lending the charm of their presence to the meeting of the Industrial Armies which execute them.

Within the Association, the Vestals will coöperate with the Legions in the execution of labors of charity and devotion, which are not of an uncleanly character; whenever a work rendered necessary by some emergency is to be performed, the Vestalic Body will, under the Legions, be found the first at the task. In the early morning labors, they will take part with the latter corporation. Recommended by so many qualities to public favor, it will not be surprising that they should be the object of a semi-religious veneration, and be universally idolized. They will hold the rank of a Divine Corporation; the Legions, who accord the first salute to no other power, will lower their banners before the Vestalic Body, revered as a *reflection of the Deity*, and serve it as a guard of honor.

The Vestals will, from their number, elect monthly four, who will preside during the term, and occupy the post of honor at ceremonies, representing the Association at its celebrations and on its festive occasions. If an eminent stranger visits the Association, they will be deputed to receive him at the columns of the domain, and convey him in their car, drawn by white horses in violate-colored harnesses and accoutrements,* escorted by a company of the Legions.

At the assembling of the Industrial Armies — those brilliant unions by which great industrial enterprizes are undertaken, and Herculean labors executed — they will be present and open the campaign; they will distribute the banners, and, with the Legions, will occupy the first place in the opening ceremonies. The presence of the Vestals at the Industrial Armies, will add greatly to the charm of their fêtes, which will be given every evening, and will be as exciting and agreeable as those of Civilization are wearisome, rendering admission to the armies a favor. The labors will not be fatiguing, as movable awnings will, whenever required, be used, and all branches of the work will be sys-

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* The Vestalic Colors are:

White, symbolic of Unity;

Rose-color, symbolic of Chastity;

Violet, symbolic of Friendship;

Brown and *Azure* mingled with *Red*, symbolic of Modesty and Love combined with Ambition.

There will be nothing arbitrary in the choice of the distinctive colors of the Corporations of the Combined Order; they will be indicated by analogies furnished by Nature.

tematized and executed in detail. Thus all the means, which the Combined Order can command, will be associated with and directed to productive and creative Industry; all the influences of which it can dispose, will be brought to bear to invest it with charm, dignity and attractiveness.

One important influence, exercised by the Vestalic Body, will be the formation of ties between ages which now are not in sympathy. The young, that enter upon the age of puberty, separate themselves from the children, on whom they look commonly with contempt. Such a result is entirely opposed to the policy of Association, which must establish ties and sympathies between all ages. The Vestalic Body, being the connecting link between childhood and adult age, must be rendered an object of respect and affection for both. Associated as it is with the Legions, participating in many of their labors, it is for them an object of veneration. This association will establish ties and sympathies between one portion of childhood and adult age. The sympathy will be extended by degrees to other ages, for example, to the old, who are the natural allies and instructors of the child, and thus gradually it will effect a fusion of all ages.

A very great defect, which may be here mentioned, of our present methods of education, is that, in studies, they offer no counterpoises to the influence of Love, which, at the ages of fifteen or sixteen, takes hold of and preöccupies young minds, and distracts their attraction to such a degree as to cause them to forget the little they have previously learned of a useful character. This is especially true of young women, who soon neglect their previous studies, even those of an agreeable character, like music. The education of Association will counteract this tendency by connecting distinction in the Vestalic Body with increased zeal in industrial pursuits and in studies.

Let us remark that the Vestalic career must open an avenue to honor and distinction as a compensation for any sacrifices made in Love, otherwise it would not be embraced from passion, but as a moral duty; it would become irksome, oppressive, as is the condition of young girls at present, forced to be moralists, repressing their inclinations, smothering their attractions without any indemnity for their sacrifices.

If we compare the honors awarded in the Combined Order to the Vestal state with its condition in Civilization, we shall see how little chastity is in reality esteemed at present. If a young girl is poor, of

what value are, in most countries, her chastity and modesty to her. She can not marry without a dower; her parents are often reduced to speculate upon a marriage with some elderly person, who will consider his physical infirmities an offset against her poverty. If she is in wealthy circumstances, she is the object of sordid negotiations for a marriage of equal or greater wealth and social position, or she is the mark of some fortune-hunter. If she remains unmarried till after twenty-five, she is sneered at as an old maid, and as she advances in years, she meets, as a reward for a youth passed amid privations, with those sarcasms which are commonly bestowed on spinsters, and this in return for that chastity which is exacted of her as the most sacred of duties.

Such is the policy of Civilization with regard to Love. Under the ægis of marriage, it sanctions the most scandalous unions; out of marriage, it rewards the sacrifices to chastity which it requires with sarcasm and insult.

We have spoken in connection with the Vestalic Body of young girls only; it would sound strange with our present morals to speak of such a body, composed of young persons of the male sex of from fifteen to nineteen. But the Combined Order will not be so inconstant as to create a Vestalic order applied to one sex only; it would be imitating the contradiction of our customs which prescribe chastity to young women, and tolerate libertinage on the part of young men. This is encouraging on the one hand what is forbidden on the other — a duplicity of action worthy of Civilization. If chastity is to be strictly observed by young women, it must of necessity be observed by young men also. There exists no third sex in love; if, then, the latter are left free in love relations, they can only exercise their liberty with women who are married or unmarried; in one case, adultery is committed; in the other, the laws of chastity are necessarily violated; it is thus that the customs of Civilization are constantly engendering contradictions, by tolerating different standards of morality for the two sexes.

The advent of the age of puberty — the most critical epoch in education — would become a serious danger for the system and policy of the Combined Order, if it caused the young to deviate from the noble sentiments with which their previous education has inspired them. Love should enter upon the scene only to give increased force to those honorable impulses; it should exercise an influence the opposite of

what it exercises in Civilization, in which it fills young heads with ideas that lead them to disregard the precepts of the education they have received, with a spirit of intrigue, with opposition to good morals, and often with a taste for excesses and vices. Such are the results of our Civilized system of education which is ignorant of the means of opening to Love a natural and honorable career, and of regulating its action in its early development.

The Vestalic Institution will avoid all these dangers — dangers to which the young age is now exposed; it will furnish the means of effecting in a useful and noble manner most difficult transitions; it will open a career of honor and distinction to one phase of Love, and will induce the young to continue under its influence to the age of nineteen or twenty. At that age, the body is fully developed, and the mind educated; various branches of studies which are withheld from children under the age of puberty are then entered upon; and thus a gradual preparation, both physical and moral, is made for the exercise of the passion in its compound mode.

CHAPTER THIRTY-SEVENTH.

DIVISION OF PROFITS: CLASSIFICATION OF THE SERIES.

We will now proceed to consider the important question of the division and distribution of the wealth which is annually created in the Association among its members. On a proper solution of this problem will depend to a great extent success in industrial operations. If any disagreement and dissension should arise, dissatisfaction would extend gradually to other branches of social relations, and sow the seeds of dissolution.

To secure concord and unanimity of sentiment in this important branch, the Combined Order will resort to two contrasted impulses in man, and employ them conjointly as a means of arriving at unity. The first is that of SELF-INTEREST or Cupidity, which is rarely silent among men. If means can be found to make this impulse or passion serve the cause of equity, and promote a fair adjustment of interests, we may feel certain that the reign of justice will be secured. The second impulse which the Combined Order will employ is that of GENEROSITY, to which no appeal can be made in the industrial affairs of Civilization with its conflicting, individual interests. If we judge by prevailing sentiments, we shall expect very little from Generosity, and will not be able to understand how an accord in the division of profits can be based upon it; we shall treat briefly this subject at the close of the next chapter, and point out the means by which this impulse will be made to concur in the solution of the problem under consideration. As equilibrium and harmony can, in all departments, be established only by means of compound and contrasted forces, the Combined Order will resort to the two impulses mentioned, and employ them conjointly.

Nothing is easier than to divide profits according to Capital; it requires merely an arithmetical calculation; but the remuneration of Labor and Talent, the art of satisfying every person on these two points, is so unknown in our present industrial system, that we hear

on all sides complaints of wrong and injustice. It would be impossible in the Combined Order to remunerate equitably these two sources of production, these two agents in the creation of wealth, if each individual were to receive the *direct* product of his labor in the various Series to which he belongs. It would be necessary to sell each crop separately, and to divide the product of a bed of vegetables, for example, among several groups which had coöperated in their cultivation, giving shares respectively to the groups engaged in spading, planting, irrigating and gathering the product. Such a division would lead to inextricable complication: we want a method which will simplify and abridge the operation — which will be to present methods what algebra is to arithmetic.

To explain the abreviative method which the Combined Order will employ in the division of profits, or the distribution of the wealth annually created, we must first teach the mode of classifying the Series; this classification will be determined by the degree of importance and usefulness of each Series in the industrial and other operations of the Association, that is, according to the service it renders; and it will receive a dividend out of the general product according to its rank and merit. Each Series being a coöperator with, and a copartner of the other Series of its Association — not operating separately on its own account — it will not be paid out of the product of its own labor, but out of the general product of all the Series. Its remuneration, or the dividend it receives, will be regulated by the rank it holds in the labors, or in the industrial system of the Association; these labors will be divided into three classes: Those of, 1. *Necessity;* 2. *Utility;* 3. *Attractiveness.*

We will explain this system by an example. The Series engaged in the cultivation of cereals will receive neither a half, a third, nor a quarter of the product of the grain it raises. The grain goes into the general mass of products to be sold or consumed; and if the Series is considered of high importance in the industrial operations of its Association, it will receive a share or dividend of the first order in the class to which it belongs. The Series engaged in grain culture is evidently to be ranked in the first class — that of Necessity; but in this class there are about five orders of series, receiving as many grades of pay. It is probable that the Series cultivating the cereals, such as wheat, rye, barley, oats and Indian corn, will not be ranked above the third order in the class of Necessity; for the labors attendant upon

their cultivation, such as ploughing and reaping, have nothing repulsive in them, and are to be classed after those which are inherently repugnant, and which rank as a consequence in the first of the five orders of Necessity.

The labors of the Juvenile Legions take precedence over all others, and rank the highest; then come uncleanly works, such as those in the abattoirs; also the functions of the nurses, both of children and the sick; as they are repugnant, they will be classed above the work of ploughing or harvesting; the same rule will apply to the practice of surgery and medicine, and to all other pursuits that are inherently repulsive. These occupations will employ several Series, which will be classed in the highest order of the category of Necessity.

Let us repeat that it is not the value of the product of a Series which determines its rank, and the amount of pay which it receives; it is the influence of its work in promoting industrial attraction and social harmony. We will present a problem bearing on this point, which will be very apt to mislead the reader; it is this:

Which of the two Series, that engaged in the cultivation of Fruit or of Flowers, should take the precedence, and receive the highest remuneration? No doubt can exist on this subject, it will be answered; the cultivation of Fruit is evidently of much more importance than that of Flowers; as a consequence, the Series engaged in the former should not only rank higher, but it should be classed in the category of *Utility*, while the latter should be classed in that of *Attractiveness*, which receives a lesser remuneration. This will be the opinion of the great majority of persons; having no conception of either the possibility or the importance of rendering industry attractive, they attach no value to measures that would lead to its realization.

This opinion is entirely erroneous, and for a two-fold reason. The Horticultural Series, although very productive, is occupied with a work which is in itself extremely attractive; it will, as a consequence, like all works of the kind, be lightly remunerated, as the incentive of pay is not necessary to attract persons to engage in it. On the other hand, the Series devoted to the culture of flowers will, although it produces hardly as much as it costs, be ranked in the class of Utility. Let us explain the reasons for this double classification, deduced from the influence of attraction.

The fruit orchards in the Combined Order will be delightful places of resort, and their care will be the most attractive of occupations

To the charm of agreeable social relations, arising from the meeting of groups from neighboring Associations, and the union of both sexes and of all ages, will be added various pleasures of a material character; every orchard will present the spectacle of a fairy scene; it will be ornamented with statues; with floral altars surrounded by shrubbery, and with a beautiful pavilion, located in the center. If to the special charm of this branch of cultivation, we add the rivalries of the groups, the reunion of sexes, and the gay repasts served at the close of an industrial session, it is certain that out of every hundred persons, ninety-nine will feel an attraction for the work, and be drawn to the orchards. Fruit culture will thus give rise to a Series that will excite universal attraction.

The horticultural Series will, in consequence, be classed among those that receive the smallest dividend, as its work is the most attractive; the value of its product is not to be taken as the standard by which it is to be remunerated. Other Series will resort to various expedients to increase the attractiveness of their labors, but the horticultural will seek to lessen the charms connected with its branch, and to diminish the general desire of engaging in it.

The culture of Flowers is very poorly appreciated in Civilization; if its product possesses charms, its work does not, for it requires a great deal of assiduity, of skill and of minute attention to details, to procure a pleasure of short duration; but it is a branch of culture which is precious as a means of exciting in women and children a taste for agriculture, and its exercise, and a love of Nature. It is to create an agricultural school, that Nature gives to women and children a taste for flowers. The cultivation of fruit is only partially suited to children; it can not become a field of agricultural education for them, whereas the cultivation of flowers, both large and small, is in every way adapted to their strength and capacities; for this, among other reasons, the floral Series will be classed in the second category, and ranked among the works of Utility.

We may judge by this parallel which we have drawn between the cultivation of fruits and flowers, that the Combined Order, in its estimate of the value of the different branches of industry, will be governed by very different considerations from those which now prevail; and that the quantity or real value of the product, which is at present taken as the standard of valuation, will not be the standard in the industrial system of the Combined Order.

This Order will assign the lowest grade of remuneration to fruit culture, although it is one of the most precious; for two classes, women and children, will live to a certain extent on fruit, either raw or preserved. Fruit, compounded in various ways with sugar, which will be very cheap when the tropical zone is brought under cultivation. will be one of the primary articles of consumption in the Combined Order; bread, which is a comparatively coarse substance, is the great resource of Civilization; when made of common qualities of flour, it is a food adapted only to coarse populations.

Let us take another example: certain functions which appear at present superfluous, such as the OPERA, will in Association be classed in the second Order of *Necessity;* the first order, it will be borne in mind, comprises those works only which are of an uncleanly or repulsive character. "But," it will be objected, "we can do without the opera, while we can not do without wheat and flour." The objection is well-founded in reference to the Civilized Order, in which the question of attractive industry is not taken into consideration; but we have seen in the chapters on Education that, in the Combined Order, the Opera will be one of the most efficient means of training the child to dexterity and material unity in industrial functions; on this account, the Opera will be considered of the highest importance, and will be ranked among works of the class of Necessity.

To sum up: the classification of the Series, and the remuneration they receive, will be regulated by the general requirements of industry, not by the value of their products. Let us state more precisely the law that will regulate their classification. Their rank and the remuneration they receive, will be based on the following considerations:

1. In direct proportion to the aid they render in promoting industrial attraction and harmony in social relations.

2. In a medium proportion to the repulsiveness of obstacles to be overcome.

3. In inverse proportion to the degree of attractiveness of each branch of industry.

We will explain briefly these three considerations, which form the basis of the rank and the pay of the Series.

First Consideration: PROMOTION OF SOCIAL UNITY. The aim of the polity of the Combined Order will be to uphold and promote the success of the system which secures the social happiness of the human race. The Series the most precious, will, in consequence, be those

which, *productive* or *unproductive*, tend most efficaciously to multiply and strengthen social ties and to promote social harmony. Such, among others, will be the Series of the Juvenile Legions, without which the fusion of the various classes of society and the maintenance of social harmony would be impossible. This Series will, then, be the first in *direct* influence in creating social unity, and in establishing the reign of general friendship among all classes; it will hold the same rank in the second category.

Second Consideration: REPULSIVENESS OF THE WORK TO BE DONE. In this class will be embraced the labors of miners, the functions of nurses, etc. A labor which is simply difficult without being repulsive, is often a sport for the athletic; but a sport can not be made of a work that is repulsive to the senses, like the cleaning of a sewer, or the working of a mine. The repulsiveness may be overcome from a point of honor, from the religious sentiment, as is the case with the Legions and the Nurses, but the senses are not the less violated, while a work that is simply fatiguing without being repulsive, like the bulk of agricultural labors, may be rendered exciting and pleasant, if proper incentives are brought to bear upon it. For this reason the Combined Order will assign priority of rank to those labors which are in themselves repulsive.

Third Consideration: THE DEGREE OF ATTRACTIVENESS CONNECTED WITH OCCUPATIONS. The more attractive a work, the less will be its PECUNIARY remuneration. On this ground it would appear that the operatic and horticultural Series should both belong to the third class, or that of attractiveness, and receive the lowest grade of pay, for in the country, nothing is more agreeable than the care of fruit orchards, and in the city than the opera.

The Series of fruit-growers will accordingly be classed in the third rank, with works of an attractive and agreeable character: it possesses a high degree of charm, while it does not tend specially to promote the cause of social unity. The Series of the opera, on the contrary, promotes the cause of unity; first, by its refining and artistic influence; and, second, by the important aid it renders in educating the child to material harmony. This Series is precious in a double sense, *direct and inverse*; it will hold, consequently, the first rank in the class of Necessity.

By combining properly the three rules above laid down, we shall be able to rightly classify the Series, assign to each its true rank, and

determine the remuneration or share of the general product to which it is entitled. A few mistakes in this matter would be of no serious importance in the experimental Association; the effect would be counterbalanced by the sentiment of the great importance of the enterprise, by the noble pride of changing the condition of the social world, and by the hope of planting in our incoherent societies the germ of social unity.

A few errors of classification will not, then, affect the collective accord that will reign; any controversies to which they may give rise, will be absorbed in the general passion of UNITYISM, which is undeveloped and unknown in Civilization, but which will soon be awakened and called into action in Association.

Our moralists and philosophers who imagine that they are acquainted with all the passions of the soul, are like children ten years old, who, delighted with their juvenile sports, have no idea that at twenty they will be animated by other tastes and feelings. The development and action of the passions will, in the Combined Order, under the influence of true social institutions and social harmony, be very different from what they are in Civilization. To suppose that the passional development of man will remain the same in that Order which is his social destiny, as it is in our discordant societies, is to commit a radical mistake in relation to human nature, and the dual action of the passions.

Among the passions which will be born in the future under the influence of social harmony, the most important will be that of UNITYISM, or real philanthropy, based on the plenitude of happiness, and giving rise to the desire of spreading around us the joy with which we are filled. We see a faint glimmer of this passion at times when important events take place that fill with delight the hearts of a whole population, as, for example, in the case of a city, long besieged and threatened with destruction, which is suddenly relieved; the people, giving vent to their delight and enthusiasm, forget for a time all ranks and the distinction of classes, and mingle together under the influence of a real sentiment of fraternity and unity, animated by a collective and common joy and interest. We see here an effect of the passion of Unityism, the shadow of it as it will exist in the Combined Order, when universal happiness shall reign.

CHAPTER THIRTY-EIGHTH.

DIRECT ACCORD IN THE DIVISION OF PROFITS; EQUILIBRIUM BY MEANS OF SELF-INTEREST.

We now come to the solution, in a direct sense, of the apparently difficult problem of establishing perfect justice and entire unanimity in the division and distribution of wealth, and of remunerating every person, man, woman and child, according to his or her *Labor*, *Capital* and *Talent*. This problem will be solved by raising self-interest from its *individual or simple* to its *compound or collective* mode of action.

Self-interest with the cupidity and selfishness to which it gives rise, will lead, as we shall see, when properly balanced, to concord and justice, — as much so as Generosity; and that the passion of acquisitiveness, which is vicious in its *simple* or individual action, will become an incentive to equity in its compound action.

Civilized man, operating individually and isolatedly in a false system of industry, acquires wealth by the exercise of rapacity and selfishness; he will obey these vicious impulses so long as means are not found to combine the individual with the collective interest, and to induce him from self-interest to practice justice. Appeals of a moral character to honor and equity will have but little effect: they do not offer positive and practical counterpoises to the selfish sentiments. A system must be devised and established in which the individual will find his personal interests promoted by conforming to the requirements of distributive justice, and by forwarding the interests of others.

In the Combined Order, every person will desire equity in the distribution of wealth, because such equity will secure the rights, not only of the individual but of the mass, and will call out sentiments of devotion and of mutual good-will.

Our interests, at present, are all personal, that is, *simple* and *selfish*, and have nothing in common with those of our neighbors; means must be found to render them *compound;* that is, to conciliate the individual interest with the collective, and to cause the one to serve the other. Let us see how this will be effected.

If in the Combined Order each individual were devoted to but one pursuit, if each were a carpenter, a mason or a gardener only, he would seek to give an undue preponderance to his branch of industry, and secure it the highest rate of remuneration possible; such would be the course which *simple* and unbalanced personal interest would suggest; but in the Combined Order, in which every individual—man, woman and child—is a member of a number of Series, engaged in industry, the arts and sciences, no one will desire to secure a decided advantage to a single one of them. Every person, from self-interest, will be induced to speculate in a sense the opposite of the civilized policy, and to give his voice on all points for equity. We will first describe this system in practice, and then give the theory.

We will divide into General and Special the influences that will impel every member of an Association to desire strict justice in the remuneration of Labor, Capital and Talent.

1. General Influences.—We will take first the case of a wealthy member of an Association: he will receive a liberal dividend on his stock, provided its industrial affairs are prosperous, which will depend, to a great extent, on the concord existing among the members. As a consequence, he will be led to desire exact justice in the division of profits, and would be opposed to any measure that might wrong the interests of either Labor or Talent, and dissatisfy those who are interested in them. If, as a stockholder, he wished to secure one-half of the product to Capital, as follows: capital six-twelfths; labor four-twelfths; talent two-twelfths,—the two other classes of members, and the most numerous, whose incomes depend mainly on Labor and Talent, would become dissatisfied; attraction would slacken, and with it industrial activity, which would cause production to fall off. The wealthy member will desire, then, from self-interest, to establish an equitable division like the following: four-twelfths to Capital; five-twelfths to Labor; three-twelfths to Talent. On this basis, the dividend on his stock would be ample; while, in addition, he would enjoy the pleasure of seeing general concord and satisfaction reign among all classes. He will be all the more inclined to this justice, as he will belong to various series, receiving shares awarded to labor and talent; for pleasures like those of hunting, fishing, music, the dramatic art, culture of flowers, are paid like the ordinary labors of the field and the vineyard. Moreover, he has formed numerous ties of friendship with the non-capitalist class, and his sympathies attract him strongly

to the observance of exact justice in all his industrial relations with them.

Under such influences, self-interest, which would have impelled him to vote for awarding one-half to Capital, is counterbalanced by two generous and honorable impulses: the first, the affection which he has conceived for the members of the various Series to which he belongs, and to which he is attached by numerous ties; the second, the knowledge that his personal interest is identified with the collective, and is dependent upon the industrial success and the prosperity of the entire Association.

Thus the selfish desire of gain, which now leads to the sacrifice of the collective good and of all equity in human dealings, finds in the serial organization two counterpoises, which balance it properly, establish justice in the division of profits, and satisfy all claims and interests. This balanced action of the passions, and the fine accords to which it gives rise, is in analogy with the fundamental property of the mathematical series, — the sum of the extreme terms equal to double the sum of the middle term. (In the series 2, 4, 6; twice 4 is equal to 2 and 6.)

Let us now analyze the same counterpoises in the impulses which govern the non-capitalist classes, and the same balance of interests to which they lead.

A member, possessing no capital, owning no stock, wishes to favor Labor, we will suppose, at the expense of Capital and Talent — to establish, for example, the following division:

To Labor seven-twelfths; to Capital three-twelfths; to Talent two-twelfths.

The tendency is here to favor Labor at the expense of Capital and Talent, which is the desire of every laborer in the Civilized Order, who says — *my labor produces everything*, and he believes himself authorized to filch whatever he can from the capitalist or employer; who, on his side, thinks it right to reduce to the lowest possible point the wages of labor. Such is the equilibrium that reigns in the impulses that govern men in our incoherent industrial system; instead of balance and concord, there exist a conflict of all interests, and a selfish strife for gain, accompanied by the exercise of fraud and cunning under every form.

In Association, the man without capital will act very differently: his first impulse will be to favor Labor, as he expects no dividend

from capital; but two other considerations arise, which counterbalance this selfish tendency. First, he is skillful in certain details of some branches of industry; it is important, consequently, for him that the rights of Talent or Skill be respected, as he has a claim to a share of the portion awarded to it. Second, he is well aware of the important services which capital renders to industry; he knows that they who control it are of the greatest service to the Series to which they belong — giving lustre to their industry, encouraging and aiding the young, who are members, and promoting industrial elegance and refinement — as they employ their wealth in the cause of productive labor. These considerations will dispose him to respect capital, and to desire to see the portion of the general product awarded to Labor reduced from seven-twelfths to five-twelfths — a reduction which, well considered, will result advantageously to him; for his happiness, as he knows, is intimately connected with attractive industry, which would relapse into its present repugnant state, if capital and talent were sacrificed to labor.

Here self-interest, with its grasping tendency, which would absorb the whole, will be balanced by two counterpoises favorable to other interests. In this case, as in that of the capitalist, two extreme forces balance the double influence of a middle force. Thus all classes in the Combined Order will be constantly led to desire justice from the influence of two collective interests, counterbalancing self-interest, which, in Civilization, meets with no counterpoises, finds no advantage in conforming to the requirements of the general good, and in following the dictates of distributive justice.

2. Impulses of a Special Character. — We will now analyze the counterpoises, which, in details, will balance the influence of self-interest. A person, belonging to some thirty Series, divides them, we will suppose, into three classes or catagories, each composed of about ten Series.* In the first class, he is an old and experienced coöperator; he holds a high rank as regards skill, and is entitled to a high grade of pay. In the third class, he is a recent member, of but little experience, and entitled to but a low grade of pay; in the second, or in-

* It will be objected, that if a person belongs to so many Series, and takes part in so many branches of industry he will be efficient in none: the common adage of "Jack of all trades, and master of none," will be brought up and cited in condemnation of the Serial organization. We will answer, first, that a member of a Series executes but *one detail* of the work on which the Series is engaged; second, that the industrial ed-

termediate class, he holds a medium rank as regards experience, time of service, skill and claim to remuneration. Here are three classes of opposing interests, impelling him in three directions, and inducing him, both from self-interest and pride, to advocate strict justice.

If a false estimate is made of the merit and value of the labor of any of the Series to which he belongs, he will be apt to lose, first, in the Series in which he excels, and in which he receives the highest grade of pay; besides, he will be offended at seeing their labor and his own undervalued. It is true, that any injustice done the first class would favor the Series of the third; but as he is only a subaltern in them, and receives a small dividend, he will not be compensated for any reductions made on the first class, in which he receives a high grade of remuneration; on the other hand, he does not wish to see the Series of the third class, to which his tastes have recently attracted him, rated below their real merit: he esteems and upholds their branches of industry; he sustains them both from corporate friendship and from pride. As to the Series comprised in the second class, in which he holds a rank and receives a degree of compensation midway between the first and third, it is for his interest that they should be

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ucation of the child begins at three years of age, and is continued to twenty—in fact through life. Now, with a system of *attractive* education, and with all the material means necessary to facilitate the acquisition of knowledge and skill, what would not an intelligent human being acquire in the course of from twelve to fifteen years? Besides, the knowledge of a detail in some branch of industry may aid the possessor of it in several other branches, and, as a consequence, in the Series engaged upon them. There will be no serious obstacles in this respect when Industry and Education shall be scientifically organized. In the study and prosecution of some branches of the Sciences and Fine Arts, it will be necessary no doubt to apply prolonged, and in some cases solitary, labor. Any individuals that have a desire or attraction to devote themselves to such labor, will, of course, be perfectly free to do so; this labor will probably receive the highest remuneration, as it will require the greatest sacrifices to undergo it. The great bulk—the seven-eighths or more of labors—will, however, be performed by groups, and occupations will be of short duration, and extremely varied. When labor is perfectly methodized, and is executed by large numbers, great results can be accomplished in short periods. Entire liberty must exist in Association,—in industry, as in all other departments. Individuals and groups will be free to prosecute their labors as attraction and judgment dictate. If the Series of groups, with their short sessions, is not the natural and attractive system of prosecuting industry, then the natural and attractive system must be discovered. If the hypothesis on which Fourier proceeds is true, namely, that Supreme Wisdom would not have destined man to exercise industry without precalculating a mode for its exercise, adapted to his moral and physical nature, that is, to his attractions and his health, it follows that there is a positive system of industrial organization to be discovered, having its origin in that Wisdom: the problem is to determine the system, whatever it may be.—Ed.

paid what is justly their due, without encroaching on either of them. Thus in every way he is led to desire exact justice in the division of profits; it is the only means of satisfying conjointly his pecuniary interests, his corporate pride, and his sympathies. Let us prove this by the examination of a single detail.

Should he succeed in favoring the first class of Series in which he excels, and receive a large dividend, he would become the dupe of his own cupidity. Injustice in the serial organization, with its compound and balanced action, turns to the detriment of him who perpetrates it; we will illustrate this by an example:

The first class of Series — about ten in number — is, we will suppose, divided nearly equally between those of Necessity, Utility and Attractiveness. Now, if the member in question should succeed in securing by his influence any undue advantages to this class, it is hardly probable that such advantages could be extended to all three catagories, but to one only of them; hence, if he caused favoritism to prevail in the three or four Series that were ranked in the catagory of Necessity, he would lose as much in those of the opposite class, that of Attractiveness, and would not promote his interests in the intermediate class, that of Utility. Taking them all together, he would not increase his profits in the least; and for his partiality, for his efforts to favor one set of Series at the expense of the others, he would meet with the just distrust and criticism of his co-laborers, and would lose their votes for positions of honor and emolument, which are numerous in the Series. The want of public favor is very prejudicial in the Combined Order, as rank and preferment are determined by election; in Civilization it is of but little consequence, as lucrative places are either not elective, or are secured by intrigue.

The incentives, then, to desire distributive justice in the division of profits will exist, as we see, in the details as well as in the general system of the serial organization. The *regime* of the Series is one that *breathes justice*, and transforms into a thirst for justice that pretended vice which is called the thirst for gold. Our passions all become good, provided they are developed in the serial order — that is, in the order to which God destined them; but their development must be in conformity with the laws laid down in the treatise on the Series. If those laws are properly observed, every individual will be drawn to, and engaged in, a large number of Series, and in due proportion in the three classes of Necessity, Utility and Attractiveness, operating in

some as an experienced and skillful member; in others, as a novice; and in others, again, in a medium capacity between the two. When once his interests, his tastes, his corporate pride are linked in with a large number of Series, he will be animated by the desire of justice in all things, and will favor a strictly just award to the three factors or agents of production — Labor, Capital and Talent.

It is to the attainment of this end that the solicitude of the founders of the first Association should be particularly directed: it can only be secured by interlinking the passions and interests of the individual with a large number of Series, and by properly combining and connecting the latter; by this means the individual will become associated in his sympathies with the mass, and the sentiment of justice and unity called out. The directions given in the chapters on the Series are sufficient; if the conditions pointed out are fulfilled, if a liberal policy is pursued in embellishing industry, and if the means of frequently varying occupations is secured, so that every person can take part in a large number of Series, success will follow. It is essential that every member of an Association should belong to a large number of Series, and be connected in his interests and feelings with the majority of the other members.

The method of remunerating the groups of a Series and the members of a group, will be the same as that of remunerating the classes and orders of the Series,— the three classes of Necessity, Utility and Attractiveness, and the five orders in each class,— movement being, according to the idea of Schelling, in every sense the mirrored image of itself, a system of universal analogy.

The share awarded to Talent, although limited to three-twelfths, and, perhaps, to two-twelfths, will be comparatively large, as in each branch of industry there will be many inexperienced members, who will have no claim to it; their number will, in each occupation, be at least a third, often a half, which will insure a liberal dividend to the half which is alone entitled to remuneration for Talent. The portion awarded to labor would not be thus unequally divided, for as every member of a group works more or less, he will be entitled to some share of the labor-dividend; it is for this, among other reasons, that five-twelfths at least of the general product will be allotted to Labor; it is quite probable, even, that the share will be larger, and that the basis of remuneration will be as follows: six-twelfths to Labor; four-twelfths to Capital; and two-twelfths to Talent.

We may now begin to perceive that those forces in man, called passions, are the motors of a social mechanism in which mathematical justice will reign. No recourse is had, as we have seen, to arbitrary rules, statutes or stipulations, to solve the difficult problem of a division of profits. We have applied to the development of the passions the elementary laws of mechanics and mathematics; they balance and harmonize the action of these forces in the same manner that they do all others; we have employed the passion which is now considered the primary source of all discord, namely, the love of gain or cupidity, as the means of establishing concord; we have developed it in accordance with the serial law of equilibrium, and created a balance, an accord of two extreme forces, forming a counterpoise to a double middle force.

Critics may assert that the theory of Association is an arbitrary and fanciful one; but so far is this from the truth, that it is based on the elementary principles of mathematics. The theory of *passional mechanics* will in every way be supported by proofs drawn from this source; the new science of *Passional Attraction* which I unfold, conforms in all its details to that of mathematics; the passions, when developed and operating in Series, are mathematics in action.

The theory of Association, so far from being an arbitrary system, the offspring of speculation and imagination, is, on the contrary, the first and only theory of social organization which is free from this defect; it alone takes Laws which exist in Nature, and which regulate the harmonies of the material world, as its guide in the study of the passions and of principles of social organization. It opens the way to the establishment of that justice and unity in the social world which has been the dream of philosophy.

In the problem under consideration — that of an equitable distribution of wealth — it creates, for example, a balance and unity of interests by its power of —

Absorbing individual selfishness in the collective interests of each Series and of the entire Association; and of balancing the collective claims and interests of each Series by the individual interests of its members in a large number of other Series.

This brilliant effect of justice may be traced mainly to the influence of two impulses; one of which operates in direct ratio to the number of Series in which the individual is engaged, the other in inverse ratio to the duration of the periods of occupation of each Series.

1. *In direct ratio to the number of Series frequented.* The greater the number, the more strongly will the individual be impelled, not to make the interests of a single one paramount, but to sustain the rights of all against the pretensions of each in particular.

2. *In inverse ratio to the duration of occupations.* The shorter the industrial sessions or periods of occupation, the greater is the facility for taking part in a large number of Series, the reciprocal influences of which would not counterbalance each other, if among them there was one which, by long and frequent meetings, absorbed the time of the members, and excited their special interest and solicitude.

In these equilibriums, produced by the action of the Series, it is to be observed that the guide to be followed is in all cases ONE AND THE SAME; it is the rigorous conformity with the requirements of the three regulating or serial passions, developed simultaneously and in full accord, as described in the chapters on the Series.

I have described in the preceding pages the *Direct Accord* only in the division of profits — that resulting from self-interest. This accord or balance of interests will be incomplete the first year for want of experience, but other interests and sympathies will, as we remarked, counterbalance any inconvenience that may result therefrom; at the end of two years, experiments will be made, which will lead to a proper adjustment of all details. I will now speak of the opposite influence which Association will employ, namely, the *Inverse Accord*, resulting from Generosity and corporate sympathies.

CHAPTER THIRTY-NINTH.

INVERSE ACCORD IN THE DIVISION OF PROFITS; BALANCE OF INTERESTS THROUGH GENEROSITY.

I will first point out the difference between the two Accords. The accord or equilibrium established by self-interest is DIRECT, as it springs from the impulse or passion that first influences man in pecuniary matters, namely, the desire of gain. Nature is not limited to one means of equilibrium; in the division of profits she establishes a second Accord, which is the opposite of the one we have described; it is based on *Generosity*, as the former is on that natural impulse which causes us to desire the larger share for ourselves. This Accord we will call INVERSE, as it results from influences which operate indirectly in establishing concord and unity.

The Inverse Accord will be produced by the influence of certain generous sentiments, which will be excited in the wealthy members of the Series. As their industrial occupations in the Series will be a recreation, a pleasure for them, they will not accept that portion accruing to them for labor. This impulse will generate accords of a more generous character, governed by geometrical laws like those precedingly described.

Let us suppose that A and B are two wealthy members of the Series of horticulturists: they are satisfied with the ample income which they derive from the dividends on their stock; they make known their intention of not receiving any pay for their labor in the Series, executed from pleasure, and with friends who aid them in giving lustre to a favorite branch of culture; they accept only the *minimum* or the eighth of the share awarded to them; for custom forbids the refusal of the whole. This liberality on their part will turn to the advantage of the poorer members of the Series, and especially the young, who are novices, and receive no portion of the dividend allotted to Talent. We will suppose that the poorer children obtain in

this manner supplementary lots in the various series to which they belong; it will at the end of the year greatly increase their income, and will create numerous ties of sympathy between them and the generous donors,—ties that will extend to the parents, thus linking in bonds of affection all classes in society.

We will now speak of the geometrical character of this balance of interests, which is in unity with the law of planetary equilibrium: *Direct as masses and inverse as the square of distances.* All laws, generative of harmony in the material world, are valuable as guides in Social Organization.

If the wealthy members accept only the smallest share allowable for their labor; if, far from claiming the largest by virtue of their wealth, they abandon all above the *minimum* of an eighth, it follows that they tend to profits *in inverse ratio of the distances of capital.** If they accept in like manner the smallest portion allowable to Talent, their tendency to wealth is, then, as respects Labor and Talent, *in inverse ratio of the distances of capital*: this is one of the two conditions of indirect equilibrium in the distribution of wealth.

The other condition is to tend to wealth *in direct proportion to the mass or amount of capital.* Of the four-twelfths of the product awarded to capital, the wealthy stockholders will receive larger or smaller dividends according to the amount of stock they own; in this respect they tend to wealth in *a ratio directly proportional to the mass of their capital:* the richer they are, the more they receive. This second condition forms the counterpoise to the first, and the two combined, secures *indirect* equilibrium in the division of profits, conformable to that which reigns in planetary equilibrium. Throughout the system of Nature, this equilibrium, this balanced action, is produced by two opposite forces, called in the sidereal system, the centripetal and the centrifugal. Equilibrium in the distribution of wealth has in like manner its *centripetal* impulse, which is that of self-interest and cupidity; and its *centrifugal* impulse—that of Generosity and Collective Sympathy.

A very different policy reigns in the Civilized system of industry; in it there is an entire absence of contrasted impulses. The rich in Civil-

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* That is, they tend through Labor to Profit in a ratio which is in inverse proportion to the amount of their capital; the larger their capital the less they receive from Labor.—Ed.

ization increase their profits in a ratio DIRECTLY proportional to the mass, and DIRECTLY proportional to the distance of capital; for in every enterprise — whether commercial, industrial or financial — in which they engage, and to which they devote both their capital and their time, they expect a dividend, not only proportional to their capital, which is just, but they also expect a salary or remuneration for their labor larger than that of any of their clerks or employees, while leaving to them at the same time the laborious part of the work to perform.

They tend consequently to wealth in DIRECT proportion to the masses of capital, and DIRECT to the distances, which destroys all counterpoises, and causes an inversion of the principle of indirect equilibrium, produced by Generosity. The effect of this false action in the industrial system of Civilization is to create a state of monstrous injustice, to produce swarms of indigent by the side of a few colossal fortunes. To the disgrace of all our theories of balance, counterpoise, guarantee and equilibrium, we see everywhere the prevalence of poverty, fraud, cupidity and duplicity of action.

The Accord I have just described, resulting from Generosity, which will induce the rich to concede to their favorite Series the seven-eighths of the dividends due them for Labor and Talent, and persons of medium fortune the half, will be considered merely an imaginary and artificial arrangement, if judged by our present customs. I will remark that I have not explained the various motives which, in the Combined Order, will tend to produce this result: I have mentioned but one, the corporate sympathy existing between the members of the Series — the richer and the poorer, the older and the younger — but that is only one of the resources which the Serial Organization will employ. If the Accord based on Generosity is believed impossible, I will remark that the *Direct Accord*, based on self-interest, will suffice for the first generation of the Combined Order. I mention the Inverse Accord for the purpose of giving an idea of all the levers that will be used in establishing concord in the division of profits. This second Accord will become available only when the four cardinal affections — friendship, ambition, love and parentalism — are developed fully and harmoniously under institutions adapted to them. They will then give rise to numerous indirect accords and harmonies, one of which I have mentioned, and which, as impractible and imaginary as it may appear at present, will become a part of the code of polite-

ness and honor of generations reared under the influences of social harmony.

In relation to the portion of the profits awarded to Talent. I will observe merely that it will be of great advantage to the older members of the Series, who are not rich. As they are experienced in their branches of industry, and render most valuable service in directing the labors connected with them — labors in which the younger members can have acquired but little skill — they will receive a liberal dividend from this source. The portion of profits awarded to Talent will form a balance between those awarded to Capital and Labor.

In comparing the action of the two impulses or forces, I have described. to the action of gravitation, I have spoken of one of the forces as *operating inversely of the distance*, and not of the *square of the distance*. This discrepancy in analogy is due to the fact that man. being a creature of a lower order than the planets, arrives at equilibrium by means which are simpler in degree.

This outline of the solution of one of the principal problems of social harmony is a sufficient answer to the objection that the Theory I propound is an arbitrary and eccentric one. a mere creation of the fancy. It is in all its parts, as in the question I have been considering, free from this imputation : it is based, as I have said. on laws which we find in Nature, and is in analogy with the principles which underlie all the harmonies known to us, such as the mathematical, the planetary and the musical. It may appear arbitrary, abstruse, fantastic. to men who, like our moral and political leaders, follow in their theories no other guides than their own speculations, prejudices and interests ; who theorize without regard to positive laws or principles, and who, to maintain their artificial systems, resort to constraint, disguised under the name of law.

Which, may it be presumed, is truly the interpreter of Nature: Their conflicting and incoherent doctrines. which,— the mere creation of the imaginative faculties in man. and everywhere sustained in the political world by legal violence.— are incapable of remedying in the least the miseries which afflict mankind ; or the theory of Association I unfold. which.— based in all its details. in industry as in the passions. on those laws of combination. distribution and equilibrium that exist in Nature. and operating only through liberty and attraction — will secure the reign of universal justice and happiness on the earth ?

In testing their political theories, they make their experiments upon

a whole empire, which often they convulse without producing any result; while I would limit a trial of Association to a small district, not greater in extent than a township or a commune; and on this limited scale no deceptive results could follow, for an experiment of Association, operating by means of the industrial Series, would in any case double the product of industry or the wealth of society, and that by means which are entirely new, such as a perfect systematization and a methodical division of labor, short industrial sessions, the extensive application of machinery to agriculture, the appropriate employment of sexes and ages, the introduction of improved species of animals and vegetables, the creation of industrial ardor and emulation by a properly graduated classification of functions, the immense economies resulting from general combination, and above all, the increased zeal and energy which will spring from a system of attractive industry.

APPENDIX.

NOTE FIRST.

THE THREE DISTRIBUTIVE OR REGULATIVE PASSIONS.—SEE PAGE 60.

In the chapters on the Series, FOURIER explains briefly and from one point of view the three Forces of the soul, which he terms *the Regulative, Directing or Distributive Passions.* His object is to exhibit their action in creating in the Series the three following effects: 1. Dissonance and Rivalry; 2. Accord and corporate League; 3. Alternation and Equilibrium. These three principles, he maintains, exist everywhere in Nature. In music, for example, they are the dissonance or discord of notes; their accords; and their modulations from key to key. In the planetary world, the two first are the centrifugal and the centripetal forces. In mathematics, the first corresponds to subtraction and division; the second, to addition and multiplication; the third, to proportions and equations. In the moral nature of man, they are the sentiments: first, of Individuality; second, of Collectivity; third, of Alternation or the love of change and variety, leading to a balanced action in the play of the passions, and hence to equilibrium.

We will endeavor to give some slight idea of the nature of these three Forces, so that the reader may form a conception of what Fourier means by his "Distributive Passions."

The first force or passion—the Dissonant or Emulative—is, if we analyze it carefully, the separating, dividing, analyzing and individualizing faculty of the Soul. Its function is to separate Wholes into their constituent parts; and when applied to the passions, to resolve them into their various shades, and thus call out all varieties of tastes and inclinations. As each shade seeks to preserve its individuality, asserting its legitimacy and excellence, it is in dissonance, in competition, in emulation with contiguous shades. Were it not in this state of disso-

nance; were it to form a union with them, they would soon merge into a Whole, and all individuality and variety would be lost. The function, then, of the Faculty is to decompose the Passions as wholes, to resolve them into their constituent parts or shades, and excite dissonance and rivalry between them. In its complex action, it gives rise, in conjunction with other faculties, to those mental processes, termed analysis, causality, the capacity of planning and scheming, to diplomacy, management and intrigue. It will be best understood by observing its external manifestation, or the effects which it produces in the external world, in acting on the individual man, and on masses of men. Acting on the individual man, it calls out special tastes and inclinations, and excites dissonance and rivalry with tastes which closely resemble them, and between which comparisons may be made. Hence it gives rise to discussion, competition and emulation, and the various results which flow from them. Acting on masses of men, it separates them into parties, sects and cliques, and engenders party and sectarian spirit with its consequences — party rivalry, intrigue, diplomacy, etc. In Civilization, without counterpoises, and a proper field of action, it runs into excesses, and engenders inimical competition, envious rivalry, and party and sectarian strife.

Operating in the intellectual or scientific sphere, this faculty analyzes perceptions, observations and ideas, and performs a part in the work of classification, coördination, and systematization.

As the material creations are the product and, as a consequence, the manifestation of that active, creative Principle in the Universe, which we call mind, spirit, God, they are emblems of the modes of activity of that Principle. We find, consequently, this analytic or individualizing force — which is a faculty in the Divine as it is in the human mind — symbolized in the phenomena of the material world, as in the creations of man. In music, it is, as we said, the discord between contiguous notes; in mathematics, it is subtraction and division; in gravitation, it is the centrifugal force; in Nature generally, it is the repulsion which exists between contiguous shades.

The opposite Faculty to the above, which Fourier terms the *Concordant, the Composite*, produces a directly opposite effect. It is the combining, uniting, synthesizing force in the soul. (By the soul, let us repeat, we understand the active Principle in man — that Whole, of which the passions and faculties are the component parts.) The function of this force is to combine, unite, and group together the shades

or varieties of a passion, which are concordant and in affinity. In passional dynamics, that is, in the play and action of the passions, it produces accord, concert and league between tastes and inclinations, which are in affinity, either of identity or of contrast; by this union of sympathies, it generates enthusiasm and exaltation. Acting on the individual, it awakens coöperative sympathy, the desire of union, of accord, of league; acting on masses of men, it leads to the formation of parties, unions and corporations, and develops coöperative zeal, *esprit de corps* and corporate devotion.

Operating in the intellectual or scientific sphere, it combines and synthesizes perceptions and ideas, and aids in its way in the work of classification and coördination. When the first described faculty — the Separative, the Analytic — decomposes a whole into its parts, the Combining or Synthetic faculty unites those which agree, or are in affinity, and forms new combinations. The latter gives rise to affinity and sympathy.

The third of the regulative or serializing faculties is the *Alternating and Modulating*. Its function in passional dynamics is to produce change, alternation and variety in the play of the other forces of the soul, to call them successively and alternately into action, and produce, as a result, variety, movement, progress, the balancing of powers and equilibrium. It governs modulations in the passions and in social relations, as the Emulative governs discords, and as the Composite governs accords. By alternating between these two latter forces, it balances the action of the two principles of individuality and collectivity. Acting on the individual, it impels him to changes of pursuits and pleasures; acting on masses of men, it produces the same result in parties, sects and other combinations.

In the intellectual sphere, by alternating from analysis, or the perception of differences, to synthesis, or the perception of resemblances, it enables the mind to exercise the faculty of Comparison.

That these faculties exist in man is evident, as we see their action in all his operations. They are the forces that distribute, combine, coördinate and classify, or we may say, serialize, the play and action of the other forces of the soul.

The metaphysicians have observed them only under one aspect, that is, as reasoning or intellectual faculties, and hence have given no complete theory of them. The Phrenologists are more full and practical in their analysis, but they have given only a partial theory of them; they

have not explained their function in social mechanics, which is to establish order and harmony in the play of the other passional forces of the soul, and, as a consequence, in social relations, or the external effects of these forces. It is true that Phrenology could not enter into an analysis of this latter effect, as it does not know that social harmony is some day to be established on the earth, and that the first function of these and other forces of the soul is to secure that result. As the nature of a system of forces, like the passions, can not be understood, unless their functions and also their relation to the end for which they were created, are understood, it follows that no true and complete theory of the passions can be given unless their functions in social mechanics, and their relation to human destiny, are comprehended. Phrenology studies the *individual Man*, and studies him acting in a false state of society. It comprehends, consequently, only one side of his nature — the individual, but not the collective.

The faculties which Phrenology describes under the names of causality, comparison, ideality, constructiveness, wit, are branches of the regulative or serializing forces. Causality is a branch of the Analytic faculty; ideality and constructiveness, of the Combining or Synthetic faculty; wit, for example, is the result of one of the modes of action of Comparison, perceiving with the aid of the analytic faculty difference between things which are alike; and with the aid of the synthetic faculty, resemblances between things which are unlike.

The three forces or faculties, which we are describing, operate in a compound or double manner. The distinction is important; we will indicate it.

First: they operate within Man, impelling him in the three modes described in the chapters on the Series; they combine, coördinate and regulate, or serialize his social relations with those of other beings.

Second: with or through them Man operates on external things — combining, coördinating and classifying them, and establishing method and order in the domain subject to his action.

Operating on or in Man, their function is, in a system of society adapted to their natural action, to combine and coördinate properly his relations with his fellow-men, and establish as a result unity and harmony in the social world. Man, considered as a note in a great social concert, is by their regulative action harmonized in his relations with the other notes in the social concert.

On the other hand, Man, operating with the aid of these faculties

on external things, serializes and establishes system and order in them. Operating, for example, on observations and ideas, he analyzes, compares and synthesizes them, and creates the Sciences. Operating on the notes of music, he distributes, combines and arranges them in a certain manner, and creates musical harmony. It is with the same faculties that a great General combines the various parts of an army, distributing them in a series, with a center and wings, and plans their movements. It is with them that a scientific genius analyzes, compares and combines the facts or phenomena of a department of creation, discovers in them their natural order, and creates a Science; it was with their aid that Newton thus constructed a theory of gravitation; that Cuvier classified the animal kingdom; that Napoleon manœuvred his armies.

When these forces operate on Man and impel him to act, they appear as passions or impulses; and the names of rivalry, emulation, coöperative sympathy, enthusiasm, *esprit de corps*, love of change and variety, are given them.

When Man employs them in combining, classifying and systematizing external things or ideas, they appear as intellectual faculties; and the names of analysis, comparison, causality and constructiveness, are then applied to them.

Thus, they operate on Man, considered as an element of a whole, called Society, and combine and regulate his action with the other elements of the whole. And man, in turn, operates with their aid on the elements of the external world, which come under his control, and combines and regulates them.

This double action of the classifying or serializing forces has not been perceived by those who have made mental philosophy a study. They have not, in consequence, been able to understand the nature of the PRINCIPLE OF ORDER in MAN, which operates on him, regulating his action in Society; and he through it on those external things, which it is his function to harmonize.

Reason is this principle of Order. It is a whole composed of the three forces or faculties we have described. These forces, acting on man, are what Fourier terms the three Distributive Passions; operating through man on external things, they are the reasoning faculties —the analytic, the comparing and the synthetic.

As the latter action only of these forces or faculties has been

studied, no complete theory of that power in man which serializes, and which reasons, has been discovered.

Fourier has studied the Principle of Order in man from the *active or passional* side; that is, as passions or impulses operating on the other forces of the soul, combining and harmonizing their play and action; he has not studied them from their *passive or intellectual* side; that is, as faculties, operating on observations and ideas, combining and coördinating them. As he did not occupy himself with abstract or metaphysical subjects, he overlooked or rather neglected this latter side; that is, supposing that the compound or double action of the three Forces really takes place according to the theory which we have above given.

In concluding, we will remark that the function of Reason is not to control, change, modify or repress the action of the passions, as is now generally believed; it is simply to combine and coördinate their play and action, to serialize their developments, and in so doing produce PASSIONAL HARMONY. The musician does not seek to change the nature of the notes of music on which he operates; he seeks to combine them according to their natural laws so as to create musical harmony. The function of Reason is, in relation to the passions, an analogous one; it is not to change and modify, to repress or suppress the passions, but to combine, coördinate and classify, that is, serialize, their developments.

NOTE SECOND.

THE SERIES.—SEE PAGE 68.

We make the following extract from one of FOURIER'S unpublished MSS., which presents in a clear and practical manner an idea of the Passional Series:

"A Passional Series is an affiliated society or union of persons, composed of several Groups; these Groups represent the different shades of a Passion, and are to the Series what the species are to the genus; each Group exercises one of the shades or varieties of the generic Passion — or Passion which gives rise to the Series — but not all of them. Thus a Group of women of the constant type, and another of the romantic or coquettish, feel two kinds or varieties of Love of an opposite nature, but which belong to, or are branches of the same Passion.

"Each Group must be composed of individuals feeling an enthusiasm for some one branch of the generic passion, and inclined at the same time to disparage the other branches — to look upon them as less excellent.

"The operation of a Passional Series is analogous to that of a geometrical series; the product of the extremes is equal to the square of the mean term. The two extreme groups agree together, and form a league against the central group; the latter, from rivalry, seeks to surpass the others in devotion and generosity. It is understood that this generous rivalry takes place only in relation to matters out of the sphere of the generic passion, or the passion which gives rise to the Series. The varieties of a Passion tend to excite discord between the different Characters which feel them, and to form them into heterogeneous and incompatible groups; and this very discord becomes the principle of their generous emulation in everything out of the sphere of the generic passion. The rivalry which exists between the groups stimulates each of them to signalize itself by noble acts, to enhance the *éclat* and palliate the eccentricities of its favorite shade of the passion.

"The power or influence of the central group is as it were redoubled, multiplied by itself, because it is the center of opposition for the two extreme groups, which are in accord with each other. The result is an equilibrium which regulates the general opinion of the Series in any affair under consideration; and all the intermediate groups between the central one and the extremes, present increasing and decreasing diversities of opinion.

"Thus we see that, in the Harmonic Order, all men are not brothers and friends. To abolish differences of opinion, contrasts of character, or antipathies even, would be to destroy the spice of life. But it must be observed that in the play of the Series, these passional dissonances operate between group and group, and not between individual and individual. It matters little that the various groups are in discord, provided there exist ties of sympathy between the individuals composing them out of the sphere of the generic passion.

"The more a Series is subject to internal dissonance, based on difference of tastes and opinions, the more prodigies it works for external concord. The concurrence of these two opposite influences is only a repetition of what takes place in material harmony, where we always find equilibrium established by the action of two forces, one of which

is the inverse of the other. Thus in the planetary movements we find the centrifugal and the centripetal action.

"When the four Cardinal Passions, which lead to the formation of social ties, can act freely in a social Order in which reign great abundance and entire unconcern for the morrow, and in which neither coercion nor prejudice exist, the human race tends to form Series of Groups in the play of all the Passions, and to always separate and classify the different shades or varieties of a passion, each of which gives rise to a group of the series.

"We find the germ of the Series in the inclination which is common to every man to praise up his particular shade or variety of taste and believe it preferable to similar tastes, while he pays no attention to those which are wholly different and, therefore, admit of no comparison. Take, for example, several classes of men whose peculiar tastes are widely different, such as painters and poets, architects and musicians; you will find the painter indifferent to the pursuit of the poet, and the architect to that of the musician, but it will not be the same with the painters or poets among themselves. Each will boast the superiority of his favorite branch of art, and this will give rise to a classification of the parties into various groups, each group sustaining the superiority of its own favorite taste.

"A party of fifty painters may be formed into seven or eight groups of as many different tastes; there would then exist among them the germ of a Series. This germ can not exist among fifty individuals whose tastes are uniform. Fifty painters of one taste, say for the Flemish school, would form a Group of painters, not a series of painters; but if among the fifty, eight were for the Flemish school, ten for the Roman school, fifteen for the Venetian school, they would then form a Series of painters.

"Now, supposing God designed to form the human race in Series in order to organize Harmony, we can then understand why he has given to human beings so great a diversity of tastes, and so much persistency in defending and extolling their favorite opinions; for without divergent and rival tastes the Series could not be formed.

"We see, then, how absurd are the lamentations of the moralists who, not having discovered that man was destined for the Series, complain that we are not all in accord, all of one mind, all brothers and friends, eating black broth out of the same dish like the Spartans.

"An orchestra or a choir furnishes an image or emblem of the Se-

ries. If all voices were of the same kind, if all musicians studied but one instrument, how could it be possible to form orchestras or choirs, which are nothing but assemblages or associations of various affiliated groups, exercising the different branches of the same species of art? It is particularly in the Opera that God interprets to us his designs, by exhibiting to us Harmony produced by Series of Groups, and not by individuals acting incoherently, each according to his own fancy. The present Social Order may be compared to an Opera where the choristers and musicians should strive to see who could sing or play the most out of tune, thus producing a frightful discord, analogous to that of Civilization, in which every one acts individually, and without Serial Order in the play of the Passions.

"It will be said, with reason, that men are right in declaiming against diversities of taste and opinion, even admitting that they would produce emulation and concord in the Series, since in the present Social Order they produce frightful discord. This God himself could not prevent. He can not have destined man to isolated and individual action; and if he has adapted harmony to the collective action of the passions, it is in the order of things that individual action, out of the Groups and Series, should cause universal discord."

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In another part of the MSS. he says:

"Whence comes the universal taste in all nations and among all races for whatever is regulated by the Measured Series — for poetry, for music, for the dance — which are measured harmonies applied to language, to sound and to movement? These measured harmonies are found even among the most savage tribes; they spring up as by instinct in regions where the inclemency of the climate would seem calculated to destroy all the illusions of art. Among the ices of the North, we find the native bards cultivating poetry, music, and the dance, and in our own time the Ossianic Muse still gives delight to the most polished nations. The rude Savages of Northern Siberia, people more like brutes than men, have also their imperfect verse, their coarse music, and their grotesque dances; the art of measured harmonies is on a level with their social condition, but it still exists, and is everywhere an accompaniment and support of religion. Among Savages, the rude tribute of measured art is offered in homage to the Divinity, while in Civilized nations, harmonies — poetic, vocal and instrumental — contribute to the lustre of all religious solemnities. The

dance, which was formerly admitted among the rites of Religion, figures among them no longer. Is not this omission the effect of corruption rather than of reverence? The Psalmist danced before the Ark of the Covenant; DAVID, then, thought the dance an homage worthy of the Creator. If DAVID was deceived as to the honors which should be rendered to the Deity, how is it that our modern religions address to God no other praises than those which come from the muse of this Poet-King, who thought that, in the offerings of holy joy and pious fervor, the dance should be united before the altar with music and poetry. Everything connected with measured harmony becomes worthy of our respect as an act of union with Divinity. It is already said that poetry is the language of the gods; this is a truth of sentiment as well as of reason. The Lyric bard is looked upon by us as a being in communion with Divinity; we would have him address the gods as one with them — would have him act upon and move the most inflexible of deities, as we read in the following noble strophe of the French Pindar: —

'C'est ainsi qu' au-delà de la fatale barque
Ma voix adoucirait de l'orgueilleuse parque
L'impitoyable loi;
Lachésis apprendrait à devenir sensible,
Et le double ciseau de sa sœur inflexible
Tomberait devant moi.'

"This privilege of the Divine language, this power of communion with the gods, which is given to us by Poetry and Music, a power which belongs to all measured harmonies, is truly an inspiration of God, who manifests himself especially in measured harmonies, in which he delights — as we see in his most sublime work, in the harmony of the planets, which despite the inconceivable rapidity of their movement, are so regular in their gravitation that our globe traverses every year more than two hundred millions of leagues within a given minute.

"The principal measured harmonies known to man are the Mathematical and the Musical. Hence these are preëminently the Divine language; Mathematics by exactness, Music by harmony. Now if the Human Passions were excluded from this system of measured harmony, which in our eyes is the seal of Divine Order in the material world, where would be the Unity of system in the Universe? So long as we fail to recognize the spirit of God in Material harmonies, we are unworthy of knowing his designs in respect to Passional harmonies, in

which the measured Order should especially reign, since the Passions are the portion of the Universe most identified with God.*

"We should have foreseen the destiny of the Passional world from observing the rigorous exactitude which God observes in all measured movements. Measure must have been of great value in his eyes for him to have restricted the planets to rotations and orbits so exact that they traverse thousands of millions of leagues to a minute. And from this regularity in the sidereal system we may judge how impassioned God must be for precision of movement and for the general combination of motors and their effects. We have scarcely a finer example of this, after the harmony of the Planets, than is found in the harmony of Sounds.

"Music is for Man an abridgment of the system of universal Harmony, a faithful picture of the play of the Measured Series, which operate only by masses of groups, arranged in octaves, like musical sounds. Men should have perceived long since, that there was some divine revelation, some speaking analogy in Music — the true language of collective harmony in the material world — and that if Man is destined to discover the laws of Passional harmony, he should seek its emblems and rules in the harmonies of music, which must coincide with all the harmonies, Material and Passional, of the Universe; if this were not so, we could not conceive Unity of system in the Universe, or in the designs of God."

THE SENSE IN WHICH FOURIER USES THE TERM SERIES.

By a Series is commonly understood a succession of things of a similar kind, distributed in a certain regular and consecutive order. Thus we speak of a chain as a Series of links; of the seven prismatic colors as a Series of colors; of the seven diatonic notes as a Series of sounds; we also speak of a Series of kings, of events, etc. In this sense, a Series is merely a row of things, following one another at fixed intervals. This is not the meaning which FOURIER attaches to the term; such a succession, he calls a Scale or Gamut — borrowing

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* "The Passional System is an echo of all the accords established in Nature; or, rather, Nature is the echo and emblem of the Passions, for GOD, in order to create the Universe according to the laws of eternal justice, must have depicted Himself in Creation, and consequently have depicted in it the twelve Passions, which are his essence, and the play of those Passions in all their possible developments."

the latter term from music. By a Series, he understands: first, the union or the assembling in Groups of the constituent parts or elements of any whole, which by their nature are suited to each other and can be classed together; and, second, the distribution of these Groups in a center and wings, forming a higher organization, which is the Series. A Series should consist of at least three Groups, so as to form a Center and two Wings. The Center should balance the combined action or influence of the Wings; and the Wings that of the Center. A Series would thus form an *Equation*, — the different parts balancing each other, and the whole being self-sustaining. The Series, then, in FOURIER'S sense, is not a simple succession of things or elements, but an organic combination and classification of the parts of a whole, distributed in Groups according to their natural affinities and repulsions, their accords and dissonances; and the Groups in turn distributed in a Center and Wings according to the same law of affinity and repulsion.

We will explain by a practical example the difference between the two kinds of Series. Were the bones of the human body separated and arranged in a row according to their size, or some other property, they would form the simple Series first spoken of. If we take these bones as they are in the skeleton — as Nature has arranged them — we find that they are distributed or classed in Groups. The bones of the hand, for example, form one Group; those of the foot, another Group; those of the skull, a third, and so on. If we then take these Groups as they are arranged or coördinated in the skeleton, forming a whole which is a regular organization with its Center and Wings, we have a Series in the sense used by FOURIER. Again, if we take the varieties of a fruit, say the pear, and distribute these varieties in a successive order, according to size or time of ripening, we have a simple Series. If, on the other hand, we unite or combine varieties, which, according to certain laws of relationship should be classed together, and form Groups of them.—we will suppose four Groups of the Bartlet pear, five of the Butter, and three of the Vergalo,— and then arrange these Groups in a Center and Wings, so that the accord and dissonance of similar and dissimilar varieties may be brought out, we then have the organic Series, or that of FOURIER. In fact by the Series he understands Nature's system of organization — her plan of distribution, combination and classification. He observes this system everywhere in the material world where order and organization exist;

he believes that it must exist also in the world of forces — the highest branch of which is the Passions; for the order, the arrangement which reign in the phenomena of the material world, are but the manifestation of the forces which produce them. The Passions, then, according to this law of unity of system, tend naturally to act, to operate in Series of Groups, to form them in every way; and the social relations of human beings, which are the external effects of the Passions, should be organized in Series of Groups in order to allow the passional forces a true development.

Let Industry and social Institutions be organized in Series of Groups, and the result will be that, first, a free development of all the shades or varieties of each Passion, and, second, their natural play or action, will be secured — establishing the reign of passional or social harmony; that is, a concert of varied passional elements, a harmonic combination of the constituent shades of each passion — a concert of which music offers the finest example, it being the full and natural development of all sounds, and their harmonious distribution and combination.

NOTE THIRD.

THE COLLECTIVE OR SOCIAL MAN.— SEE PAGE 84.

(FROM FOURIER.)

Man, in the material sense, is composed of two individuals — one male, the other female. Analyze a hundred couples of both sexes, and on dissection they will be found (except in cases of malformation) to possess a uniform number of muscles, nerves, viscera, etc.; no one among this hundred couples will be found with eleven or thirteen pairs of ribs, twenty-three or twenty-five vertebræ, fifteen or seventeen pairs of teeth; variations infinitely rare, like the absence of a pair of teeth; the addition of a sixth finger or sesamoidal bone, are deformities and not differences of species. The human species, then, in the material sense, is composed of two bodies, a male and a female; and one such couple, taken at hazard, furnishes the complete type of the Material Man. It is not so with the Passional Man; he is a compound Whole, composed of 810 individual souls or distinct characters, distributed in Series in about the proportion of 21 males to 20 females.

A hundred couples, compared in a material sense, will be found anatomically homogeneous; but the same couples compared in a

passional sense, or according to their characters, will be found radically different from each other; among some, avarice would predominate, among others prodigality; one would incline to frankness, another to deceit, and so on; whence it is evident that the Passional Man is nowise complete in a single couple, as is the case with the Material Man; he is as far from complete in 100 couples, and would also be in 405 taken at hazard, since the assortment of characters might be defective and very discordant. To compose an Integral or Combined Soul, the characters of various degrees must be brought together in graduated proportion, and arranged in classes, orders, genera, species and varieties, as we arrange progressively the pipes of an organ. Let us add that among the 810 individuals forming the 810 characters, there must be 415 men and 395 women, so that there are not 405 of each sex.

When the 810 characters are brought together and fully developed, forming the complete Passional Man, we shall see them attracted naturally, without the least constraint, to all the functions of agriculture, manufactures, science, and art — the children spontaneously with their parents, and all with enthusiastic ardor. It will be seen that in this new Order the poorest individual may develop and satisfy many more of the Passions of the Soul than the richest Potentate can do at the present day, and the greater the inequalities in fortune, intelligence, etc., the easier will Association rise to a general Accord, which will be as perfect as that of the muscles of the body, or the various instruments of a good orchestra — the latter being an image of the Human Passions, which constitute an orchestra of 810 instruments.

In speaking of the integrality of the Soul, we have to rectify a fundamental error as respects the Passional Man. Every individual believes that he possesses a complete integral Soul; this is an error more gross than would be that of a soldier who should pretend that he formed by himself an entire regiment; the reply would be (supposing the regiment to contain a thousand men) that he formed but a thousandth part of it. The error of such a soldier would be far less absurd than that which has been committed in respect to the integrality of the Soul, for the soldier is of the same nature as the captain and the colonel; he may replace them, whereas in the great scale of Characters, a Soul with one dominant Passion, or Passion fully developed, is of a very different nature from a soul with two, three or four dominant Passions, and can not take its place. Let us make

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